Prācyabhārati Series: 21

BUDHASVĀMIN'S

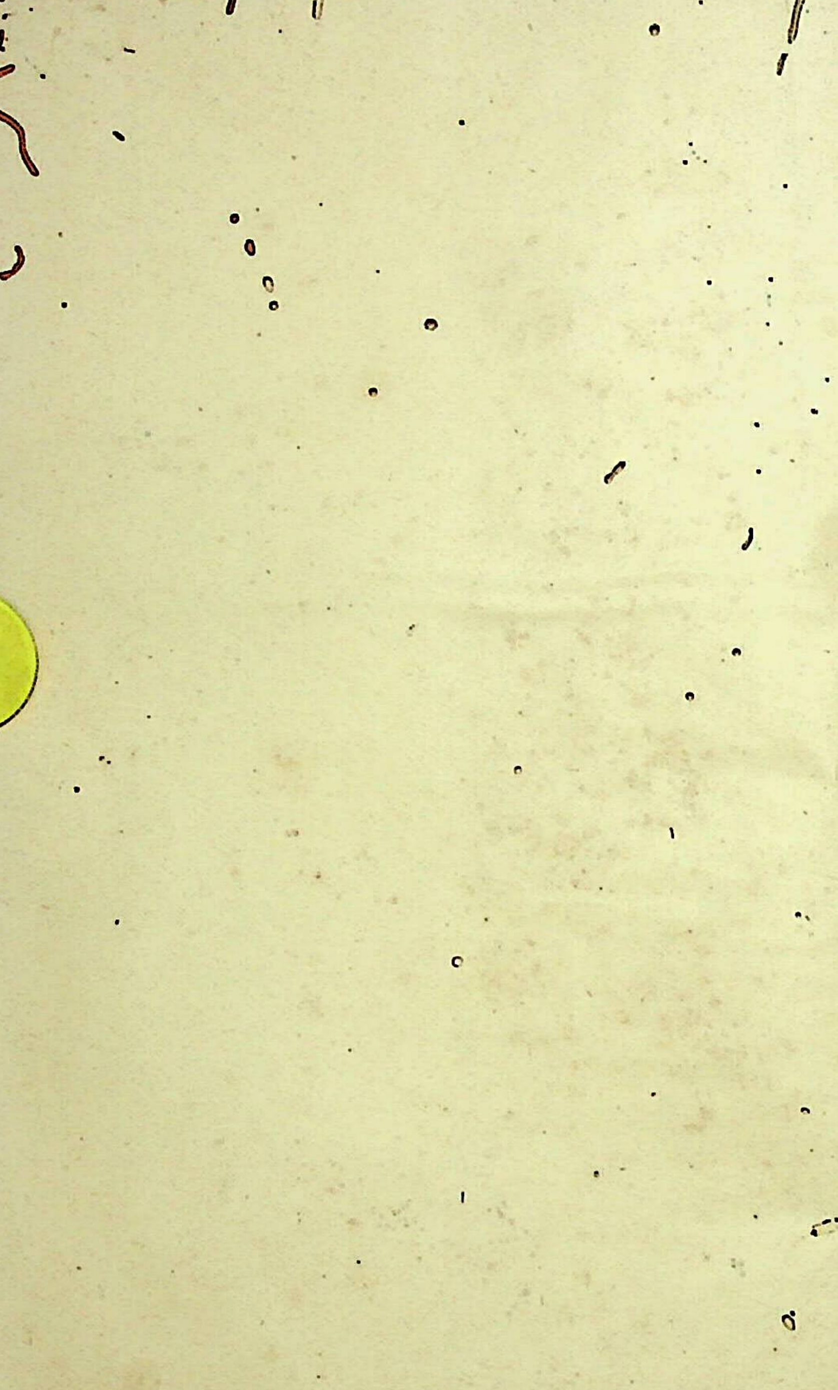
BṚHATKATHĀ ŚLOKASANGRAHA

With English Translation

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DR. RAM PRAKASH PODDAR
MRS. NEELIMA SINHA

TARA PRINTING WORKS
1986



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BṚHATKATHĀ ŚLOKASAṄGRAHA

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PREFACE

The *Bṛhatkathā Ślokasaṅgraha* of Budhasvāmin has a very important place in ancient Indian narrative literature. It is said that Guṇāḍhya wrote his *Bṛahatkatkā* in *Paiśācī* Prakrit. Unfortunately this book is now lost. But it exerted considerable influence on later literature. Poets, dramatists and story-tellers imbibed ideas from it as they did from the two epics viz. the *Rāmāyaṇa* and the *Mahābhārata*. Though the book itself was lost, some digests and adaptations from it survived. Among these the *Ślokasaṅgraha* is the earliest extant and the most faithful one in Sanskrit tradition.

In Prakrit too there is a tradition of narrative literature which primarily draws upon the *Bṛahatkathā* and in this regard *Vasudevahiṇḍī* of Saṅghadāsa Gaṇī is the pioneer. This work bears a striking similarity with the *Ślokasaṅgraha* in respect of the basic frame-work and motifs. Some scholars, viz. Dr. L. Alsdorf and Dr. J. C. Jain, have advanced a thesis that it is possible to re-construct partially the lost *Bṛhatkathā* with the help of these two works.

Its manuscripts were found in Nepal. The book was edited and translated into French by Lacote and Renon and published from Paris (1908). An Indian edition has appeared in 1974 with some annotations by Late Dr. V. S. Agrawala. According to Mr. Lacote the date of its composition is 8th or 9th century A. D. But Dr. Agrawala assigns an earlier date, viz. 5th century A. D.

The book contains amusing tales of adventure. Its hero, Naravāhanadatta, with his friends, goes from one adventure to another and in the course, wins beautiful wives. There are seven of them, each with her own striking individuality. Each of the hero's friends too has his own engaging peculiarities.

The book is full of thrilling incidents and witty sayings. Caravans of traders march through hills and forests and perform dare-devil acts, now scaling the abrupt heights of a mountain by clinging to cane-creepers and then crossing a dangerous valley on goat's back. The travellers leap over a swift current with the help of bamboos while the reader holds his breath in suspense. The descriptions are vivid and enchanting. There is the pomp and show of court life and the serene calm of a hermitage. One moment the reader enjoys the amorous acts of lovers in a calm and secluded bower. The next he is immersed in the fierce fightings of demigods.

The book is rich in cultural data. It vividly presents the social panorama of the period. These narrative tales have a great advantage over the classical epics and plays, such as those of Kālidāsa; they are mostly concerned with middle class life, whereas the latter generally depict the higher strata of society.

The book in its present form is incomplete. It promises to narrate the twentysix marriages of the hero. But the available bit which runs through twentyeight cantos, describes only seven of them.

Maybe the present work has inherited this incompletion from its source, the original *Bṛhatkathā* of Guṇāḍhya. Somadeva has related a very interesting story about the composition and publication of the *Bṛhatkathā*, which may be summerised as follows:

King Sātavāhana's wife was well versed in Sanskrit, though the king himself was rather inept in this language. One day when the couple was sporting in a water tank the queen cried, '*Modakaiḥ tāḍaya Mām*' wanting to stop her husband from teasingly splashing the water on her. But the king interpreted the words incorrectly and ordered a servant nearby to bring a basketful of sweet balls (*modaka*). At this the queen made fun of her husband's poor knowledge of Sanskrit. This touched the king deeply. He went to his court the next day

and expressed his wish to learn Sanskrit in the shortest possible time. The most reputed scholar of his court Gunāḍhya wanted at least six years' time to teach him the language. But his rival offered to teach the king in merely six months' time. Guṇāḍhya challenged this offer. If it could really be achieved he would forsake the use of (this) language. It is said that Guṇāḍhya lost and retired into exile. There he adopted the language of the hobgoblins, the *Piśācas* and composed his *Bṛhatkathā* in this language, *Paiśācī*, listed by Grammarians as a dialect of Prakrit. The king was requested to recognise this work and to give it publicity. But he declined. In despair Guṇāḍhya decided to consign his work to fire. He kept it before him, lifted each leaf, read it aloud and then threw it into the fire. The story he had written was so enchanting that the birds and the beasts of the forest listened to it with rapt attention, forgetting their hunger and thirst.

Meanwhile, at the court the king was cross with his cook for serving him bones with hardly any flesh on them. A hunter informed him that a man sat in the forest reading out something. All the birds and beasts of the forest listened to him spell bound forgetting to eat and drink. So they had become emaciated. That was the reason why the king didn't get good meat to eat. The king inquired into the matter and discovered the *Bṛhatkathā*. He preserved and popularised the portion which had not been destroyed so far.

This tale attempts, of course in a fanciful manner, to explain the use of *Paiśāci* Prakrit in the *Bṛhatkathā* and its availability in fragment. In fact both these factors are due to the modest origin of the *Bṛhatkathā* which evolved in middle class society and lacked the court and the scholiastic protection generally accorded to the elitist and ecclesiastical literature.

That Budhasvāmin left his work unfinished, as he had found the original, evinces his non-intereference with the contents; he only condensed the original *Paiśācī*, probably prose-and-verse, tale in verses in Sanskrit. In this attempt

he ruthlessly pruned all ramifications and mainly stuck to the mains. He himself follows most rigorously the dictum uttered by his character, 'अलं चातिप्रसङ्गेन कथाव्यासङ्गकारिणा'.

An example of the hurry with which the author generally proceeds in his narration can be seen in the following lines.

अथाङ्गारवतीं मूढ़ां पौत्रापहरणश्रवात् ।
लहू दयामासतुर्वार्यैः सचिवौ सजलानिलैः ।।
सा तावुवाच संभ्रान्ता गत्वासितगिरिं लघु ।
पालकः श्राव्यतां सूनोर्वृत्तान्तमिति तौ गतौ ।।

(Canto III Verses 78, 79)

He would depict merry-making with a shrewd hyperbole :

तिष्ठन्तु तावदकलङ्ककुटुम्बिदाराः
शीतांशु भास्वदनिलैरपि ये न दृष्टाः ।
सिन्दूरपाटलितखण्डनटैर्नटद्भिर्
नग्नाटकैरपि नरेन्द्रपथेषु गीतम् ।।

(XVIII 422)

He would rather flash his heroine than bescribe her from top to toe in the traditional manner. One or two examples would suffice :

कथयामि कथं रूपं तस्याः संक्षिप्तमुच्यते ।
प्रव्रज्यामास्थिता नूनमिदानीमप्सरोगणाः ।।

(XVII 100)

× × × ×

आस्तां च मम तां दृष्ट्वा क्षणं मानसचक्षुषी ।
सुषुप्तावस्थितस्येव नष्टसंकल्पदर्शने ।।
सर्वथा पुण्यवन्तस्ते सुरासुरनरोरगाः ।
असावकालमृत्युर्यैर्नारीरूपो न वीक्षितः ।।

(XXVIII 107, 108)

But style and diction are not the only distinctions of the Ślokasaṅgraha. Its basic distinguishing feature is the preservation of freshness, verve and spontaneity of the original. The later versions of the *Bṛhatkthā*, such as the *Kathāsaritasāgara*

and the *Bṛhatkathāmañjarī* are pale reflections of the original and often smack of laboured contrivance and forced dove-tailings. The Prakrit version of the *Bṛhatkathā* viz. the *Vasudevahiṇḍī* of Saṅghadāsa Gaṇī, which is not much removed from the *Ślokasaṅgraha* in point of time, suffers on account of the dropsical growth of the didactic stuff from which the *Ślokasaṅgraha* is entirely free. Thus the *Ślokasaṅgraha* remains the earliest and the only faithful recension of the original *Bṛhatkathā* and it goes without saying that its value in this respect is great.

For a critical appreciation of the *Ślokasaṅgraha* a separate treatise will be necessary. Hence in the present context the temptation to expound its merits and its advantages over the later versions of the *Bṛhatkathā* must be contained.

For the present edition, Lacote's (L) and Agrawal's (A) editions have been used. Disagreements, which are few, and improvements have been indicated in the footnotes.

This English translation, which is the first of its kind came up quite by chance. In course of a research project on the *Vasudevahiṇḍī*, I happened to go through the *Ślokasaṅgraha* and undertook to translate it into Hindi since there was no non-French translation so for. My friend Dr. Sriranjan Surideo (Rajkumar Pathak), editor Parishad Patrika, kindly serialized it in the Patrika (Vol. XVI No. 3 to Vol. XVIII No. 4). Then I began looking for a publisher who would bring it out in book-form, preferably with the text. Sri Rama Shankar Pandya, proprietor Tara Printing Works, came forward. But he showed predidection for English translation. Consequently I took up another task. When I was in the middle of it I discovered that my friend, Mr. Yashwanta Sinha's wife, Mrs. Neelima Sinha, who had already made a mark as a writer of children's literature, took great interest in the *Ślokasaṅgraha*. She was planning to elicit from it a children's Story-Book. I proposed that she should collaborate with me in the English Translation of the *Ślokasaṅgraha*, to which she gladly agreed. Subsequently chapters XVIII onwards were translated by her and I rendered editorial assistance only.

Translation needs no recommendation, it thrives on the merits of the original and it is for the readers to see whether it is faithful.

I thank Sri Rama Shankar Pandyajee for publishing this work and wish him success in his endeavour to promote oriental learning and literature through his Prācyabhārati Series. I would like to mention that the press copy of the text portion was prepared by my son Devadatta. Mr. N. T. Kuinh, a Student from Vietnam (now Settled in France), studying at the Research Institute of Prakrit, Jainology and Ahimsa, Vaishali, whenever called upon, interpreted for me the French translation. I availed library facilities at Mithila Sanskrit Research Institute, Darbhanga; Research Institute of Prakrit, Jainology and Ahimsa, Vaishali and Bihar Research Society, Patna. I express my gratefulness to these institutions.

Ram Prakash Poddar

बृहत्कथाश्लोकसंग्रहः

ॐ नमो विघ्नान्तकाय

प्रथमः सर्गः

महाखाता महाशाला पुर्यस्त्युज्जयनीति या।
महाम्भोधिमहाशैलमेखलेव महामही ॥ १ ॥

प्रासादान्यत्र पश्यन्तः संततान्हैमराजतान्।
मेरुकैलासकूटेभ्यः स्पृहयन्ति न नागराः ॥ २ ॥

वेदमौर्वीविपञ्चीनां ध्वनयः प्रतिमन्दिरम्।
यत्र संनिपतन्तोऽपि न बाधन्ते परस्परम् ॥ ३ ॥

कृतं वर्णनया तस्या यस्यां सततमासते।
महाकालप्रभृतयस्त्यक्त्वा शिवपुरं गणाः ॥ ४ ॥

BṚHATKATHĀ ŚLOKASANGRAHA

Obeisance to the Remover of Obstacles (*Gaṇeśa*)

CANTO I

There was a city called *Ujjainī* which, with its large moat and lofty palaces, resembled the wide earth, having the oceans and the mountains as its girdle. Looking at the series of gold and silver palaces, the citizens there did not envy the peaks of the *Meru* and the *Kailāsa*. There, the sounds of the *Veda*, the bow-string and the lute, though falling together, did not disturb one another. No need to describe that city which *Mahākāla* and other *Gaṇas* have continuously inhabited, leaving the City of *Śiva* (viz. *Vārāṇasī*). (1-4)

तस्यामासीन्महासेनो महासेनः क्षितीश्वरः ।
यस्य देवीसहस्राणि षोडश श्रीपतेरिव ॥ ५ ॥

चिरं पालयतस्तस्य प्रजाः शास्त्रोक्तकारिणः ।
गोपालः पालकश्चेति सुतौ जातौ गुणाम्बुधी ॥ ६ ॥

बृहस्पतिसमश्चास्य मन्त्री भरतरोहकः ।
रोहन्तकः सुरोहश्च तस्यास्तां तत्समौ सुतौ ॥ ७ ॥

नरेन्द्रमन्त्रिपुत्राणां चतुर्विद्यार्थवेदिनाम् ।
प्रयोगेषु च दक्षाणां यान्ति स्म दिवसाः सुखम् ॥ ८ ॥

अथ गां पालयामास गोपालः पितृपालिताम् ।
पालकोऽपि यवीयस्त्वाद्यौवराज्यमपालयत् ॥ ९ ॥

मन्त्रि पुत्रौ तु मन्त्रित्वमथ भूमिर्नवेश्वरा ।
नवमन्त्रिकृतारक्षा जायते स्म पुनर्नवा ॥ १० ॥

In that city there was a king named *Mahāsena* who was the master of a big army and who, like *Kṛṣṇa* had sixteen thousand queens. (5).

To that king, who protected his subjects for long according to rules laid down in the scriptures, two virtuous sons were born, *viz Gopāla* and *Pālaka*. (6)

His minister *Bharata Rohaka* was like *Vṛhaspati* : he (too) had two sons *Rohantaka* and *Suroha* who (in virtue) were like their father. (7)

The sons of the king and the minister, who were well versed in the four types[1] of learning and their application, lived together in great felicity. (8)

Now *Gopāla* took over the protection of the land which was formerly protected by his father, and *Pālaka*, being younger, became the crown prince. The sons of the minister assumed the role of ministers. Thus the land, getting a young king and young ministers, was rejuvenated. (9-10)

1. Logic, the *Vedas*, trade and agriculture and administration ;

गजराजमथो राजा दानराजिविराजितम् ।
अधिष्ठाय जगत्सारं निर्जगाम बहिः पुरः ॥ ११ ॥

तद्दर्शनाशयायातमनेकं नृकदम्बकम् ।
बिभ्यद्व्याडाद्गजात्तस्मादितश्चेतश्च विद्रुतम् ॥ १२ ॥

कन्यकान्यतमा तत्र गृह्यमाणाथ हस्तिना ।
प्रांशुप्राकारतः प्रांशोरगम्यां परिखामगात् ॥ १३ ॥

खातपातव्यथाजातसंज्ञानाशात्क्षणं ततः ।
तटस्था हस्तिपृष्ठस्थं साभाषत रुषा नृपम् ॥ १४ ॥

अवध्यमवधीर्यस्त्वं पितरं तस्य किं मया ।
अधीतवेदं यो हन्ति ब्राह्मणं तस्य के मृगाः ॥ १५॥

इति कन्यावचः श्रुत्वा दुःश्रवं श्वपचैरपि ।
चिन्तेषु भिन्नहृदयः प्रविवेश निवेशनम् ॥ १६ ॥

अतिबाह्य च दुःखेन दिनशेषं समासमम् ।
जनवादोपलम्भाय प्रदोषे निर्ययौ गृहात् ॥ १७ ॥

Once the king, having seated himself on the celebrated elephant[1] who looked beautiful with the ichor of rut, went out of the city. Crowds of people gathered to see him, but with the fear of that beast of an elephant all ran helter skelter (11-12).

A young girl, as she was at the point of being seized by the elephant, fell down from the high rampart into the moat below. With the shock of the fall she lost her senses and then standing on the bank spoke angrily to the king seated on the elephant, 'What do you care for me (my life), you, who killed your inviable father? Why should such a one who kills the *Brāhmaṇas* versed in the *Vedas* care for the deer? (13-15)

Hearing the words of the girl, hard enough even for the *Caṇḍālas*, the king came back home with his heart being rent with the shafts of anxiety. Having somehow spent the day,

1. of his father called *Nalāgiri*.

कालकम्बलसंवीतः सासिचर्मासिपुत्रिकः ।
समन्त्रागदसंनाहः संचचार शनैः शनैः ॥ १८ ॥

अथ शुश्राव कस्मिंश्चिद्देवतायतने ध्वनिम् ।
अभिसारिकया सार्धं भाषमाणस्य कामिनः ॥ १९ ॥

हतं मुष्टिभिराकाशं तुषाणां कण्डनं कृतम् ।
मया येन त्वया सार्धं बद्धा प्रीतिरबुद्धिना ॥ २० ॥

इयमेतावती वेला खिद्यमानेन यापिता ।
मया त्वं तु गृहादेव न निर्यासि पतिव्रता ॥ २१ ॥

कौमारः सुभगो भर्ता यदि नाम प्रियस्तव ।
खलीकृतैः किमस्माभिर्वृथैव कुलपुत्रकैः ॥ २२ ॥

एवमादि ततः श्रुत्वा सा प्रगल्भाभिसारिका ।
विहस्य विटमाह स्म त्वादृशा हि हतत्रपाः ॥ २३ ॥

ननु चित्तं मयाराध्यं तस्यापि भवतः कृते ।
न हि भर्तृनविश्वास्य रमन्ते कुलटा विटैः ॥ २४ ॥

he set out in the evening to detect the cause of the said allegation. Wrapped in a dark blanket, wearing an armour made invulnerable with magic spell and herbs, and armed with shield and sword and dagger, the king roamed about slowly. (16-18)

In a certain temple the king heard a lover talk with his paramour—'I was foolish enough to love you; it is like punching the sky and beating the chaff (to get grains). All this time I have been waiting impatiently, but your chaste ladyship won't come out of home. If your young and handsome husband is so dear to you why do you harass noblemen's sons like us? Hearing this and such other accusations, that bold woman smiled and spoke to her paramour—'Persons like you are really shameless. I have to keep my husband in good humour just for your sake; unchaste women do not sport with their paramours without obtaining the confidence of their husbands. 'If, however, you wish to drink the honey without the obstacle of bees, kill my husband who is always careless. If you are afraid of sin, obviously you do not love me. Didn't the great

अथ निर्मक्षिकं भद्र मधु पातुं मनोरथः ।
जहि घातय बालं मे पतिं नित्यप्रमादिनम् ॥ २५ ॥

अथ पापादसि त्रस्तः स्फुटं नाहं तव प्रिया ।
ननु दुर्वाररागान्धः सुतां याति प्रजापतिः ॥ २६ ॥

अथ बालं विवादेन वैधर्म्यं किं न पश्यसि ।
येन राज्यसुखान्धेन प्रजापालः पिता हतः ॥ २७ ॥

सुदुःश्रवमिदं श्रुत्वा गोपालो दुर्वचं वचः ।
गच्छन्नन्यत्र शुश्राव ध्वनिं विप्रस्य जल्पतः ॥ २८ ॥

अयि ब्राह्मणि जागर्षि नन्दिनि क्रन्दते शिशुः ।
त्वरितं याजते देहि स्तन्यं कण्ठोऽस्य मा शुषत् ॥ २९ ॥

इति श्रुत्वा गिरं भर्तुर्विनिद्रा ब्राह्मणी सुतम् ।
पितृघातिन्म्रियस्वेति निर्दयं निरभर्त्सयत् ॥ ३० ॥

आः पापे किमसंबद्धं पितृघातिन्निति त्वया ।
बालोऽयमुक्त इत्येनां ब्राह्मणः कुपितोऽब्रवीत् ॥ ३१ ॥
किमार्यपुत्र पुत्रेण यदा राज्ञा पिता हतः ।
श्रुतिस्मृतिविदित्येतदुवाच ब्राह्मणी पतिम् ॥ ३२ ॥

Sire (*Brahmā*) himself, blinded with irresistible passion, commit incest upon his own daughter? There is no point in raising a controversy. Don't you see this travesty of the law that one (the present king) blinded with greed for kingly pleasures has killed his own father who was the protector of his subjects (children)?' (19-27)

Hearing these pointed words, very difficult to hear, *Gopāla* moved away and then heard a *Brāhmaṇa* speak thus—'O *Brāhmaṇi*: are you awake, dear? The baby is crying, give him your breast, lest its throat gets parched.' Half awake with these words of her husband, the *Brāhmaṇa* lady reproached the baby—'why don't you die, you parricide'? Why do you call it a parricide, you wretch? the *Brāhmaṇa* asked his wife angrily. 'Who knows that your son won't be a parricide, when the king himself, well versed in the *Vedas* and the law, killed his father,' the lady replied. Thus hearing

श्रुत्वैवमादि कौलीनं प्रविश्यान्तःपुरं नृपः ।
अनयत्क्षणदाशेषमसंमीलितलोचनः ॥ ३३ ॥
अथ गाढान्धकारायां वेलायां मंत्रिणौ रहः ।
अपृच्छत्कोऽयमस्मासु प्रवादः कथ्यतामिति ॥ ३४ ॥
ततस्तावूचतुस्त्रस्तौ सत्रासं नृपचोदितौ ।
कौलीनहेतुश्रुतये चित्तं देवावधीयताम् ॥ ३५ ॥
सुगृहीताभिधानस्य प्रद्योतस्य पितुस्तव ।
आसन्नव्यभिचारीण्यरिष्टान्यष्टौ मुमूर्षतः ॥ ३६ ॥
उद्धार्ये धवले केशे प्रमादात्कृष्ण उद्धृते ।
उद्धर्तारं महीपालः कर्तयामास नापितम् ॥ ३७ ॥
भुञ्जानेन च पाषाणे दशनाग्रेण खण्डिते ।
कुलक्रमागतो वृद्धः सूपकारः प्रमापितः ॥ ३८ ॥
प्रकृतेर्विपरीतत्वं जानन्नप्येवमादिभिः ।
प्रभो विधेर्विधेयत्वाद् ब्राह्मणानप्यबाधत ॥ ३९ ॥

the scandal about his family, the king came home and spent the rem.ining hours of the night, without a wink of sleep. (28-33)

Early in the morning, when it was still very dark, the king secretly asked his two ministers why there was such a rumour about him. The frightened ministers said timidly, 'My Lord : Give your kind attention and hear the cause of the family scandal. In your worthy father, *Pradyota,* when he was approaching death, the eight unfavourable symptoms[1] appeared which the king could not avoid. Once he slew a barber who in course of uprooting white hair happened to uproot a black one. He killed the traditional family cook when, in course of a meal, a pebble came under his teeth. O Lord : though knowing that with such acts the subjects had turned against him, he caused suffering even to the *Brāhmaṇas,* by not performing what should be performed.[2] Such being the condition

1. Eight symptoms of the derangement of the humours.
2. that is, by neglecting the sacrificial performances.

भर्तुरीदृशि वृत्तान्ते मन्त्री तस्यावयोः पिता।
अदृष्टभर्तृव्यसनः पूर्वमेवागमद्दिवम् ॥ ४० ॥

श्रुतमन्त्रिविनाशस्तु स राजा राजयक्ष्मणा।
गुरुशोकसहायेन सहसैवाभ्यभूयत ॥ ४१ ॥

ततस्ताते दिवं याते यातुकामे च भूपतौ।
प्रजासु च विरक्तासु जातौ स्वः किंक्रियाकुलौ ॥ ४२ ॥

प्राप्तकालमिदं श्रेय इति बुद्ध्वा प्रसारितम्।
कौलीनमिदमावाभ्यां सपर्यन्तेष्ववन्तिषु ॥ ४३ ॥

क्रोधबाधितबोधत्वाद्बाधमानं निजाः प्रजाः।
बन्धयामास राजानं राजपुत्रः प्रियप्रजः ॥ ४४ ॥

शृङ्खलातन्त्रचरणः स्वतन्त्राद्भ्रंशितः पदात्।
सुखस्य महतो दध्यौ स राजेन्द्रो गजेन्द्रवत् ॥ ४५ ॥

चिन्तामुषितनिद्रत्वादाहारविरहेण च।
स क्षपाः क्षपयन्क्षीणः संवत्सरशतायताः ॥ ४६ ॥

पुत्रेणैवमवस्थोऽपि प्रजाप्रियचिकीर्षुणा।
न मुक्त एव मुक्तश्च यावत्प्राणैः प्रियैरिति ॥ ४७ ॥

of the king, the minister, our father, died before seeing his master's disaster. Hearing of the death of his minister, the king was suddenly struck with consumption and grief. Our father having died, the king being inclined to depart, and the subjects having turned indifferent, we didn't know what to do. Then, thinking that it was expedient under the circumstances we spread this rumour through-out *Avanti*—'The prince, desiring to do good for his subjects, imprisioned the king, who obsessed with anger was causing pain to his subjects. With his feet fettered and freedom forfeited, that king, like a big elephant, has been the cause for great happiness. Robbed of his sleep and deprived of food, the emaciated king spent his nights, each one as long as one hundred years. Though reduced to this condition, his son, bent upon doing good to the subjects, did not release the king until he was released by his precious life breath depart-

निदानमिदमेतस्य कौलीनस्य विगर्हितम् ।
इतरद्वाधुना देवः प्रभुरित्यथ भूपतिः ॥ ४८ ॥

अधोमुखः क्षणं स्थित्वा तलाहतमहीतलः ।
दृष्ट्वा च सास्रमाकाशमनाथ इदमब्रवीत् ॥ ४९ ॥

तुल्यौ शुक्रबृहस्पत्योर्युवां मुक्त्वा सुहृत्तमौ ।
अनपायमुपायं कः प्रयुञ्जीतैतमीदृशम् ॥ ५० ॥

किं तु सत्त्ववतामेष शङ्काशून्यधियां क्रमः ।
दृष्टादृष्टभयग्रस्तचेतसां न तु मादृशाम् ॥ ५१ ॥

तस्मात्पालयतं भद्रौ पालकं पालकं भुवः ।
इदं त्वलीककौलीनमशक्तोऽहमुपेक्षितुम् ॥ ५२ ॥

तस्यैवं भाषमाणस्य व्रीडाधोमुखमन्त्रिणः ।
कूजन्प्रकाशयामास क्षीणां ताम्रशिखः क्षपाम् ॥ ५३ ॥

अथ शुश्रुविरे वाचः सूतमागधवन्दिनाम् ।
यशोधवलितानन्त दिगन्तोद्बुध्यतामिति ॥ ५४ ॥

ing from him. This is the ignoble cause behind this family scandal. Now, we await your decision". (34-48)

The king hung his head for a while, struck the ground with his palm and looking at the sky with tears in his eyes spoke thus like a helpless person—'Except you two, my dear ones: equal to *Śukra* and *Bṛhaspati*, who could have thought of using such a flawless plan? But this is the method for the good and the unscrupulous, not for us, seized with the fear of the seen and unseen. Now serve *Pālaka*, hence forward the protector of the land; I am unable to disregard this scandal, though false.' As he was thus addressing the ministers who had hung their heads, the cocks, with their crowing, indicated the end of the night. (49-53)

Now the bards and the panegyrists were heard saying—'The quarters are radiant with your fame, please wake up.' Hearing these unpleasant and distressful words, the king closed

दीनदीनं तदाकर्ण्य कर्णदारणमप्रियम् ।
पिधाय पार्थिवः कर्णावुत्तमाङ्गमकम्पयत् ॥ ५५ ॥

स चावोचत्प्रतीहारी निवार्यन्ताममी मम ।
क्षते क्षारावसेकेन किं फलं भवतामिति ॥ ५६ ॥

आसीच्चास्याथ वा धिङ्मामेवमात्मापवादिनम् ।
ननु प्रशस्यमात्मानं नाहमर्हामि निन्दितुम् ॥ ५७ ॥

निर्यन्त्रणविहारेण चिरजीविनि राजनि ।
राजपुत्रेण लडितः केनान्येन यथा मया ॥ ५८ ॥

समुच्छिन्नदुरुच्छेदबाह्याभ्यन्तरवैरिणा ।
वर्णाश्रमाः स्वधर्मेभ्यः किं वा विचलिता मया ॥ ५९ ॥

अवन्तिवर्धनसमो निजाहार्यगुणाकरः ।
पुत्रः पुन्नरकात्त्राता कस्यान्यस्य यथा मम ॥ ६० ॥

अथ वास्तामिदं सर्वमेकेनैवास्मि वर्धितः ।
नरवाहनदेवेन जामात्रा चक्रवर्तिना ॥ ६१ ॥

his ears and shook his head in disapproval. He spoke to the lady in attendance—'Please stop them, what good will you achieve by adding insult to the injury ?' But, the next moment he thought—'Fie upon me who thus disparage myself; it does not behove me to speak ill of my praise-worthy self. Where is the prince who reaped without restraint the pleasures of life as I did in the long life of the king (my father) ? Did I swerve from my duties even when the well established orders of castes[1] and stages of life[2] were exterminated by internal and external enemies ? Who else has a son like *Avantivardhana*, an abode of father's intended virtues, saviour from the hell called '*Puṅ*' ? Or leave alone all these, my son-in-law, the sovereign monarch *Naravāhanadeva* alone is enough to glorify me. I lacked one

1. *Varṇas* : *Brāhmaṇa, Kṣatriya, Vaiśya* and *Śūdra*.
2. *Āśramas* : *Brahmacarya, Gārhastha, Vānaprastha* and *Saṁnyāsa*.

एक एव तु मे नासीद्गुणः सोऽप्ययमागतः ।
प्रसादान्मन्त्रिवृषयोर्यत्तपोवनसेवनम् ॥ ६२ ॥

इति निष्कम्पसंकल्पश्चोदयामास मन्त्रिणौ ।
ससिंहासनमास्थानं मण्डपे दीयतामिति ॥ ६३ ॥

तयोस्तु गतयोः केशान्वापयित्वा सवल्कलः ।
कमण्डलुसनाथश्च भूपालो निर्ययौ गृहात् ॥ ६४ ॥

विषादविप्लुताक्षेण वक्षोनिक्षिप्तपाणिना ।
दृश्यमानोऽवरोधेन विवेशास्थानमण्डपम् ॥ ६५ ॥

त्रासम्लानकपोलेन दृष्टः पृथुलचक्षुषा ।
पालकेनाब्रवीत्तं च स्थित एव स्थितं स्थितम् ॥ ६६ ॥

प्रसादात्तात तातस्य वत्सराजस्य च त्वया ।
बुद्धेः स्वस्याश्च शुद्धायाः किं नाम न परीक्षितम् ॥ ६७ ॥

अतोऽनुशासितारं त्वामनुशासति बालिशाः ।
येन लोके त उच्यन्ते वियाताः पितृशिक्षकाः ॥ ६८ ॥

virtue viz. living in a penance-grove, the opportunity for that too has come through the favour of my able ministers. Thus firm in his resolution he ordered the two ministers to summon the assembly. (54-63)

When the two had left, he got his head shaved, put on a bark garment and departed from his house with an ascetic's water-pot. His wives beat their breasts and stared at him with eyes filled with tears of sorrow, as they saw him go out and enter the audience hall. (64-65)

As *Pālaka* stood up (to say something) and fixed his awe-struck gaze at his brother, the latter too stood up and said, "It is true that you did not have to put to test, your knowledge of administration by the good graces of our father, the king of *Vatsa*. But only the fools will presume to instruct you who are yourself well-versed in administration; it is said, 'The too clever ones teach their fathers.' I have to say only this much that you

एतावत्तु मया वाच्यं पित्र्यं सिंहासनं त्वया ।
वर्णाश्रमपरित्रार्थमिदमध्यास्यतामिति ॥ ६९ ॥

तच्चावश्यमनुष्ठेयमस्माकीनं वचस्त्वया ।
मादृशां हि न वाक्यानि विमृशन्ति भवादृशाः ॥ ७० ॥

इतीदं पालकः श्रुत्वा स्थित्वा चाधोमुखः क्षणम् ।
उत्तरं चिन्तयामास नासाग्राहितलोचनः ॥ ७१ ॥

कृतकृत्रिमरोषस्तु राजा पालकमब्रवीत् ।
भोः सिंहासनमारोह किं तवोत्तरचिन्तया ॥ ७२ ॥

किं चोत्तरशतेनापि त्वयाहं सोपपत्तिना ।
वेगः प्रावृषि शोणस्य चरणेनेव दुर्धरः ॥ ७३ ॥

इति द्विजातयः श्रुत्वा पुरोहितपुरःसराः ।
विषादगद्गदगिरः प्रमृज्याश्रु बभाषिरे ॥ ७४ ॥

पालकस्ते नियोज्यत्वादाज्ञां मा स्म विचारयत् ।
त्वन्नियोगान्नियोक्तारः कस्माद्वयमुदास्महे ॥ ७५ ॥

have to occupy this throne, our paternal legacy, to protect the order of the castes and the stages of life. Do please follow my advicc, persons like you do not wait to examine the words of such as ourselves (before accepting them)." (66-70)

Having heard this, *Pālaka* hung his head for a while and fixing his gaze on nose-tip, thought of a reply. At this the king pretended to be angry and admonished him thus—'Do please assume the throne, it is useless to put forward an argument. I cannot be held back with hundreds of arguments as the current of the *Śoṇa*, in rainy season, cannot be held in by its (usual) course'. (71-73)

Hearing this the priest and other *Brāhmaṇas* wiped their tears and spoke in a voice faltering with pain—*Pālaka* is obliged to obey you, he must not think over the propriety of your orders; we too, if bidden by you to perform his coronation,

म्रियमाणे प्रजापाले ज्येष्ठे भ्रातरि पालकः।
मृगेन्द्रासनमारोहन्खट्वारूढो भवेन्ननु ॥ ७६ ॥
राज्याग्निमादधद्वापि त्वयि वर्षशतायुषि।
परिवेत्तारमात्मानमयं मन्येत निन्दितम् ॥ ७७ ॥
तस्मादस्मान्निवर्त्तस्व संकल्पादतिभीषणात्।
शोकजान्यश्रुवारीणि भवन्त्वानन्दजानि नः ॥ ७८ ॥
बद्धाञ्जलिरथोवाच किंचिन्नमितकंधरः।
अलं वः पीडयित्वा मां वचोभिरिति पार्थिवः ॥ ७९ ॥
मयायमभ्यनुज्ञातो रक्षणे च क्षमः क्षितेः।
खट्वारूढो न भविता निन्दितः शब्दवेदिभिः ॥ ८० ॥
असमर्थे च राज्याग्नेः पालने पतिते मयि।
परिवेत्तापि नैवायं भविष्यति नराधिपः ॥ ८१ ॥
यच्चापि पिहिताः कर्णा आकर्ण्य पतितध्वनिम्।
प्रजाभिस्तच्च न मृषा मया हि निहतः पिता ॥ ८२ ॥
तदिदं पातकं कृत्वा युष्मत्पीडाप्रशान्तये।
प्रायश्चित्तं व्रजन्कर्तुं न निवार्योऽस्मि केनचित् ॥ ८३ ॥

cannot remain indifferent. But so long as you, the elder brother and protector of the subjects live, *Pālaka* will be surely called 'a tyrant' if he assumes the crown. Even if you live for a hundred years and continue to hold the fire of kingship, *Pālaka*, if he transgresses and assumes kingship, must consider himself vile. So please turn away from this dreadful resolution and let our tears of sorrow turn into the tears of joy. (74-78)

He folded his hands and slightly bending his shoulders said, 'you have tormented me enough with your words. I am giving orders to this my brother, he is also capable of protecting the kingdom; he can never be called by such a term as 'a tyrant', condemned by the grammarians. If I am fallen and unable to protect the fire of royalty, he, assuming kingship, will neither be a transgressor. The vile words, hearing which the subjects stopped their ears, are not false, my father was surely killed by me. Having committed this sin, though for the abatement of

मया चात्यक्तधर्मेण यत्प्रजानां कृते कृतम् ।
तस्य प्रत्युपकाराय पालकः पाल्यतामयम् ॥ ८४ ॥

इतीदं प्रकृतीरुक्त्वा पालकं पुनरब्रवीत् ।
अवन्तिवर्धनं पुत्रं मत्प्रीत्या पालयेरिति ॥ ८५ ॥

विलक्षहसितं कृत्वा गोपालं पालकोऽब्रवीत् ।
अवन्तिवर्धनो राजा राजन्कस्मान्न जायताम् ॥ ८६ ॥

सत्सु भ्रातृषु भूपाल गुणवत्स्वपि भूभुजः ।
निक्षिप्तवन्तः श्रूयन्ते पुत्रेष्वेव गुरुं धुरम् ॥ ८७ ॥

गोपालस्तमथोवाच भविष्यति युवा यदा ।
त्वं च वृद्धस्तदा युक्तं स्वयमेव करिष्यसि ॥ ८८ ॥

एवं निरुत्तराः कृत्वा प्रकृतीस्ताः सपालकाः ।
सर्वतीर्थाम्बुकलशैरभ्यषिञ्चत्स पालकम् ॥ ८९ ॥

आरोप्य चैनं त्वरितं सिंहासनमुदङ्मुखः ।
निर्जगाम पुरात्स्वस्मादेकरात्रोषितो यथा ॥ ९० ॥

your sufferings, I am now going to atone for it; nobody should, therefore, stop me. For, whatever good I have done to the subjects without turning away from my duties, may *Pālaka* foster this my son'. Having thus spoken to the people, he turned to *Pālaka* and said, 'Please bring up this son *Avantivardhana* for my love's sake'. (79-85)

At this *Pālaka* smiled wryly and said,—'Sir why don't you crown *Avantivardhana*? In spite of there being virtuous brothers kings are heard to have laid the heavy yoke of royalty on their sons'. Then *Gopāla* said to him, 'When he comes of age and you grow old enough, do as you please'. (86-88)

Thus having silenced his subjects and *Pālaka*, he anointed the latter with pot-fuls of water brought from holy places. Immediately afterwards he seated him on the throne and himself proceeded towards the north, leaving that city as if he had sojourned there but for a night. (89-90)

अथ राजनि काननावृते पुरमास्पन्दितलोकलोचनाम् ।
निभृतश्वसितामयध्वनिं मृतकल्पां प्रविवेश पालकः ॥ ९१ ॥

इति बुधस्वामिना विरचितायां बृहत्कथायां श्लोकसंग्रहे प्रथमः सर्गः ॥ १ ॥

Thus the king having retired to the forest, *Pālaka* entered that city which, with the trembling eyes, feeble breathing and painful utterances of the people, seemed to be almost dead. (91)

Here ends the first Canto of Budhasvāmin's
Bṛhatkathāślokasaṅgraha.

द्वितीयः सर्गः

अथ बिभ्रद्दुरुच्छेदं शोकं भ्रातृवियोगजम्।
उत्सृष्टपृथिवीचिन्तः पालकः कालमक्षिपत् ॥ १ ॥

तं पुरोधः प्रभृतयः कदाचिदवदन्प्रजाः।
उत्सीदन्तीः प्रजा राजन्नार्हसि त्वमुपेक्षितुम् ॥ २ ॥

भ्रातुः पुरः प्रतिज्ञाय दूरक्षां रक्षितुं क्षितिम्।
किं शोचसि न शोकोऽयमुपायः क्षितिरक्षणे ॥ ३ ॥

षष्ठं पापांशमादत्ते रक्षन्नपि नृपः प्रजाः।
निक्षिप्तक्षितिरक्षस्तु सर्वमेव न मुञ्चति ॥ ४ ॥

तस्माज्जिघांसता पापं पुण्यं चोपचिचीषता।
राजन्धन्याः प्रजाः कार्याः सुखं चानुबुभूषता ॥ ५ ॥

न चेदर्थयमानानां वचनं नः करिष्यसि।
ध्रुवं द्रक्ष्यसि संक्रान्ता देशान्राजन्वतः प्रजाः ॥ ६ ॥

CANTO II

Now, *Pālaka*, his mind full of grief at the separation of his brother, forgetting to look after his kingdom, whiled away his time. (1)

Once the priest and some other subjects complained: "It does not behove you to neglect your suffering people. Having taken the vow, before your brother, of protecting the earth, which is difficult to protect, why do you keep brooding? This is not the way to protect the earth. Even protecting the earth the king shares one sixth of his subjects' sins., shirking protection, he has to bear the whole of it, there is no escape. Hence., O king, the ruler, wishing to destroy sin, accumulate merit and experience pleasures, should bring fulfilment to his people. If you do not listen to our humble entreaties, you will have to see the subjects, who have been governed by good kings, migrate from your land. On your having become indifferent, we have heard of unprecedented events: It is said that oblation was forcibly

अवृत्तपूर्वमस्माभिरुदासीने त्वयि श्रुतम् ।
बलादग्निगृहान्नीतः पुरोडाशः शुना किल ॥ ७ ॥

बटोश्च भ्राम्यतो भिक्षां भिक्षापात्रादनावृतात् ।
बटुत्वात्क्षिप्तचित्तस्य हृतः काकेन मोदकः ॥ ८ ॥

इति श्रुत्वा ससंत्रासो राजा ताडित दुन्दुभिः ।
मृगेन्द्रासनमध्यास्ते सुमेरुं मघवानिव ॥ ९ ॥

तस्मिन्नारूढमात्रे च समं विकसिताः प्रजाः ।
उदयाचलकूटस्थे नलिन्य इव भास्करे ॥ १० ॥

अथातीते क्वचित्काले विप्रान्पप्रच्छ पार्थिवः ।
धर्ममाचक्षतां पूज्याः शुद्धमित्यथ तेऽब्रुवन् ॥ ११ ॥

सर्वविद्याविदा धर्मः कस्त्वया नावलोकितः ।
आचारोऽयमिति व्यक्तमनुयुक्तास्त्वया वयम् ॥ १२ ॥

रागादिमन्तः पुरुषास्तैरुक्ता ह्यप्रमाणता ।
सांख्यादीनामकार्यत्वाद्वेदस्यैव प्रमाणता ॥ १३ ॥

carried away by a dog from the place of sacrificial fire; that the sweet ball from the alms-bowl of a young *Brāhamaṇa*, absent minded by his very nature, was snatched away by a crow" (2-8)

Hearing all this the king was shocked. With the beat of the drum he sat on the throne as *Indra* did on the *Sumeru* mountain. No sooner did he ascend the throne than the subjects were filled with joy as the lotuses are filled with joy with the rise of the sun on the peak of the eastern mountain. (9-10)

Now, some time having been passed, the king asked the *Brāhmaṇas*, "Let the venerable ones instruct me in pure religion." They said, "What religion is that which has not been seen by you, versed in all the lores. We have been asked because it is a formality to do so. All men are imbued with passions. Hence their utterances have no authority. The *Sāṁkhya* etc. is not for action. Therefore the *Veda* alone carries authority. So, may it please your majesty to practise what is prescribed in the *Vedas*".

तस्माद्वेदेषु विहितं यत्तदासेव्यतामिति ।
श्रुत्वेदं नृपतिर्यज्ञैरीजे निःसंख्यदक्षिणैः ॥ १४ ॥

अथोत्सृष्ट प्रजाकार्यं दीक्षासन्तानसेवया ।
मन्त्रिणौ जातसंत्रासौ तं कदाचिदवोचताम् ॥ १५ ॥

उद्धृतः शोकपङ्कात्त्वं बलिभिर्द्विजकुञ्जरैः ।
उद्धार्यः सांप्रतं केन दीक्षापङ्काद्दुरुत्तरात् ॥ १६ ॥

कामार्थौ यद्यपि त्यक्तौ सेव्यावेव तथापि तौ ।
दुर्लभो हि विना ताभ्यां धर्मः शुद्धो नृपैरिति ॥ १७ ॥

उपपन्नमिदं श्रुत्वा प्रतिश्रुत्य तथेति च ।
देवतायाचनव्यग्रस्त्रीकमन्तःपुरं ययौ ॥ १८ ॥

पानाभरणवासः स्रक्प्रियवाग्दानमानिताः ।
अन्तःपुरचरीः प्रैष्याश्चकार परितोषिताः ॥ १९ ॥

अनन्तरमनुज्येष्ठं देवीः संमान्य भूपतिः ।
वासुकिन्या महादेव्या निनाय सह यामिनीम् ॥ २० ॥

Having heard this the king began to perform sacrifices offering infinite wealth as sacrificial fee. (11-14)

Again the affairs of the people were neglected owing to the King's being engrossed in a series of consecrations. The two ministers, full of fear, once spoke to the king : "You were rescued from the quagmire of sorrow by worthy *Brāhmaṇas* with the help of sacrificial offerings; now who will take you out from this deep quagmire of consecrations for sacrificial performances ? You have renounced *Kāma* (desire) and *Artha* (wealth). But, they are desirable for the kings; without them it is difficult to get the essence of religion." Having listened to this befitting advice, he gave his consent and went to the inner apartments where his wives were engrossed in worshipping gods. He pleased the maids in attendance with the gifts of drinks, ornaments, perfumes garlands and sweet words. Then he paid his respects to the queens according to seniority and spent the night with his chief queen *Vāsukinī*. Awakened by the crowing of cocks and the singing of bards, the king finished his morning worship be-

स ताम्रचूडरुतिभिर्बन्दिवृन्दैर्विबोधितः ।
उपासिष्ट पुरःसंध्यामादिवाकरदर्शनात् ॥ २१ ॥

ततो धवलवासः स्रगलंकारानुलेपनः ।
स्तूयमानो जयाशीर्भिरास्थानस्थानमागतः ॥ २२ ॥

पुरोधः प्रभृतीस्तत्र प्रकृतीः प्रकृतिप्रियः ।
मानयित्वा यथायोग्यं सोपचारं व्यसर्जयत् ॥ २३ ॥

स्मयमानस्ततो राजा मन्त्रिणापीदमब्रवीत् ।
आपानभूमिरुद्याने रमणीया प्रकल्प्यताम् ॥ २४ ॥

को हि युष्मद्विधसुहृद्विहितापत्प्रतिक्रियः ।
विषयान्न निषेवेत दृष्टादृष्टाविरोधिनः ॥ २५ ॥

सोऽहं पौरजनं भृत्यानन्तःपुरविचारिणः ।
आत्मानं च भवन्नाथं योजयामि सुखैरिति ॥ २६ ॥

अथ तौ प्रह्वमूर्धानौ स्वाम्यभिप्रायवेदिनौ ।
पानोपकरणं सर्वं सज्जमेवेत्यवोचताम् ॥ २७ ॥

व्याहार्य स ततस्तत्र सबालस्थविरां पुरीम् ।
वस्त्राभरणमाल्यान्नदानैः प्रीतामकारयत् ॥ २८ ॥

fore sunrise. Then in white garments, garlands, ornaments and anointments, the king came to his court-hall being greeted with shouts of victory and benedictions. There he, who loved his people, paid due respect to the priests and others and dispersed them with due formality. (15-23)

Then the king, with a smile, ordered two ministers, "Arrange for a beautiful drnking-party in the park. Who will not indulge in such pleasures of senses which are congenial to the seen and the unseen (here and hereafter) when friends like you are there to meet all emergencies. So I am pleased to indulge the citizens, who have free access to the inner apartments, and myself, in pleasures. (24-26)

The two ministers who knew their master's intent, bowed their heads and replied, "All the paraphernalia of drink are ready." Then he called the citizens, children and young men

पद्मरागादिशुक्तिष्ठमुत्पलाद्यधिवासितम् ।
कृतजोत्कारमन्योऽन्यं पीयते स्म ततो मधु ॥ २९ ॥

मधुपानान्तरालेषु सविपञ्चीस्वनं मुहुः ।
गीयते स्म मनोहारि नट्टाद्यैर्नृत्यते स्म च ॥ ३० ॥

विहृत्य दिनमेवं च शीतरश्मौ दिवाकरे ।
विसृज्य प्रकृती राजा विवेशान्तःपुरं ततः ॥ ३१ ॥

तत्रापि श्रुतसंगीतो दृष्टस्त्रीपात्रनाटकः ।
पायिताशेषभार्यश्च पश्चान्निद्रामसेवत ॥ ३२ ॥

एवमासेवमानस्य सार्तवं विषयान्गताः ।
विवृद्धसुखरागस्य बह्वस्तस्य वासराः ॥ ३३ ॥

स कदाचिद् द्विजादिभ्यः सविषादो न्यवेदयत् ।
स्वप्नो मयाद्य यो दृष्टः प्रशस्यैः श्रूयतामसौ ॥ ३४ ॥

बाह्यवलोकनायाहं निर्गतस्तत्र दृष्टवान् ।
मत्तं महान्तमायान्तं मातङ्गं वनचारिणम् ॥ ३५ ॥

all, and pleased them with the gifts of clothes, ornaments, garlands and cereals. Then they having cheered up each other began to drink wine scented with lotus, in cups made of ruby. In the intervals, dancers danced and sang sweetly with the accompaniment of lute. Having thus spent the day, as the sun sank, the king sent away the people and retired to his harem. There too he listened to music and witnessed plays enacted by women players and having first offered drink to his wives, went to bed. Thus the king's days passed, his attachment to pleasures increasing with the enjoyment of the objects of senses, according to the different seasons. (27-33)

Once he pathetically said to the *Brāhmaṇas*, "Let the praiseworthy ones listen to the dream that I had today; I went out for sight-seeing. There I saw a big and intoxicated wild elephant, coming. My royal elephant sniffing the smell of his ichor, wrenched out his post in wrath and rushed at the wild elephant.

तन्मदामोदमाघ्राय राज्यहस्त्यपि मामकः ।
क्रोधादुन्मूलितालानो यातः प्रति वनद्विपम् ।। ३६ ।।

वन्यस्तु हस्तमुत्क्षिप्य किंचिदाकुञ्चिताङ्गुलिः ।
आहूतवानिव युद्धं सगर्वैः कण्ठगर्जितैः ।। ३७ ।।

मदीयेनाथ नागेन वेगेनापत्य दूरतः ।
संनिपातो महान्दत्तो दन्तयोर्वनदन्तिनः ।। ३८ ।।

पराजितं परेणाथ दृष्ट्वा स्वं राज्यहस्तिनम् ।
निवर्त्तयितुकामोऽहमासन्नानिदमुक्तवान् ।। ४० ।।

निवर्तयामि राज्येभं शीघ्रमानयताङ्कुशम् ।
शिक्षितो वत्सराजेन हस्तिशिक्षामहं ननु ।। ४१ ।।

इति मन्त्रयमाणोऽहमलब्धप्रार्थिताङ्कुशः ।
प्रतिबुद्धः ससंत्रासः किमेतदिति चिन्तयन् ।। ४२ ।।
इति स्वप्नो मया दृष्टः क्षणदायाः परिक्षये ।
फलमिष्टमनिष्टं वा पूज्यैरत्रोच्यतामिति ।। ४३ ।।

The latter raised his trunk, curled his fingers a little and trumpeted proudly as if throwing a challenge for battle. Now, my elephant, rushing from a distance, struck hard upon the tusks of the wild tusker. But the latter threw off and felled my elephant with his tusks, which were as white as marble pillars. Consequently he took to his heels. Having seen my elephant defeated by the other, I, with a view to calling him back, spoke to those who stood near : "I will bring back the royal elephant, please fetch me a goad, after all I have been instructed in training elephants by *Vatsarāja* (*Udayana*) himself. While thus speaking and not getting the desired goad, I woke up, filled with fear; and began to think what it meant. I had this dream towards the end of the night. Let the venerable ones say if the fruits are good or bad. (34-43)

अथानिष्टफलं स्वप्नं जानन्तोऽपि द्विजातयः ।
राजोपचारचतुराः स्थापयामासुरन्यथा ॥ ४४ ॥

योऽसौ राजन्गजो वन्यस्तं वुध्यस्व विनायकम् ।
यश्चाभिषेकहस्ती तं राज्यविघ्नं शरीरिणम् ॥ ४५ ॥

तत्ते गणपतिः प्रीतः प्रसह्योद्धरति प्रभुः ।
त्वमप्युन्मूलितानर्थश्चिरं पाहि महीमिति ॥ ४६ ॥

इति दुःश्लिष्टमाकर्ण्य फलं स्वप्नस्य कल्पितम् ।
सुखं नालभताथैनमब्रूतां मन्त्रिणाविदम् ॥ ४७ ॥

श्रूयतां देव यद्वृत्तं वृद्धस्य जगतीपतेः ।
आवाभ्यां श्रुतमेतच्च गृहे कथयतः पितुः ॥ ४८ ॥

मृगेन्द्रासनमारोढुं प्रद्योतेन किलेच्छता ।
यथाप्रधानमिलिताः पृष्टाः स्वप्नं द्विजातयः ॥ ४९ ॥

मम सिंहासनस्थस्य स्थितो मूर्ध्नि विहंगमः ।
विचित्रैः सप्तभिः पक्षैः कोऽसौ व्याक्रियतामिति ॥ ५० ॥

The Brāhmaṇas though knowing that the dream portended evil, interpreted it otherwise, experts as they were in keeping the king in good humour. They said, "O king, know that wild elephant to be the god *Vināyaka*. This your anointed elephant symbolizes the obstacles of your kingdom. So god *Gaṇapati*, pleased with you, has forcibly rescued you. Now, the obstacle having been removed, protect this earth for ever." Having heard this inconsistent interpretation of the dream, the king was not satisfied. Then the two ministers spoke to him: "My lord, please listen to what happened to the old king, we heard our father speak about it at home. It is said that *Pradyota* wishing to ascend the throne put this question to the chief *Brāhmaṇas* assembled there: I dreamt that I was on the throne and a bird with seven variegated plumes alighted on my head, tell me what does it mean? When nobody spoke a *Brāhmaṇa* named *Śāṇḍilya*, feeling uneasy and afraid, muttered in a low and trembling voice: The king has asked about the fruit of the

तेषु निर्वचनेष्वेको द्विजः शाण्डिल्यनामकः ।
सकम्पवचनोऽवोचन्नीचैश्चञ्चलभीरुकः ॥ ५१ ॥

राज्ञां स्वप्नफलं पृष्टाः किं तूष्णीमास्थ कथ्यताम् ।
त्रस्यद्भिः परुषाद्वापि माद्दक्कस्मान्न युज्यताम् ॥ ५२ ॥

अनिष्टमपि वक्तव्यं स्वनुष्ठानप्रतिक्रियम् ।
दुष्करप्रतिकारे तु युक्तमित्थमुदासितुम् ॥ ५३ ॥

इति श्रुत्वा महासेनः संशयामृष्टमानसः ।
शाण्डिल्यमिदमप्राक्षीद्विवक्षुं स्फुरिताधरम् ॥ ५४ ॥

ब्रह्मन्कथय विश्रब्धमनुज्ञातो द्विजैरपि ।
यस्मात् व्याहर्तुमारब्धः प्रतिषिद्धो न केनचित् ॥ ५५ ॥

इत्युक्तः क्षितिपालेन व्याहर्तुमुपचक्रमे ।
अहितादि हितान्तं च श्रूयतां देव मा कुपः ॥ ५६ ॥

योऽसौ सप्तच्छदः पक्षी सोऽशनिर्दुःश्रवध्वनिः ।
सप्त पक्षास्तु ये तस्य सप्त पक्षान्निबोध तान् ॥ ५७ ॥

dream; why have you resorted to silence? Why shouldn't people like me join hands with the awesome and the harsh? The evil which is easy to combat should be foretold. Such evasion behoves one when the evil is irremediable." (44-53).

Hearing this, *Mahāsena*'s mind was filled with misgivings. He said to *Śāṇḍilya* whose lips were quivering to speak: "O *Brāhmaṇa*, speak out with full confidence. You have been permitted by the *Brāhmaṇas* too, for nobody forbode you when you began to speak. "The king having said this", he began. "Please listen to what sounds evil at first but is ultimately good, and don't be angry—the bird with seven plumes is the thunderbolt of fearful crack; the seven plumes are seven fortnights. It is no use going into detail. You have had enough of the throne. Put on it somebody whom you do not want to live. Whoever ascends the throne today shall be killed by the fall of the thunderbolt on his head within seven fortnights." At this the enraged king ordered *Bharatarohaka*: "Take out both

सर्वथा विस्तरेणालमलं सिंहासनेन ते ।
कश्चिदारोप्यतामेतद्यस्य नेच्छसि जीवितम् ॥ ५८ ॥

कश्चिदद्येदमारूढमर्धमासेषु सप्तसु ।
अतीतेष्वशनिर्हन्ति पतित्वा मूर्धनि ध्रुवम् ॥ ५९ ॥

इति श्रुत्वा स्फुरत्क्रोधः प्रभूर्भरतरोहकम् ।
अक्षिणी मुखरस्यास्य खन्येत्तामित्यचोदयत् ॥ ६० ॥

यथाज्ञापयसीत्युक्त्वा बध्नन्परिकरं द्विजान् ।
मन्त्री साक्षिनिकोचेन ग्राह्यवाक्यानसूचयत् ॥ ६१ ॥

मृदुपूर्वं ततो विप्रा महीपालमबोधयन् ।
देव नोन्मत्तवाक्यानि गृह्यन्ते पटुबुद्धिभिः ॥ ६२ ॥

न च केवलमुन्मत्तो ब्राह्मणश्चैष मूढकः ।
तेनापि नयनोद्धारं नैव निग्रहमर्हति ॥ ६३ ॥

किं तु तावदयं बद्धः स्थाप्यतां विधवासुतः ।
पक्षाः सप्त गता यावत्ततः प्राप्स्यति निग्रहम् ॥ ६४ ॥

सिंहासनमपि क्षिप्रमारोहतु नराधिपः ।
लग्नेऽस्मिन्नेव सौवर्णः परीक्षार्थं द्विजन्मनः ॥ ६५ ॥

यदि सत्यैव वागस्य ततः सत्कारमाप्स्यति ।
विपर्यये खलीकारं मन्वादिपरिभाषितम् ॥ ६६ ॥

the eyes of this cheeky fellow." 'As you please' saying thus, and girding up his lions the minister conveyed his intention to the *Brāhmaṇas* with a wink. Then the *Brāhmaṇas* speaking softly advised the king, "My lord, the wise do not take note of the utterances of the mad. This *Brāhmaṇa* is not only mad but foolish also. Hence too, he deserves imprisonment and not deprivation of eyes. But this son of a widow should be kept hands and feet bound till seven fortnights elapse, then he should be sent to prison. Let the throne be ascended at this very hour by a golden image of your majesty, just to test this *Brāhmaṇa*. If his words come true, he will get honour otherwise chastise-

देवेऽपि दिवसानेतान्विद्वद्भिः ब्राह्मणैः सह।
कुर्वद्भिः शान्तिकर्माणि महाकालं निषेव्यताम् ॥ ६७ ॥

इति श्रुत्वा द्विजातिभ्यो युक्तमित्यवधार्य च।
बन्धयित्वा च शाण्डिल्यं महाकालं ययौ नृपः ॥ ६८ ॥

तत्र सप्त स्थितः पक्षानपश्यद्दिवसेऽन्तिमे।
मध्यंदिने पयोदालीमुन्नमन्तीं रविं प्रति ॥ ६९ ॥

अथ सा क्षणमात्रेण व्याप्तानन्तदिगन्तरा।
नीलकण्ठगलच्छाया प्रवृष्टा वृष्टिमश्मनाम् ॥ ७० ॥

चण्डं चटचटाघोषमुद्घोष्याशनिरुत्कटः।
राजप्रतिकृतिं पिष्ट्वा तत्रैवान्तर्दधे ततः ॥ ७१ ॥

अथ शाण्डिल्यमाहूय कृत्वा विगतबन्धनम्।
क्षमयित्वा च विपुलैः संप्रदानैरतोषयत् ॥ ७२ ॥

राज्ञा चास्य कृतं नाम तच्च लोके प्रतिष्ठितम्।
सोऽयं मुखरशाण्डिल्यः सिद्धादेशोऽनुयुज्यताम् ॥ ७३ ॥

तेन चाहूय पृष्टेन निःशङ्केन निवेदितम्।
शृणु राजन्न कोपं च पितृवत्कर्तुमर्हसि ॥ ७४ ॥

ment prescribed by *Manu* and others. During this period your majesty may wait upon *Mahākāla* in the company of learned *Brāhmaṇas* engaged in acts of averting evil". (54-67)

Having heard this from the *Brāhmaṇas* and considering it appropriate the king put *Śāṇḍilya* in chain; and went to the *Mahākāla*. There he stayed for seven fortnights. On the last day, he saw at midday a row of clouds rising towards the sun. In the twinkling of an eye, it filled the endless firmament and assuming the shade of the throat of the blue-throated-god it began to rain hails. There was a loud crack and a terrible thunderbolt smashed the image of the king and disappeared then and there. (68-71)

Now, the king having called and set free *Śāṇḍilya* asked his forgiveness and satisfied him with lots of gifts. The king gave him this name by which he became famous in the world; ask

योऽसौ वन्यो गजः सोऽन्यो राजा राजन्नुपागतः ।
भवदीयो भवानेव सर्वथा श्रूयतामिदम् ॥ ७५ ॥

त्वमन्येन महीपाल महीपालेन राज्यतः ।
स्वतः प्रच्यावितस्तस्माद्युक्तमास्थीयतामिति ॥ ७६ ॥

इति श्रुत्वा महीपाले विषादानतमूर्धनि ।
शनैर्मुखरशाण्डिल्यप्रमुखा निर्ययुर्द्विजाः ॥ ७७ ॥

मन्त्रिमात्रसहायस्तु राजा कृत्वावगुण्ठनम् ।
कः स्याद्राजेति चिन्तावान्निषसाद नृपासने ॥ ७८ ॥

सिद्धादेशस्य तु वचः श्रद्दधानः सुरोहकः ।
विषादाद्दीनया वाचा महीपालमभाषत ॥ ७९ ॥

महासेनेन दुःस्वप्नः स यथा वञ्चितस्तथा ।
वञ्चय त्वमपि क्षिप्रमत्यासन्नफलो ह्यसौ ॥ ८० ॥

तिर्यग्योनिगतः कश्चिदध्यास्तां पार्थिवासनम् ।
देवोऽपि दिवसान्कांश्चिद्वनवासी भवत्विति ॥ ८१ ॥

तूष्णीभूतं तु राजानमेवं ब्रुवति मन्त्रिणि ।
गोपालतनयस्तत्र विवेशावन्तिवर्द्धनः ॥ ८२ ॥

the same *Mukhara Śāṇḍilya* whose forecast has already come true. "When he was called and asked he submitted without any hesitation." O' king please listen and do not be angry like your father. The wild elephant is some other king who has now arrived here. Your elephant represents you to all intents and purposes. As a matter of course you have been deprived of your kingdom by another king. Now think of what is appropriate in the circumstances." Hearing this the king having hung his head in sorrow, *Mukhara Śāṇḍilya* and other *Brāhmaṇas* went out in silence. The king with the minister alone as his companion, sank into his royal seat full of anxiety as to who should be the next king. (72-78)

Surohaka, having faith in the words of the successful foreteller, quavered to the king in dejection: "As *Mahāsena* warded off the evil effect of his dream, so do you too ward it off soon,

तस्य संक्रीडमानस्य दूरमुत्पत्य कन्दुकः ।
निपत्योत्पत्य च पुनः सिंहासनतलं गतः ॥ ८३ ॥

अवन्तिवर्धनयशा भगिनि तेन चोदिता ।
सिंहासनतलादेव कन्दुकः कृष्यतामिति ॥ ८४ ॥

तयोक्तं स्वयमेव त्वं किं न कर्षसि कन्दुकम् ।
किं चाहं भवतः प्रैष्या येनादिशसि मामिति ॥ ८५ ॥

ततः पश्येति तामुक्त्वा तदुत्क्षिप्य नृपासनम् ।
अवन्तिवर्धनोऽन्यत्र स्थापयामास निर्व्यथः ॥ ८६ ॥

स तु कन्दुकमादातुमारब्धश्च नृपेण तु ।
सिंहासनादवप्लुत्य परिष्वक्तस्त्रपानतः ॥ ८७ ॥

अथानन्तरमाहूय राजा प्रकृतिमण्डलम् ।
उवाच राजपुत्रोऽयमद्य राज्येऽभिषिच्यताम् ॥ ८८ ॥

युष्मत्समक्षमुक्तोऽहं भ्रात्रा ज्येष्ठेन गच्छता ।
अवन्तिवर्द्धनं पुत्रं मत्प्रीत्या पालयेरिति ॥ ८९ ॥

for its evil effect is imminent. Let some lower animal occupy the throne and your majesty be pleased to dwell in the forest for some days. As the minister spoke thus and the king listened in silence, *Avantivardhana, Gopāla's* son entered. The ball with which he was playing had rolled away and bumping and rolling it slipped under the throne. He asked his sister *Avantivardhanayaśā* to take it out. She said, "Why don't you take it out yourself ? Am I your servant that you thus order me ?" Then having said 'see' to her, he lifted that royal seat with ease and placed it elsewhere. As he was about to pick up his ball the king came down from his seat and embraced him who had bowed his head in modesty. (79-87)

Subsequently the king called the whole body of his people and said, "Let the prince be coronated today. In your presence I was told by my departing elder brother to bring up his son *Avantivardhana* for his pleasure. What with his bidding and what with the fact that the child was his son, the same has now been brought up. Now, let him occupy his father's seat. I have

तदादेशात्सुनत्वाच्च सोऽयं संवर्धितोऽधुना ।
पित्र्यमासनमध्यास्तां न्यासं प्रत्यर्पितं मया ॥ ९० ॥
अथास्मिन्संकटे कार्ये पालकेन प्रदर्शिते ।
सभायामानताङ्गायां न कश्चिद्किञ्चदुक्तवान् ॥ ९१ ॥
ततो धर्मार्थकामानं मात्रामाख्याय पालकः ।
पुत्रमारोपयामास सिंहासनमवन्तियम् ॥ ९२ ॥

कृष्णाजिनाम्बरधरः कृतकेशनाशः
स्कन्धावसक्तकरको नृपतिः पुराणः ।
अध्यासित मुनिवरैः सह काश्यपेन
मन्दस्पृहोऽसितगिरिं तपसे जगाम ॥ ९३ ॥

इति बृहत्कथायां द्वितीयः सर्गः ॥ २ ॥

returned the deposit," Led to this crisis by *Pālaka*, no one in the meeting, where everyone had bowed himself down, spoke a word. Then having talked about the right measures of *Dharma* (religious conduct), *Artha* (worldly possessions), and *Kāma* (pleasurable desires), *Pālaka* placed the son on the throne of Avanti. (88-92)

Clad in black-deer-skin and his head shaved, the old king, from whose shoulder the alms-bowl was hanging, and whose desires (in worldy affairs) had waned, went to the *Nīlagiri* inhabited by *Kāśyapa* and other hermits, for practising asceticism. (93)

Here ends the second Canto of the *Bṛhatkathā*.

तृतीयः सर्गः

अथावन्तिषु जन्तूनां क्षुद्राणामपि केनचित् ।
जन्यते स्म न संतापः पार्थिवेऽवन्तिवर्धने ॥ १ ॥

एवं बहुषु यातेषु वासरेषु महीपतिः ।
कदाचिद्वाहयित्वाश्वान्निवृत्तो दृष्टवान् क्वचित् ॥ २ ॥

तमालालम्बिदोलान्तर्विलसन्तीं कुमारिकाम् ।
कालिन्दीह्रदसंक्रान्तां लोलामिन्दुकलामिव ॥ ३ ॥

उत्तरीयान्तसंसक्तमाकर्षन्तीं शिखण्डकम् ।
निर्मुच्यमाननिर्मोकं भोगं भोगिवधूमिव ॥ ४ ॥

दृश्यमानस्तया राजा तां च पश्यन्पुनः पुनः ।
आवृतो हयशालाभिः स्वं विवेश निवेशनम् ॥ ५ ॥

तत्र संक्षिप्तमासेव्य मज्जनादि रहोगतः ।
दोलायमानहृदयो दोलामेव व्यचिन्तयत् ॥ ६ ॥

मन्दाशनाभिलाषस्य मन्दनिद्रस्य भूपतेः ।
मन्दधर्मार्थचिन्तस्य दिवसाः कतिचिद्गताः ॥ ७ ॥

Avantivardhana being the king, nobody caused any suffering even to the lowest of the animals in *Avanti*. (1)

Thus many days passed. Once the king, as he was returning from a horse-ride, saw a maiden enjoying herself in a swing hanging from a *Tamāla* tree as if a digit of the moon was swinging on the waves of the lake made by the river *Kālindī*. She drew her tress behind her, entangled in her upper garment as a female serpent draws her hood while casting off the slough. Seeing her again and again and being seen by her, the king returned from the stables and entered his living apartments. There he hastened to finish his bath etc. in private and with his heart swinging, thought of the swing alone. His appetite, sleep and care for religious acts and worldly possessions waned. Thus some days went by. (2–7)

कदाचिदथ वेलायां मन्दरश्मौ दिवाकृति ।
क्षुभितानामिवाश्रौषीत्स निर्घोषमुदन्वताम् । ८ ॥

दिदृक्षुः कारणं तस्य समुद्भूतकुतूहले ।
प्रांसादतलमारोहदन्तःपुरचरावृतः ॥ ९ ॥

नृमातङ्गतुरंगोष्ट्रगवाजैडकरासभान् ।
संप्रमर्दन्तमद्राक्षीन्मातङ्गं संघमर्दनम् ॥ १० ॥

उन्मूलितमहावृक्षश्चूर्णितप्रांशुमंदिरः ।
भृङ्गमालापरीवारः स ययौ प्रति पक्षणम् ॥ ११ ॥

पानप्रसक्तमातङ्गमण्डलप्रहितेक्षणम् ।
मातङ्गराजमद्राक्षीन्मातङ्गग्रामणीस्ततः ॥ १२ ॥

आदिदेश समीपस्थां कन्यकामविलम्बितम् ।
हस्तिकीटोऽयमुद्दामो दुर्दान्तो दम्यतामिति ॥ १३ ॥

कराम्भोरुहसंस्पर्शसुभगेनाथ साम्भसा ।
आरौत्सि षेच करिणं करे कुञ्चितपुष्करे ॥ १४ ॥

अथ संरम्भसंहारात्संवेल्लितकरः करी ।
ववन्दे चरणौ तस्याः संस्पृश्य शिरसा महीम् ॥ १५ ॥

Once when the rays of the sun had grown mild, he heard a commotion like that of the agitated ocean. Curious to find the cause he, surrounded by the servants of the haren, climbed to the top of the palace. He saw the elephant named Saṅghamardana, harassing other male elephants, horses, camels, cows, goats, sheep and asses. Uprooting big trees and pounding high mansions, he rushed towards the settlement of the foresters. Then the chief of the foresters saw the lordly elephant staring at a group of the foresters engrossed in drink. He at once directed a young girl who stood near, "Restrain this (trifle of an) elephant run amuck. ' (8–13)

She sprinkled the elephants trunk of which the tip had been curled, with water charmed with the contact of her lotus-like hand. With the excitement subsiding, the elephant, who had curled up his trunk, touched the earth with his head and

तामवन्तिपतिर्दृष्ट्वा दृष्टपूर्वां तथागताम् ।
चित्रीयमाणहृदयश्चिन्तयामास चेतसा ॥ १६ ॥

किं चित्रं यदयं नागः सहरागः सचेतनः ।
वशीकृतः शरीरिण्या वशीकरणविद्यया ॥ १७ ॥

इयं हि वीतरागादीन्मुनीनपि निरीक्षिता ।
वशीकुर्याद्विशन्ती च चलयेदचलानपि ॥ १८ ॥

अथेन्द्रायुधरागेण सोत्तरीयेण दन्तयोः ।
बद्धां दोलामधिष्ठाय नागं याहीत्यचोदयत् ॥ १९ ॥

ततो मन्दतराभ्यासैश्चरणैः संघमर्दनः ।
अभिस्तम्भमगाद्वीतभयपौरजनावृतः ॥ २० ॥

तयोक्तमातपश्चण्डः संतापयति मामिति ।
अशोकपल्लवैश्छायामथ तस्याश्चाकार सः ॥ २१ ॥

बन्धयित्वा गजं स्तम्भे प्रासादतलवर्तिनम् ।
वन्दित्वा च महीपालं मातङ्गी पक्षणं ययौ ॥ २२ ॥

saluted the feet of that girl. Having seen that very girl in this situation, the king of *Avanti* thought in amazement: 'It is not at all surprising that this elephant who is sentient and who has passions, should be subdued by this maiden, the very incarnation of the bewitching spell. She can subdue even the passionless saints with one glance and move the mountains, casting her image in their stony bosom. Now she formed a swing, tying her rainbow-coloured upper garment to the tusks of the elephant, sat in it and bade the elephant go. Then, walking slowly, that *Sanghamardana* proceeded toward his tying post, surrounded by citizens who had shed off their fear of the beast. She said, "The scorching sun afflicts me." Immediately the elephant shaded her with the twigs of the *Aśoka* tree. Having tied the elephant to the tying post and saluted the king standing on the top of the palace, the forester maiden retired to her abode. (14-22)

मातङ्गीवन्दनापूतमात्मानं प्रेक्ष्य पार्थिवः ।
केयं कस्य कुतो वेति पृच्छति स्म सुरोहकम् ॥ २३ ॥

स तस्मै कथयामास देव न ज्ञायते कुतः ।
सहसैवेदमायातं परुन्मातङ्गपक्षणम् ॥ २४ ॥

ऋद्धिमन्तोऽत्र मातङ्गास्तेषामुत्पलहस्तकः ।
ग्रामणीस्तस्य कन्येयं सुता सुरसमञ्जरी ॥ २५ ॥

इति श्रुत्वा प्रविश्यान्तर्ध्यायन्सुरसमञ्जरीम् ।
स्वदेहं यापयामास पित्तज्वरचिकित्सितैः ॥ २६ ॥

सुरोहकस्तु तं दृष्ट्वा मातङ्गीदूषिताशयम् ।
आख्यदङ्गारवत्यै स तन्नप्तुर्वृत्तमीदृशम् ॥ २७ ॥

सा तु स्थित्वा क्षणं तूष्णीं विचारस्तिमितेक्षणा ।
स्मितापगमितत्रासं सुरोहकमभाषत ॥ २८ ॥

मातङ्गरूपधारिण्यो यथान्या दिव्ययोषितः ।
तथेयमपि केनापि निमित्तेनागता महीम् ॥ २९ ॥

Regarding himself as sanctified with her salutation, the king asked *Surohaka* as to who she was, whose she was and where from she had come. He replied "My lord, it is not known where from she has come. Last year this tribe of the foresters arrived here all of a sudden. Foresters of this tribe have superhuman powers. *Utpalahastaka* is their chief and this maiden *Surasamañjarī* is his daughter," (23–25)

Hearing this he entered his inner apartments and meditating over *Surasamañjarī* was consumed (by love), while his physicians treated him in vain for bile-fever. *Surohaka*, finding his mind defiled by the forester maiden, reported to *Aṅgāravatī* what had happened to her grand son viz. the king. Keeping mum for a while and then her eyes shining with the flash of some idea, she spoke to *Surohaka*, dispelling his fear with her smile, "As other divine women have assumed the guise of forester women so this girl too is divine who has somehow come down to the earth. That wild elephant *Sanghamardana* and swinging from his tusks ! Who has seen such a feat of a non-divine being ? Or it is useless to

क्व संघमर्दनो व्यालः क्व च तद्दन्तलम्भनम् ।
व्यापारोऽयमदिव्यस्य प्रेक्षितः केन कस्यचित् ॥ ३० ॥

अथ वाल विमर्शेन स्वयं सबन्धिनो गृहम् ।
कन्यां वरयितुं यामि नात्मतुल्यास्ति दूतिका ॥ ३१ ॥

साथ प्रवहणारूढा वृद्धविप्रपुरःसरा ।
गत्वा पक्कणमध्यस्थं ददर्शोत्पलहस्तकम् ॥ ३२ ॥

दूरादेव स दृष्ट्वा तामात्तकर्करवेणुकः ।
सह मातङ्गसंघेन ववन्दे दूरमुत्सृतः ॥ ३३ ॥

अथाङ्गारवती यानादवतीर्णा तमब्रवीत् ।
अहं त्वां द्रष्टुमायाता त्वमप्येष पलायसे ॥ ३४ ॥

कार्यं मे महदासन्नमाधीनं चापि तत्त्वयि ।
दूरोत्सरणमुत्सृज्य तेन ढौकस्व मामिति ॥ ३५ ॥

तमुत्सारितमातङ्गं सासन्नासीनमब्रवीत् ।
मन्नप्त्रे दीयतां राज्ञे राज्ञी सुरसमञ्जरी ॥ ३६ ॥

ponder much, I will myself go to the habitat of my relative to ask for the maiden; there can be no messenger equal to one's own self." (26–31)

She went in a cart surrounded by old *Brāhmaṇas* and saw *Utpalahastaka* in the middle of the settlement of the foresters. Having seen her from a distance, *Utpalahastaka*, holding in his hand a flute saluted her and moved away with the company of other foresters. Now, *Angāravatī* got down from the vehicle and said to him, "I have come to see you and you are fleeing from me? I have some great work which only you can do. Hence give up your flight and come to me." Then dispersing other foresters and seating *Utpalahastaka* close by, she said, "Please offer *Surasamañjari's* hand to my grandson, the king. You must not deter me with puerile arguments such as the king should not be touched by an untouchable low caste. As regards your pride of divinity, I have to say that the son of my daughter to is the emperor of people like you." Hearing these words of *Angāravatī*,

चाण्डालीस्पर्शनं राजा नार्हतीत्येवमादिभिः ।
न च ग्रामेयकालापैस्त्वं मां बाधितुमर्हसि ।। ३६ ।।
यश्च दिव्याभिमानस्ते तत्तापीदं ममोत्तरम्।
ममापि भद्र दौहित्रश्चक्रवर्ती भवादृशम् ।। ३८ ।।
इत्यङ्गारवतीवाक्यमाकर्ण्योत्पलहस्तकः ।
अनुक्तोत्तर एवास्यै तथेति प्रतिपन्नवान् ।। ३९ ।।
अथ प्रच्छन्नमारोप्य युग्यं सुरसमञ्जरीम् ।
मृतसंजीवनी नप्तुरसावोषधिमानयत् ।। ४० ।।
परिणीय तु मातङ्गीमन्तरन्तः पुराद्बहिः ।
स बुद्ध्यापि न याति स्म प्रत्यक्षमपि तां स्मरन् ।। ४१ ।।
इयमेवास्ति तत्त्वेन मिथ्यान्यदिति चिन्तयन् ।
गन्धर्वनगराकारं स संसारममन्यत ।। ४२ ।।
गमयन्दिवसानेवमेकदा सह कान्तया ।
स प्रासादगतोऽपश्यत्पक्षणं निर्जनंगमम् ।। ४३ ।।

Utpalahastaka gave his consent without refuting. Subsequently she took *Surasamañjarī* in her covered cart and brought her home as elixir of life for her grandson. (32–40)

Having married her, he did not go out of the harem even in his thought, meditating over her all the while though she was present before his very eyes. 'This alone is fact and the rest fiction' thinking like this, he considered the world as unreal as the Gandharva-city.[1] (41–42)

Thus spending his days, once the king along with his wife, saw from his palace, the settlement vacated by the foresters. Then towards the end of the night, the king, wiping the tears of sobbing *Surasamañjarī*, asked her if she was weeping because the settlement was vacated or there was some other cause for her grief. She replied, "What have I to do with the settlement of the foresters, now that I have found shelter in you ? There is another fearful cause. Please listen to that. My mighty father who has

1. An imaginary city in the sky.

तं च दृष्ट्वा त्रियामान्ते मन्दं सुरसमञ्जरी ।
क्रन्दन्ती परिमृज्याश्रुमनुयुक्तेति भूभृता ॥ ४४ ॥

किं शून्यं पक्कणं दृष्ट्वा रुद्यते सुन्दरि त्वया ।
उतान्यदस्ति दुःखस्य कारणं कथ्यतामिति ॥ ४५ ॥

साब्रवीत्किं ममाद्यापि पक्कणेन भवद्गतेः ।
किं तु कारणमस्त्यन्यद्भीषणं तन्निशाम्यताम् ॥ ४६ ॥

सिद्धमातङ्गविद्योऽयं पिता मम महर्द्धिकः ।
सप्तवर्णपुरे पूर्वं वायुमुक्ते पुरेऽवसत् ॥ ४७ ॥

तत्र कालः श्वपाकोऽस्ति विद्याधरगणाधमः ।
इप्फको नाम तस्यैव पित्राहं च प्रतिश्रुता ॥ ४८ ॥

तातस्य वियतायातः कदाचिदथ मारुतः ।
रजःपिशङ्गभृङ्गालीमहरत्कुसुमस्रजम् ॥ ४९ ॥

सा तु संध्यामुपासीनं गङ्गारोधसि नारदम् ।
स्थाणुस्थिरं भुजंगीव विलोला पर्यवेष्टयत् ॥ ५० ॥

mastered the lores of the foresters[2], formerly lived in the city of *Vāyumukta* before his sojourn in *Saptavarṇapura*. There lived a black untouchable,[3] the worst in the race of the magicians[4], called *Ipphaka*. I was betrothed to him by my father. Once, when the latter was flying in air, his garland of flowers surrounded by the row of bees turned yellow on account of the pollen, was blown away by the gust of wind. That garland, like a snake, curled round *Nārada*, seated in an immovable posture on the bank of the *Ganges*, performing the evening meditation. Disturbed in his meditation, *Nārada*, looking at him with red eyes, uttered with violent rage. Whosoever has cast on me this garland contaminated by his body, shall be an untouchable (*caṇḍāla*) among men. Grieved at this curse, my father prayed to him, "Let this fierce curse of the *Brāhmaṇa* be counteracted. Now the flames of anger being put out by the water of pity, resplendent *Nārada* spoke thus to dejected *Utpalahastaka*, "This

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1. *Mātaṁgī Vidyā*. 2. *Śvapāka*. 3. *Vidyādhara*.

व्युत्थितश्च समाधेस्तं दृष्ट्वा लोहितलोचनः ।
नारदश्चण्डकोपत्वादुच्चैरिदमभाषत ॥ ५१ ॥

शरीरोपहृता माला येनेयं मालभारिणा ।
क्षिप्त मयि मनुष्येषु चण्डालः स भवत्विति ॥ ५२ ॥

सोऽथ शापोपतप्तेन पित्रा विज्ञापितो मम ।
तीव्रस्य ब्रह्मशापस्य प्रतीकारो भवत्विति ॥ ५३ ॥

अथ कृपाम्बुशमितक्रोधज्वालाकदम्बकः ।
नारदाग्निरुवाचेदं म्लानमुत्पलहस्तकम् ॥ ५४ ॥

न शक्यः प्रतिसंहर्तुं शापवह्निर्मयाप्ययम् ।
उत्सृष्टः कृतपुङ्खेन धानुष्केणेव सायकः ॥ ५५ ॥

किं त्वनिच्छाशमाः शापाः प्राज्ञैरभिमुखा गताः ।
स्वल्पेनापि हि वञ्च्यन्ते तेन त्वमपि वञ्चय ॥ ५६ ॥

परिणेष्यति गोपालिर्भवतस्तनयां यदा ।
तदा त्वं दारुणादस्मादस्मच्छापाद्विमोक्ष्यसे ॥ ५७ ॥

इति शापे वरं लब्ध्वा वयं त्वत्पादपालिताः ।
उषिता वर्जिता दुःखैरहोरात्रसमां समाम् ॥ ५८ ॥

fire of the curse cannot be held back even by me, as an arrow shot by a skilled archer cannot be held back even by him. But the wise have dodged obstinate curses, facing them. You too, do likewise. You will be free from this fierce curse of mine when son of *Gopāla* marries your daughter" (43–57)

Thus getting a boon in the guise of a curse, we lived in your protection without any trouble and spent the time of one year as one day and night. I, the daughter of *Utpalahastaka*, became the attendant of your feet owing to the graces of the saint. But the curse being counteracted, even the same (saint) has almost driven me out of this paradise. Maybe, seeing *Utpalahastaka* having departed from this place, that cruel *Ipphaka* tortures you on my account. Seeing this habitation of my father deserted by the foresters, I felt helpless and cried with the fear of that cruel *Ipphaka*. There is an easy way out; but at the same time, it is

साहं मुनेः प्रसादेन जाता त्वत्पादपालिका ।
तेनापि शान्तशापेन स्वर्गादस्मान्निराकृता ॥ ५९ ॥

स च कदाचिदितो दृष्ट्वा गतमुत्पलहस्तकम् ।
मत्कृते त्वामपि क्रूर इप्फकः पीडयेदिति ॥ ६० ॥

निर्मातङ्गमिदं दृष्ट्वा मया पितृनिवेशनम् ।
चण्डालभयशङ्किन्या रुदितं निःसहायया ॥ ६१ ॥

अस्ति चात्रापि सुकर उपायः स तु दुष्करः ।
महाराजस्य साध्यत्वात् प्रतिकूलो हि पार्थिवः ॥ ६२ ॥

यदि विज्ञापयन्तीं मां नान्यथा वक्तुमिच्छसि ।
ततो विज्ञापयिष्यामि कर्तव्ये तु भवान् प्रभुः ॥ ६३ ॥

अथोक्तं जनराजेन यदिच्छसि तदुच्यताम् ।
मुक्त्वान्यस्त्रीकथां भीरु सर्वं संपादयामि ते ॥ ६४ ॥

अथानन्दजनेत्राम्बुसिक्ताननपयोधरा ।
अतिप्रसाद इत्युक्त्वाब्रवीत्सुरसमञ्जरी ॥ ६५ ॥

विद्याधराधिराजेन व्यवस्था स्थापिता यथा ।
हिंसितव्यः सदोषोऽपि नान्तःपुरगतो नृपः ॥ ६६ ॥

इतीदं नृपतिः श्रुत्वा तामुवाच कृतस्मितः ।
अनुग्रहेऽपि याच्ञेति यदिदं तदिदं ननु ॥ ६७ ॥

difficult too, for, it has to be accomplished by your majesty and kings are generally adverse. If you are pleased not to interrupt, I may delineate it. As regards accomplishing it, you may do as you please." (58-63)

The king said, "O timid one, say whatever you please, except talking about other women; I will accomplish everything for you." Then *Surasamañjarī*, whose face and breast were wet with tears of joy, having said, 'a great favour indeed', submitted as follows : "The king of the race of the *Vidyādharas* has ordained that a king though guilty, shall not be killed while in his harem." At this the king said to her with a smile, "It is a favour, why do you call it a prayer ? It is and shall continue to be as you please." (64-67)

ततश्चारभ्य दिवसादहर्निशमवन्तिपः ।
अमावास्यां शशीवासीज्जनदुर्लभदर्शनः ॥ ६८ ॥

कदाचिदथ निर्यान्तीं पुरीमुदकदानकम् ।
श्रुत्वा हर्म्यावलीशेषां राजाप्यासीत्समुत्सुकः ॥ ६९ ॥

शैशवप्राप्तराज्यत्वादिन्द्रियाधीनमानसः ।
तदाल्पदर्शी समयं विसस्मार स तं ततः ॥ ७० ॥

प्रसुप्तामेव दयितामारोप्य शिबिकां निशि ।
तटं शिवतडागस्य चित्रवृत्तान्तमानयत् ॥ ७१ ॥

ततस्तन्मकराकीर्णं पोतेनेव महार्णवम् ।
प्लवेन व्यचरत्सार्धं भार्यया वीतनिद्रया ॥ ७२ ॥

अनुज्ञातावगाहांश्च पश्यन्पौरकुमारकान् ।
सोऽपश्यद्दयितां भीतां मा भैषीरिति चाब्रवीत् ॥ ७३ ॥

सावदत्पालिता येन प्रजाः सर्वा न बिभ्यति ।
तस्यैवोरसि तिष्ठन्ती बिभेमीति न युज्यते ॥ ७४ ॥

किं तु यात्रानुभूतेयमिदानीं निष्प्रयोजनम् ।
इहासितमहं मन्ये तस्मादावर्त्यतामिति ॥ ७५ ॥

Beginning from that day the king of *Avanti* became difficult to be sighted by people during day or night like the new moon. Once hearing that the rows of houses were vacant on account of people going out of the city for the festival of offering water (to the manes), the king too was tempted. Owing to his having inherited the kingdom in his childhood, his mind was still under the sway of the senses. So, being short-sighted he forgot that agreement. At night he put his wife in a palanquin while she was asleep and brought her to the bank of the *Śiva-Lake* full of wonderful scenes. Then he sailed in that in a small boat with his wife awakened from sleep, as one does in the ocean full of crocodiles. Noticing his wife filled with fear as she saw the sons of the citizens permitted to swim in the lake, he told her not to fear. She replied, "It is not plausible that I should fear while lolling on the breast of one under whose protection the entire people have never an iota of fear. But now, that we have enjoyed the festive

यात्रापहृतचेतस्त्वात्तद्वाक्यमवकर्णयन् ।
सभार्यं बद्धमात्मानमैक्षतावन्तिवर्धनः ॥ ७६ ॥

क्रन्दतामथ पौराणां पश्यतां चोर्ध्वचक्षुषाम् ।
इप्फकः स्फुरितक्रोधः समुत्क्षिप्य जहार तम् ॥ ७७ ॥

अथाङ्गारवतीं मूढां पौत्रापहरणश्रवात् ।
ल्हादयामासतुर्वाक्यैः सचिवौ सजलानिलैः ॥ ७८ ॥

सा तावुवाच संभ्रान्ता गत्वासितगिरिं लघु ।
पालकः श्राव्यतां सूनोर्वृत्तान्तमिति तौ गतौ ॥ ७९ ॥

काश्यपप्रमुखांस्तत्र नमस्कृत्य च तापसान् ।
वन्दितायाचचक्षाते पालकाय हृतं सुतम् ॥ ८० ॥

अथ कण्ठगतप्राणं काश्यपः समजीवयत् ।
स्वन्तः खल्वेष वृत्तान्त इति वाक्यामृतेन तम् ॥ ८१ ॥

संदेहश्चेन्निरीक्षस्व नभःप्रस्थापितेक्षणः ।
आयान्तीमेव जानीहि पुत्रवार्त्तां शिवामिति ॥ ८२ ॥

procession I think it useless to remain here. So do please return. Being engrossed in the festive procession he did not listen to her advice. Consequently the king of *Avantī* found himself, as well as his wife, bound. Cittzens remained crying and looking upwards while the wrathful *Ipphaka* lifted them and carried them away. The two ministers comforted *Angāravatī* who had fainted as she heard of her grandson's abduction, with words, water and air. She hurriedly bade them go to the *Nīlagiri* and report the matter to *Pālaka* immediately and the two left. (68-79)

Having bowed down to *Kāśyapa* and other ascetics and greeted *Pālaka*, they reported his son's abduction. Now *Pālaka's* life-breath being about to forshake him, *Kāsyapa* restored him to life with the elixir of his assurance that this episode was going to have a good ending. If he had any doubt he might turn his eyes to the sky. Happy news of his son was just about to arrive. (80-82)

अथागच्छन्तमैक्षन्त नभः प्रहितदृष्टयः।
चकासदसिचर्माणं दिवि दिव्यं तपस्विनः॥ ८३ ॥

सोऽवतीर्य मरुन्मार्गादस्वतन्त्रीकृतेप्फकः।
सह चावन्तिनाथेन काश्यपादीनवन्दत ॥ ८४ ॥

वधूवन्दितपादे च चेतनावति पालके।
विद्याधरः कथितवान्वृत्तान्तं मुनिसंनिधौ ॥ ८५ ॥

नरवाहनदत्तस्य विद्याधरपतेः प्रियम्।
मां दिवाकरदेवाख्यं जानीत परिचारकम् ॥ ८६ ॥

सोऽहं हिमवतो गच्छन्नभसा मलयाचलम्।
उपरिष्टादवन्तीनां चण्डालं दृष्टवानिमम् ॥ ८७ ॥

अपहृत्यापगच्छन्तं सदारं मेदिनीपतिम्।
इप्फकं नाम मातङ्गं विद्याधरकुलाधमम् ॥ ८८ ॥

मुञ्चेति च मयोक्तः सन्यदायं न विमुक्तवान्।
तदा युद्धेन निर्जित्य प्रापितश्चक्रवर्त्तिनम् ॥८९ ॥

Now the ascetics who had turned their eyes to the sky, saw a divine being descend, with his sword and shield radiating light. Coming down from the sky with *Ipphaka* in chains, he, along with the king of *Avantī*, saluted *Kāśyapa* and others. *Pālaka*'s feet being worshipped by his on's wife and consciousness returning to him, the fairy (*Vidyādhara*) narrated the whole account before the hermit: "Know me to be a servant named *Divākaradeva*, of *Naravāhanadatta*, the king of the *Viydādharas*. As I was flying over *Avantī* enroute from the *Himālayas* to the *Malaya* mountain, I caught sight of this fellow. This low-born *Ipphaka*, the meanest among the *Vidyādhara*s was running away, having abducted the king with his wife. When he did not set the king free, though commanded by me, I vanquished him in battle and produced him before our emperor. Asked by him as to why he had abducted the king, he replied that the latter had taken away his wife. Then my master directed me, "Produce him in the assembly of *Kāśyapa* and other saints. Winning in the suit, he is

अनुयुक्तश्च तेनायमयं राजा हृतस्त्वया ।
किमित्यवोचदेतेन तन्मे दारा हृता इति ॥ ९० ॥

अथ भर्त्राहमादिष्टः संयम्य प्राप्यतामयम् ।
सभास सभां सद्भिः काश्यपाद्यैरधिष्ठिताम् ॥ ९१ ॥

व्यवहारे विनिर्जित्य लब्धा सुरसमञ्जरीम् ।
वर्धमानकमालां च वा निर्जितोऽयं सरासभाम् ॥ ९२ ॥

अहमप्यार्युषं द्रष्टुं काश्यपं स्वं च मातुलम् ।
आगन्ता श्वः प्रतिज्ञातं तेषामागमनं मया ॥ ९३ ॥

ततः संमान्य राजानं दिव्यैरम्बरभूषणैः ।
आलिङ्ग्य च ससौहार्द्रं मया सह विसृष्टवान् ॥ ९४ ॥

स चायमिप्फको बद्धः सदारश्चैष भूपतिः ।
चक्रवर्ती च वो द्रष्टुमागन्ता सावरोधनः ॥ ९५ ॥

ते दिवाकरदेवस्य श्रुत्वेदमृषयो वचः ।
हर्षाश्रुसिक्ततनवः कृच्छ्रादक्षपयन् क्षपाम् ॥ ९६ ॥

to get *Surasamañjarī*; defeated, a garland of earthen saucers with a donkey (ride). I am coming tomorrow to see revered *Kāśyapa* and my maternal uncle (*Pālaka*); I have already promised them a visit." Then having honoured the king with divine clothes and ornaments and embraced him affectionately he sent him away with me. That one in fetters is *Ipphaka* and this is the king with his wife; (on the morrow) the emperor is coming to see you with his wives." (83-95)

Hearing the words of *Divākaradeva*, the bodies of the sages were wet with tears of joy and they spent the night with difficulty. In the morning, hearing in the clear sky a rumbling that filled the firmament, the hermits asked the sky-rover (*Vidyādhara*) what it was. He said, "It is the sound of the drums of the celestial charioteers, reverberating inside the chariots as thunder. Lo, here comes our master, the king of the kings of Vidyādharas, by air, with drums thundering." Now, the ascetics saw at a distance a multitude of celestial chariots descending from the heavens

अथ प्रातर्नभोव्यापि निरभ्रे व्योम्नि गर्जितम् ।
आकर्ण्य मुनयोऽपृच्छन्किमेतदिति खेचरम् ॥ ९७ ॥

सोऽब्रवीदेष निर्घोषो दुन्दुभीनां विमानिनाम् ।
विमानगर्भवर्तित्वात् श्रूयते गर्जिताकृतिः ॥ ९८ ॥

अयमायाति नः स्वामी विद्याधरपतीश्वरः ।
गार्जद्दुन्दुभिजीमूतो नभसा दृश्यतामिति ॥ ९९ ॥

रोहितेन्द्रधनुर्विद्युद्बलाकाद्युतिपिञ्जरम् ।
अम्भोदानामिव व्याप्तसकलाशानभस्तलम् ॥ १०० ॥

नानारत्नप्रभाजालकरालमथ तापसैः ।
आरादायाद्विमानानां दिवो बृन्दमदृश्यत ॥ १०१ ॥

अवत्तीर्याश्रमद्वारि विमानं चक्रवर्तिनः ।
स्थितमन्यानि शैलस्य कन्दरासानुमूर्धसु ॥ १०२ ॥

विद्याधराधिराजस्य विमानं कमलाकृति ।
पद्मरागपलाशानां षड्विंशत्या परिष्कृतम् ॥ १०३ ॥

स्वयं गरुडपाषाणकर्णिकामध्यमास्थितः ।
स्थितास्तस्य पलाशेषु भार्याश्चित्रविभूषणाः ॥ १०४ ॥

सभार्याकरिणीयूथः स विद्याधरकुञ्जरः ।
सभाकमलिनीमागात्फुल्लाननसरोरुहाम् ॥ १०५ ॥

blazing with the rays of various gems, resembling a multitude of clouds which pervade all the quarters and are variegated with the lustres of bright rainbow, lightning and the herons. The emperor's chariot landed at the gate of the hermitage and stood there. Others alighted in the valley, on the peaks of hills. The chariot of the emperor of the *Vidyādharas* was lotus-shaped, adorned with twentysix petals made of rubies. He himself sat in the middle of the emerald pericarp, and his wives, decked gorgeously, occupied the petals. (96-104)

That *Vidyādhara* elephant entered with his wives the lotus-tank-like assembly where (smiling) faces of people were full blown lotuses. Having greeted *Kāśyapa* and other hermits he

अभिवाद्य ततस्तत्र काश्यपप्रमुखान्मुनीन् ।
हर्षातिशयनिश्चेष्टं ववन्दे मातुलं मुनिम् ॥ १०६ ॥

भर्तारमनुयान्तीभिरनुज्येष्ठतपस्विनः ।
देवीभिर्वन्दितास्तस्य श्वसुरस्तदनन्तरम् ॥ १०७ ॥

अनुज्ञातासनासीनं काश्यपश्चक्रवर्तिनम् ।
प्रसृष्टानन्दनेत्राम्बुरब्रवीद्गद्गदाक्षरम् ॥ १०८ ॥

अप्राप्तेष्टार्थसंपत्तिवाञ्छाशीरभिधीयते ।
आयुष्मता तु तत्प्राप्तमाशिषां यदगोचरम् ॥ १०९ ॥

किं तु संभाषितैः कार्यं प्रतिसंभाषणं यतः ।
आचारमनुगच्छद्भिरस्माभिरिदमुच्यते ॥ ११० ॥

अनिन्द्यमिदमैश्वर्यं सभार्यासुहृदस्तव ।
महाकल्पावसानेऽपि कूटस्थं तिष्ठतामिति ॥ १११ ॥

पालकेनानुयुक्तस्तु वधूनां गोत्रनामनी ।
गोमुखः कथयामास प्रेरितश्चक्रवर्तिना ॥ ११२ ॥

एवमादिकथान्ते च चक्रवर्ती तपस्विनः ।
अब्रवीदिष्फकः पूज्या मातङ्गा अनुयुज्यताम् ॥ ११३ ॥

saluted his maternal uncle, now a hermit, who was motionless with extreme joy. First the ascetics and then the emperor's father-in-law (*Pālaka*) were saluted by the queens who followed their husband in order of seniority. (105-107)

The emperor, who had taken the seat with *Kāśyapa's* permission, was thus addressed by the latter with tears of joy trickling and voice choked with emotion; "Wishing for well-being hither to unattained, is called benediction; you have attained that which is beyond all benedictions. But greetings should be returned. In pursuance of this formality we say: May this blameless fortune of yours with your wives' and friends' remain immovable even at the end of the great cycle." (108-111)

When asked by *Pālaka Gomukha*, at the emperor's behest told the names and the families of the latter's wives. When things were at this pass, the emperor spoke to the ascetics: Let the

कं दोषमयमुद्दिश्य यात्रव्यापृतमानसम् ।
सार्धं सुरसमञ्जर्या राजानं हृतवानिति ॥ ११४ ॥

स पृष्टः प्रत्युवाचेदं मह्यमुत्पलहस्तकः ।
दत्त्वा दुहितरं पश्चादेतस्मै दत्तवानिति ॥ ११५ ॥

अथ ब्रूहीति पृष्टः सन्नुवाचावन्तिवर्धनः ।
दत्त्वा न दत्तवान्योऽस्मै नन्वसौ पृच्छ्यतामिति ॥ ११६ ॥

अथोज्झितासनः सभ्यानुवाचोत्पलहस्तकः ।
यथाहायं तथैवेदं विशेषं तु निबोधत ॥ ११७ ॥

नारदेन पुरा शप्तः क्रुद्धेनाहं यथा तथा ।
प्रत्यक्षमेव पूज्यानां दिव्यलोचनचक्षुषाम् ॥ ११८ ॥

तदा मयैष दीर्घायुर्बहुकृत्वः प्रबोधितः ।
सुता दत्ता मया तुभ्यमुपयच्छस्व तामिति ॥ ११९ ॥

उक्तश्चैवमुवाचायं निन्दितां कः सचेतनः ।
कन्यकामुपयच्छेत शापदग्धात्कुलादिति ॥ १२० ॥

प्रत्याख्याता यदानेन चण्डसिंहादिसंनिधौ ।
अवन्तिपतये दत्ता तदा सुरसमञ्जरी ॥ १२१ ॥

revered ones examine this low-born *Ipphaka*. For what fault did he abduct the king with *Surasamañjarī* when the former's mind was engrossed with the festive procession ?" (112-114)

When asked he replied, "Having first betrothed his daughter to me, *Utpalahastaka* gave her later to this man." On being asked to speak, *Avantivardhana* said, "It is better to ask him who having first betrothed, did not give his daughter to this person. (115-116)

Now *Utpalahastaka* got up from his seat and addressed the assembly : "What this *Ipphaka* has said is true. But there is something more. Please listen to that. How I was cursed by enraged *Nārada* is before your eyes, possessed as you are of divine vision. At that time I entreated him again and again—I have given my daughter to you, please take her. But he used to reply—Who, with any sense, will take a petty bride from the family tarnished by a curse ? When he (thus) refused her

संदेहश्चेदमी सर्वे विद्याधरगणेश्वराः ।
पृच्छ्यन्तामिति पृष्टैश्च तत्तथेति निवेदितम् ॥ १२२ ॥

काश्यपस्तमथावोचदवसन्नोऽसि खेचर ।
चण्डसिंहादिभिर्यस्मात्प्रमाणैः प्रतिपादितः ॥ १२३ ॥

अस्य चाविनयस्येदं प्रायश्चित्तं समाचर ।
वाराणस्यां मृताङ्गानि गङ्गाम्भसि निमज्जय ॥ १२४ ॥

प्रेतावासकृतावासो वसानः प्रेतचीवरम् ।
भैक्षाशनश्च वर्षान्ते मुक्तशापो भविष्यसि ॥ १२५ ॥

अथोज्जन्याः कथमप्युपागतैर्जरान्धजात्यन्धजडार्भकैरपि ।
दिदृक्षुभिर्वत्सनरेन्द्रनन्दनं तपोवनं सप्रमदैस्तदावृतम् ॥ १२६ ॥

इति बृहत्कथायां श्लोकसंग्रहे कथामुखं तृतीयम् ॥ ३ ॥

in the presence of *Caṇḍa Siṁha* and others I gave *Surasamañjarī* to the king of Avantī. If there be any doubt, all these *Vidyādhara* chieftains may be asked." When asked they affirmed that *Utpalahastaka's* statement was true. (117-122)

Then *Kaśyapa* said to him, "O sky-rover, you have been beaten since it has been proved by *Caṇḍa Siṁha* and others with evidence. For your misbehaviour, perform this act of penance, throw dead bodies into the waters of the *Ganges* at *Vāraṇasī*. Dwelling in the cemetery, wearing the clothes of the dead and living on alms, you will get rid of this curse within a year. (123-124)

The hermitage was crowded by people desirous of seeing the son of the king of *Vatsa* (*Udayana*); such people as had somehow managed to come from *Ujjainī* included even the aged-blind, the born-blind, the decrepit, the children and the women.

Here ends the third introductory Chapter of the *Bṛhatkathā Ślokasaṁgraha*.

चतुर्थः सर्गः

अथ विद्याधरपतिः काश्यपेनायुषा पुरः ।
ऋषिमातुलमित्राणां पृष्टो भार्यागणस्य च ॥ १ ॥

आयुष्मन्वयमेते च तपोवित्ताः सपालकाः ।
त्वत्कथाश्रवणोत्कण्ठनिष्कम्पमनसः स्थिताः ॥ २ ॥

ऐश्वर्यं दुर्लभं लब्धमिदमायुष्मता यथा ।
स्वीकृताश्च यथा वध्वस्तथा नः कथ्यतामिति ॥ ३ ॥

अथ विद्याधरेशस्य पृष्टस्येति तपस्विना ।
त्रासात्पृथुतराक्षस्य जातमच्छायमाननम् ॥ ४ ॥

अचिन्तयच्च कष्टेयमापदापतिता यतः ।
अत्यासन्नो अतिचपलः को न दह्येत वह्निना ॥ ५ ॥

इयं मयि भृशं रक्ता प्रीत्याहमनयाहृतः ।
इदं सचेतनः को नु कथयेद् गुरुसंनिधौ ॥ ६ ॥

शूरो मया हतः शत्रुर्मां शूरः शरणं गतः ।
इति शूरकथां शूरः कुर्यात्कः शूरसंनिधौ ॥ ७ ॥

The king of the *Vidyādharas* was asked in the presence of saints, maternal uncle, friends and consorts, by the great saint *Kāśyapa* "O long-lived one, the ascetics along with *Pālaka* have assembled here with their minds arrested by curiosity to hear your story. Tell us how you obtained this rare superhuman power and these wives." No sooner was the king of the *Vidyādharas* asked this by the ascetic than his eyes bulged with fear and face paled. He thought, "A great calamity has befallen me, for how can the wanton sitting close to fire escape burning ? 'This maiden was deeply in love with me, this one carried me away out of love' who with any degree of sense will speak these things before elders ?' I killed the brave, the brave foe sought my shelter the brave will never relate such a tale of the brave before a brave.

अनाख्याने मुनेः शापो महापातकमन्यथा ।
सुलभान्तो वरं शापो दुस्तरं न तु पातकम् ॥ ८ ॥

कृत एव तु गौर्या मे प्रसादः संकटेषु माम् ।
स्मरेरिति न च न्याय्यं तामपि स्मर्तुमीदृशि ॥ ९ ॥

इति चिन्तितमात्रैव पुरस्ताच्चक्रवर्तिनः ।
अभाषत महागौरी प्रभोपहतभास्करा ॥ १० ॥

ऋषिमातुलभार्याणां सुहृदां च सभूभुजाम् ।
श्रोतुं यदुचितं यस्य स तच्छ्रोष्यति नेतरः ॥ ११ ॥

इत्युक्त्वा वदने तस्य पटूभूत्वा सरस्वती ।
चरितं कथयामास सा चित्रं चक्रवर्तिनः ॥ १२ ॥

मुनिमातुलमित्राणि राजानो दयिताश्च ये ।
आख्यायमानं चरितं शृण्वन्त्वचलचेतसः ॥ १३ ॥

अस्ति वत्सेषु नगरी कौशाम्बी हृदयं भुवः ।
संनिविष्टानुकालिन्दि तस्यामुदयनो नृपः ॥ १४ ॥

one. In case of not telling, there is the curse of the saint, otherwise a great sin. Better the curse which is easy to end not the sin which is difficult to endure. *Gaurī* has been pleased to grant me—'remember me in critical times', But it is not proper to remember even her in such a context." (1–9)

No sooner did the emperor think like this than the great *Gaurī* spoke before him, "Among your maternal uncle, the sage, your wives, friends and the kings, each shall hear what is proper for him. not else." Having said this and become the eloquent *Sarasvatī* in his mouth she began to narrate the life-story of the emperor : (10-12).

Hermits, maternal uncle, friends, kings and my consorts, please listen with rapt attention as I narrate the story of my life (13).

In the country of *Vatsa* there is a city called *Kauśābī* which is the heart of the earth. It is situated on the bank of the *Yamunā* Here there was a king named *Udayana*. If even a brief account

मनाग्जनपदस्यास्य नगर्याः पार्थिवस्य च ।
कथयेयं यदि गुणान्न कथा कथिता भवेत् ॥ १५ ॥
यो हि सप्तार्णवद्वीपां द्रष्टुमुच्चलितः क्षितिम् ।
रत्नानि गणयेन्मेरोः कदा द्रष्टा स मेदिनीम् ॥ १६ ॥
तस्मादलं प्रसङ्गेन कथाव्यासङ्गकारिणा ।
कथ्यमानां कथामेव शृणुत प्रकृतां मया ॥ १७ ॥
महावरोधनस्यापि भार्याद्वित्वद्वये स्थिता ।
तस्य वासवदत्तायां पद्मावत्यां च भूपतेः ॥ १८ ॥
महाप्रभावा नृपतेः शार्ङ्गपाणेर्भुजा इव ।
सकाया इव चोपायाश्चत्वारो मित्रमन्त्रिणः ॥ १९ ॥
ऋषभश्च रुमण्वांश्च तथा यौगन्धरायणः ।
वसन्तकश्चेति स तैः सह कालमयापयत् ॥ २० ॥
कदाचिदास्थानगतं नृपं वाणिजदारकौ ।
जानुस्पृष्टमही पृष्टौ संव्यज्ञापयतामिदम् ॥ २१ ॥
देवावयोः पिता यातः सभयं मकरालयम् ।
सह तेन स पोतेन नागलोकं प्रवेशितः ॥ २२ ॥

is given of this country, the city and the king, the story will never come to an end. If one who has set out to see the earth with its seven oceans and the seven continents, counts the gems of *Meru*, when will such a one find time to see the whole earth? Hence enough of introduction, which detracts from the main story. Please listen to the bare story as I am narrating it. (14-17)

That king though he had a large harem, regarded only two, *Vāsavadattā* and *Padmāvatī*, as his queen consorts. e had four counsellor friends like the four mighty arms of the *Viṣṇu* or incarnations of the four kingly crafts (viz. negotiation, reward, assault and dissension). They were : *Ṛṣabha*, *Rumanvān*, *Yaugandharāyaṇa* and *Vasantaka* The king spent his time in the company of these counsellors. (18-20)

Once two sons of a merchant, kneeling down before the king in the assembly hall, when asked by the latter, submitted as

ज्येष्ठश्च तनयस्तस्य पितृभक्त्यैव सागरम् ।
गतस्तत्रैव च गतः सोऽपि तातगतां गतिम्[1] ॥ २३ ॥

यच्च नो द्रविणं सारं तद्गृहीत्वा प्रजावती ।
स्थिता न मृग्यमाणापि बहुकृत्वः प्रयच्छति ॥ २४ ॥

तेन देव यदि न्याय्यं पितृद्रविणमावयोः ।
भ्रातृजाया तत सा नो व्युत्थिता दाप्यतामिति ॥ २५ ॥

अथ राजावदत्प्रह्वां प्रतीहारीं यशोधराम् ।
दुष्करं कुलनारीभी राजास्थानप्रवेशनम् ॥ २६ ॥

तेन गत्वा गृहं तस्यास्त्वया वाणिजयोषितः ।
सा यदाह सभायास्तत्समक्षं कथ्यतामिति ॥ २७ ॥

अथ विज्ञापयामास यातायाता यशोधरा ।
विज्ञापयति सा यत्तदाकर्णयितुमर्हथ ॥ २८ ॥

सा दूरादेव मां दृष्ट्वा प्रत्युद्गम्य ससंभ्रमा ।
स्वागतं राजजिह्वाया इत्यवोचत्कृतस्मिता ॥ २९ ॥

follows : "O lord, my father went to the fearful ocean and there entered the nether world with his ship. His elder son too, who being devoted to his father, accompanied him, met the same fate. Now, the wife of our elder brother has appropriated whatever remaining wealth we had and she does not give it to us though asked by us to do so again and again. Hence if it be just, kindly let us get our father's wealth—that wife of our elder brother is swerving from her duty to us." (21–25)

Then the king spoke to *Yaśodharā*, the lady doorkeeper, standing before him with bowed head : "It is difficult for a housewife to enter the assembly hall of a king. Hence having gone to the house of that merchant's wife, narrate to the assembly whatever she has to say." *Yaśodharā* went and having come back she said, "Deign to listen to what she said. Having seen me form a distance she respectfully received me and said with a smile, 'Welcome to the tongue (messenger) of the king. Having

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१. तावगतागतिम्

अथ वेत्रासनासीनां प्रयुक्तार्घादिसत्क्रियाम् ।
सा मामाहागमे कार्यमार्यया ज्ञाप्यतामिति ॥ ३० ॥

देवादेशे तु कथिते तयोक्तं पटुलज्जया ।
आर्ये सर्वमिदं सत्यं देवरौ मे यदाहतुः ॥ ३१ ॥

किं तु तस्यानयोर्भ्रातुर्विपन्नं वहनं श्रुतम् ।
वहनस्य पुनः स्वामी विपन्न इति न श्रुतम् ॥ ३२ ॥

सांयात्रिकाश्च बहवः श्रुतपोतविपत्तयः ।
अविपन्ना गृहानेव श्रूयन्ते पुनरागताः ॥ ३३ ॥

तथा कदाचिदनयोः स भ्राता वहनापदः ।
विमुक्तः पुनरायायान्ममावैधव्यलक्षणैः ॥ ३४ ॥

अन्यच्चापन्नसत्त्वाया मासोऽयं दशमो मम ।
वर्तते भ्रातृपुत्रोऽपि कदाचिदनयोर्भवेत् ॥ ३५ ॥

पुत्रो मे यदि जायेत जीवन्वा पतिरापतेत् ।
ततः स्वीकृतसर्वस्वौ देवरौ मे क्व यास्यतः ॥ ३६ ॥

एतन्मनसि कृत्वार्थं द्रव्यं देवरयोरहम् ।
न निक्षिप्तवती शेषमार्यया ज्ञाप्यतामिति ॥ ३७ ॥

seated me on a cane chair and offered reception with water etc. She asked the purpose of my visit. Your majesty's order having been communicated, she said with becoming modesty......' O lady, whatever my two brothers-in-law have said is true. But, I have heard that their brother's ship was wrecked. I have not heard that the master of the ship too died. Many voyaging merchants who were reported ship-wrecked, have been heard to have returned home hale and hearty. In the same way, there being no augury of widowhood in me, their brother surviving the ship-wreck, may return home. Moreover, it is the tenth month of my pregnancy. Maybe the two, my brothers-in-law, get a nephew. In case I get a son or my husband, being alive, returns home, how can my brothers-in-law, taking away the wealth from me, retain it ? With this in view, I did not deliver the remaining wealth to them. May this be brought to the notice of the king by your ladyship.' (26-37)

इति श्रुत्वा महीपालो वाणिजामिदमब्रवीत् ।
कुटुम्बाचारचतुरा युक्तमाह कुटुम्बिनी ॥ ३८ ॥
भ्रातृव्ये भवतोर्जाते भ्रातुरागमनेऽथ वा ।
उभयोर्नोभयोर्वापि युक्तं भोक्ष्यामहे तदा ॥ ३९ ॥
अथानिष्ठित एवास्मिन्नालापे पूरिताम्बरः ।
तूर्यगर्जितसंभिन्नस्तारः कलकलोऽभवत् ॥ ४० ॥
सहासया च सहसा वासोवासादिहस्तया ।
वणिग्गणिकया राजा व्यज्ञाप्यत वियाततया ॥ ४१ ॥
वर्धतां नश्चिरं देवो दिष्ट्या प्रकृतिसंपदा ।
वणिजोर्भ्रातृजायाया जातः पुत्रोऽनयोरिति ॥ ४२ ॥
चित्रीयमाणचित्तेन चिन्तितं च महीभुजा ।
अहो पुत्रस्य माहात्म्यं प्रत्यक्षमनुभूयते ॥ ४३ ॥
कुटुम्बिनः पुत्रनाम्नि जाते शोणितबिन्दुके ।
हर्षविभ्रान्तचित्तानां वणिजां पश्य डम्बरम् ॥ ४४ ॥
वणिजो द्रविणस्यायमतः पालक इत्यमी ।
समं हर्षविषादाभ्यां मित्रामित्राः समागताः ॥ ४५ ॥

Having heard this the king said to the merchants, "Your sister-in-law, well-versed in domestic affairs, has given a befitting reply. A nephew being born to you or your brother coming home or both or none of these taking place, we hall suitably divide (the wealth)". This talk was not yet concluded when a great commotion combined with the uproar of the musical bands, filled the void. The impudent courtezan of the merchant, glitterng with laughter and holding garment in her hands, announced before the king "Congratulations, may our lord and his wealth in the form of subjects, ever prosper. The merchants' sister-in-law has given birth to a son'. (38-42)

Surprised, the king thought, "Importance of a son is evident. A drop of blood called son, born to their relative, look at the pomp of the merchants, mad with joy. Hence forward, he has become the sustainer of the merchant's wealth and these friends and foes have been affected at once with pleasure and pain. 'But,

अस्माकं तु धनस्यास्य मेदिनीमण्डलस्य च।
अवसाने विना पुत्रात्पालकः को भविष्यति ॥ ४६ ॥
इति पुत्रगतां चिन्तामुपासीनस्य भूपतेः।
दीर्घश्वाससहायस्य दिवसाः कतिचिद्ययुः ॥ ४७ ॥
तमेकदा सुखासीनं सेनापतिरभाषत।
यात्रा मृगाजिनोद्याने त्वद्दृष्ट्या मण्ड्यतामिति ॥ ४८ ॥
गतश्च दृष्टवांस्तत्र तत्र तत्र निवेशिताः।
विशालाश्चित्रशालाः स चित्रन्यस्तनराधिपाः ॥ ४९ ॥
अपृच्छच्च रुमण्वन्तमयं कः कः क्षितीश्वरः।
ये चैताननुतिष्ठन्ति ते के के पुरुषा इति ॥ ५० ॥
सोऽब्रवीदेष सगरः कीर्तिलङ्घितसागरः।
षष्ट्या पुत्रसहस्राणां शूराणां परिवारितः ॥ ५१ ॥
अयं दशरथो राजा वृतो रामादिभिः सुतैः।
अयं पाण्डुरमी चास्य तनयाः पञ्च पाण्डवाः ॥ ५२ ॥
एवमादीनसौ दृष्ट्वा स्वर्गिणः पुत्रिणो नृपान्।
विचिन्तश्चिन्तयामास चित्रां यात्रामचिन्तयन् ॥ ५३ ॥

when we come to an end, who will be the sustainer of our wealth consisting of the whole earth ?" (43—46)

Of that king who kept waiting upon the anxiety of begetting a son, with sighs as his companion, some days rolled on. Once, he sat snug, his commander-in-chief spoke to him, "Let the annual festive procession to the garden called *Mṛgājina* be graced with a look of yours." Going there he saw big art galleries in which kings (of the past) were displayed in paintings. He asked *Rumaṇvān*, "What king is this ? And who are these standing close to them ?" The latter replied, "This is *Sagara* whose reputation spread beyond the sea; he is surrounded by his sixty thousand brave sons. This is king *Daśaratha* flanked by *Rāma* and other sons. This is *Pāṇḍu* and these are his five sons." Having seen these and other ate kings with their sons, he brooded in distraction, unmindful of the colourful procession: 'They were abundantly meritorious who,

पुण्यवन्त इमे भूयाः[1] पुत्रवन्तो दिवं गताः ।
मन्दपुण्येन यातव्यं मन्ये पुन्नरकं मया ॥ ५४ ॥
स मृगाजिनयात्रायाः परीतः पुत्रचिन्तया ।
निवृत्यापश्यदावन्त्यां मन्दिरोद्यानसेविनीम् ॥ ५५ ॥
स्वकराम्बुरुहच्छायासंलोहितितपल्लवम् ।
ताम्राशोकलताप्रान्तमवलम्ब्य व्यवस्थिताम् ॥ ५६ ॥
अनादरादनाहितैर्माल्यचन्दनभूषणैः ।
उद्वेगमिव शसन्तीं म्लानाननसंरोरुहाम् ॥ ५७ ॥
उपगम्याब्रवीच्चैनां किमशोकः सशोकया ।
वन्द्येत लब्धविजयो रक्तो बालो निषेव्यते ॥ ५८ ॥
साब्रवीत्सहसायातभर्तृकारितसंभ्रमा ।
महाराज कुतः शोको नामापि तव गृह्यताम् ॥ ५९ ॥
किं तु पारावतीमेनां चञ्च्वा चञ्चुषु तण्डुलान् ।
आवपन्तीं स्वशावानामीक्षे पुत्रवतीमिति ॥ ६० ॥
आसीच्च नृपतेश्चिन्ता यथाहं पुत्रचिन्तया ।
अनन्तया संततया तथेयमपि खिद्यते ॥ ६१ ॥

blessed with sons, made way to the heaven. But my merits waning, I suppose, I will have to go to the hell *Pum*.' (47-54)

On his return from the festive procession, the king who was full of anxiety for son, found *Vasavadatta* relaxing in the palace garden. She stood there holding the twig of a red *Aśoka*-creeper, adding to its hue with her lotus-like-palm. She had not put on garlands, sandal-paste and ornaments for lack of interest in them and this indicated her distress. Her lotus-like face was faded. Approaching her (suddenly), he said, "Is the unhappy soul bowing down to happy tree ? Even a fond child, when triumphant, has to be waited upon." Flurried with the sudden approach of her husband, she said, "There is no unhappiness even for those who remember your name. I was just looking at this pigeon blessed with young ones, putting rice-grains into their mouths with her beak." The king thought, "She too is distressed with the endless and constant worry about a son as I

१. भूपाः (L)

अथ तत्र क्षणं स्थित्वा गत्वा पद्मावतीगृहम् ।
अदृष्टा तत्र तां तस्याः पृष्टवान्परिचारिकाम् ॥ ६२ ॥
क्व देवीत्युक्तयाख्यातमुद्याने पुत्रकस्य सा ।
माधव्या सहकारस्य विवाहमनुतिष्ठति ॥ ६३ ॥
श्रुत्वेति वत्सराजस्य बुद्धिरासीदहो मम ।
भार्याणां दिवसा यान्ति सह पुत्रमनोरथैः ॥ ६४ ॥
लोकस्यानिच्छतः पुत्रैः कीर्णगृहिकरोटिभिः[1] ।
फलकेषु कृता क्रन्दैरवकाशो न लभ्यते ॥ ६५ ॥
अस्माकमिच्छतामेकः कुलजीवितकारणम् ।
न लभ्यते सुतः पश्य वैपरीत्यं विधेरिति ॥ ६६ ॥
निर्याय स ततः स्वस्मिन्मन्दिरोद्यानमण्डपे ।
अनागतागतसुहृत्परिवार उपाविशत् ॥ ६७ ॥
अपृच्छत्सुहृदस्त्र भवतां जीवितौषधम् ।
मूलं कुलतरोः कस्य कियन्तः पुत्रका इति ॥ ६८ ॥
तेषु निष्प्रतिवाक्येषु किंचिन्नमितमूर्धसु ।
वसन्तकः परिहसन् प्रणयित्वादभाषत ॥ ६९ ॥

am." Staying there for some time, then going to *Padmāvatī*'s house and not finding her there, he inquired of the lady-in-waiting. She replied that the queen was in the garden watching the marriage of her son-like mango tree with the *Mādhavī*-creeper. Having heard this the king of *Vatsa* thought, "Oh, the days of my wives are spent in longing for a son. Unwilling people can't get a respite from tending a host of sons who scatter the household utensils and keep crying in beds. We, though so much desirous, do not get a son to sustain the family. Look at the irony of fate." (55-66)

Having come out from that place he sat in his palace-garded among such of his friends as had never called before. One of them asked, "How many sons each of you have ?—Sons, the elixir of life and the roots of the family-tree." When, slightly bending their heads, they kept mum, *Vasantaka*, the king's favourite

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१. करोदिभिः (L)

स्वामिभक्ता वयं देव स्वामिवृत्तानुवर्तिनः ।
यावन्तः स्वामिनः पुत्रास्तावन्तोऽस्माकमप्यतः ॥ ७० ॥
तमद्योचत्समीपस्थः शनैर्यौगन्धरायणः ।
अप्रस्तावेऽपि भवतो मुखमेतदनावृतम् ॥ ७१ ॥
पुत्रचिन्तारुजार्तस्य कुर्वाणः शल्यघट्टनम् ।
नन्वनेकगुणां भर्तुरुत्पादयसि वेदनाम् ॥ ७२ ॥
तस्मादेवंविधे काले भृत्यवृत्तविदा त्वया ।
स्वामिचित्तानुकूलैव वृत्तिरास्थीयतामिति ॥ ७३ ॥
सोऽब्रवीत्पुत्रचिन्तैनं यदि सत्येन पीडयेत् ।
ततः पिङ्गलिकैवेयं देवमाराधयेदिति ॥ ७४ ॥
अथेदं नीचकैरुक्तं युक्तं श्रुत्वा महीभुजा ।
यासौ पिङ्गलिका सा नः पुत्रिणी कथ्यतामिति ॥ ७५ ॥
अनन्तरं च ढौकित्वा जयशब्दपुरःसरम् ।
पुत्रवान्भव देवेति ब्राह्मणी तमवर्धयत् ॥ ७६ ॥
अभिवाद्य महीपालस्तामपृच्छदथार्यया ।
आगम्यते कुतः के वा तवामी बालका इति ॥ ७७ ॥

jocularly remarked, "Sir we are all devoted to our master and we follow his conduct. We have as many sons as our master has." *Yaugandharāyaṇa*, who sat next to him, whispered, "This thy mouth opens itself even without any occasion; you are certainly multiplying the miseries of your master who is already afflicted with anxiety for a son, by treading on his corns. Hence at such a time, you who know the duties of a servant, should act in concordance with your master's feelings." (67-73)

He said, "If he is really distressed with anxiety for a son, let him worship the god as *Piṁgalikā* did." (74)

The king, who heard this whisper, added, "Let that *Piṁgalikā* blessed with sons, herself advise us." (75)

Just then the *Brāhmaṇa* lady approached and after greeting him with' 'Victory wished that the king be blessed with a son. (76)

He greeted her and asked where from that revered lady was coming and what was the relationship between her and the boys

गृहाद्वासवदत्ताया राजन्नागम्यते मया ।
बालकश्च सुता एते ममेति कथितं तया ॥ ७८ ॥
अथ तामब्रवीद्राजा चित्रमेतत्त्वयोदितम् ।
न हि भर्ता न च सुतैर्भवितव्यं तवेदृशः ॥ ७९ ॥
त्वं लेखाभिः पतिघ्नीभिः सकलैव करालिता ।
चिरप्रोषितकान्ताया गृहभित्तिरिव स्त्रियः ॥ ८० ॥
न च पत्या विना पुत्रैर्भवितव्यं यतः स्त्रियः ।
तस्मादिदं महच्चित्रं स्फुटं नः कथ्यतामिति ॥ ८१ ॥
अथावोचदसौ देव यथात्थ न तदन्यथा ।
महती तु कथा श्रोतुमिच्छा चेच्छ्रूयतामियम् ॥ ८२ ॥
अस्त्यवन्तिषु विप्राणामधिवासः कपिष्ठलः ।
अग्निकुण्डचितासीमा[1] स्फीतगोधूमगोकुलः ॥ ८३ ॥
उवास ब्राह्मणस्तत्र सोमदत्तस्त्रयीधनः ।
यस्यान्तेवासिभिर्व्याप्ता वसुधा वेदवेदिभिः ॥ ८४ ॥

(who flanked her). She replied that she was coming from the house of *Vāsavadattā*, and those boys were her sons. (77-78)

Then the king said to her. "It is surprising. A woman like you should get neither husband nor sons. Your whole body is formidable with marks of a husband-killer. Women bereft of husbands are as good as house-walls. As they can't get sons without husbands, so your case is a great surprise (to us). Please explain it." (79-81)

She said, "What you have said is correct. But there is a big story. If you have a mind, please listen to it : In *Avanti* there is a settlement of *Brāhmaṇas*, called *Kapisthala*. Its boundary is inlaid with srcrificial altars and it abounds in wheat and herds of cows. There in this village, lived a *Brāhmaṇa*, *Somadatta* whose wealth consisted of the three *Vedas* and whose disciples well-versed in the *Vedas*, pervaded the whole earth. The virtuos wife of that *Vasiṣṭha*-like *Brāhmaṇa*, was (called), *Vāsiṣṭhī* who shadowed even the pious wife of *Vasiṣṭha*. After a long time

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१. चितसीमा (L)

पत्नी वसिष्ठकल्पस्य वासिष्ठी तस्य सुव्रता ।
वसिष्ठपत्नीमपि या साधुवृत्तामलज्जयत् ॥ ८५ ॥
तस्य तस्यामपुत्रस्य काले महति गच्छति ।
उत्पन्नोल्केव संध्यायां सुता लोचनदुर्भगा ॥ ८६ ॥
सोमदत्तस्तु तां दृष्ट्वा स्त्रीलक्षणविशारदः ।
पतिपुत्रधनैर्हीनामादिदेश भविष्यतीम् ॥ ८७ ॥
अनर्थानां बलीयस्त्वादचिरेणैव दुर्भगा ।
धूमकेतुशिखेवोच्चैः परुषा सा व्यवर्धत ॥ ८८ ॥
भिक्षामाच्छिद्य शिष्येभ्यो बुभुक्षाक्षपितत्रपा ।
अप्रक्षालितहस्तैव तत्समक्षमभक्षयत् ॥ ८९ ॥
दुर्भगत्वाद्विरूपत्वात्कलिकारितया च ताम् ।
न कश्चिद्वरयामास वरः प्राप्तवरामपि ॥ ९० ॥
न च तां सोमदत्तोऽपि कस्मैचिदशुभामदात् ।
मा स्म युज्यत दुःखेन प्राप्यैनां निन्दितामिति ॥ ९१ ॥
ग्राम्याग्निनेव संकारकूटिका साप्यदह्यत ।
सर्वंकषप्रभावेण प्रबलेनाङ्गजन्मना ॥ ९२ ॥
कदाचित्कश्चिदागत्य वाचाटो बटुरुच्चकैः ।
मस्तकस्थोभयकरः सोमदत्तमभाषत ॥ ९३ ॥

an ugly-looking daughter was borne by her to that sonless *Brāhmaṇa*, as if a meteor were borne by the evening twilight. Somadatta who was well-versed in reading the physical marks of a woman, foretold that she would be bereft of husband, son and riches. As evil is stronger, that ugly wrench grew as rapidly as the flames of a violent fire. Having snatched away the alms from the pupils, she, whose modesty had been driven away by hunger, ate in their presence even without washing her hands. Though she attained the marriageable age, no groom asked for her hand owing to her being ugly, deformed and quarrelsome. *Somadatta*, too, did not offer her to anyone lest the person getting that ill-fated bride comes to grief. She too, began to burn with the all pervading and powerful fire of the fleshly desire as the heap of rubbish burns with the village fire. Once a talkative

उपाध्यायास्य दुहिता मामाकृष्य निरागसम् ।
इष्टकालोष्टकैर्हन्ति तेनासौ वार्यतामिति ॥ ९४ ॥
सोमदत्तस्ततः क्रुद्धः सुतां चण्डमभर्त्सयत् ।
उल्के पिशाचिके गच्छ शीघ्रं मम गृहादिति ॥ ९५ ॥
सा तु तत्परुषं श्रुत्वा मनस्विजनदुःश्रवम् ।
स्मरपीडासहत्वाच्च मरणाय मनो दधे ॥ ९६ ॥
अरण्यानीं ततो गत्वा मरणोपायकाङ्क्षया ।
अद्राक्षीत्क्वचिदुद्देशे प्रसादं दैत्यघातिनः ॥ ९७ ॥
तस्यादूरे च सरसीं कूजत्कुररसारसाम् ।
गुञ्जन्मधुकरश्रेणीमनुमातव्यरोधसम् ॥ ९८ ॥
आसीच्चास्या मया तावन्मर्तव्यमिति निश्चितम् ।
उपायेषु तु संदेहस्तत्रोपायोऽयमुत्तमः ॥ ९९ ॥
देवं माधवमर्चन्ती कमलेन्दीवरादिभिः ।
पङ्कजावयवाहारात् क्षीणात्यक्ष्यामि जीवितम् ॥ १०० ॥

pupil, hoding his head with both hands came to *Somadatta* and complained, 'teacher's daughter strikes me hard with pebbles for no fault of mine, let her be forbidden.' (82-94)

Enraged at this, *Somadatta* ruthlessly scolded his daughter...... 'you imp, get out of my house at once.' Hearing these words, unpleasant to the ears of a sensitive person, and the torment of the sensual desire becoming unbearable, she decided to die. Then having gone to the forest to find out some expedient device of death, she saw somewhere a temple of God *Viṣṇu*. Close to it there was a lake whose bank could be inferred from cooing ospreys and cranes and the humming swarms of the black bees. She thought, "That I have to die, is certain; there is doubt in respect of means only. Now this one is the best: Worshipping the God *Mādhava*, with the red, the blue and the other lotuses and living on a diet of the constituents of the lotuses and thus getting emaciated, I shall give up my life. Acquiring merit I shall go to the peaceful paradise and not to the inferno infested with those who chose womanly deaths (by committing suicide)." Having decided like this she zealously carried out her plans. At

कृतपुण्या मृता स्वर्गं यास्यामि निरुपद्रवम् ।
नरकं तु न यास्यामि स्त्रीमृत्युमृतसंकुलम् ॥ १०१ ॥

साकरोदिति निश्चित्य यथासंकल्पमादृता ।
रात्रौ च बद्धपर्यङ्का देवं माधवमस्मरत् ॥ १०२ ॥

मासमात्रे गतेऽपश्यत्स्वप्नान्ते मधुसूदनम् ।
वरं वरय पुत्रीति भाषमाणं मुदायुतम् ॥ १०३ ॥

साथ व्यज्ञापयत्प्रह्वा देवं विरचिताञ्जलिः ।
मरणं मे जगन्नाथ प्रसादः क्रियतामिति ॥ १०४ ॥

देवस्तामवदन्नेदं देवताराधनात्फलम् ।
प्राणिहत्याविपाकोऽयमात्महत्या च निन्दिता ॥ १०५ ॥

तस्मादन्यं वरं ब्रूहि पतिपुत्रधनादिकम् ।
येन हीनासि वैराग्यान्निर्याता स्वगृहादिति ॥ १०६ ॥

साब्रवीत्कृतपुण्याभिः पत्यादिः स्त्रीभिराप्यते ।
अहं त्वाचरितापुण्या दुःखैरेव विभाविता ॥ १०७ ॥

तेनालं पतिपुत्रादिचिन्तया फलहीनया ।
मृत्युना शान्तिमिच्छामि सा मे संपाद्यतामिति ॥ १०८ ॥

night she used to squat on the ground and chant the names of God *Mādhava.* One month having elapsed, she saw *Madhusūdana* (*Viṣṇu*) in her dream cheerfully asking her to prefer a boon. She bowed down and spoke to the God with folded hands, "O Lord of the World, offer me death." (95-104)

The God said, "such is not the reward of worshipping God. This disgraceful suicide is rather the punishment of killing living beings. Hence, prefer another boon consisting of husband, son and riches etc., bereft of which you have come away from your home in despondence." She said, "Women of virtuous deeds get husband etc. I, of evil deeds, have been under the sway of sufferings. Hence, I have done with the fruitless hankering after husband and son etc., I want to enter into qietude with death which may kindly be granted to me." (105-108)

सोऽब्रवीत्सत्यमेवेदं किं तु जन्मान्तरे त्वया।
यवाढकः पितुर्गेहे ब्राह्मणायोपपादितः ॥ १०९ ॥
स च जातश्चतुर्वेदः स्वपुण्यैरिह जन्मनि।
सुरूपः साधुवृत्तश्च स ते भर्ता भविष्यति ॥ ११० ॥
स च त्वामुर्वशीरूपामेको द्रक्ष्यति नापरः।
क्रीतो यवाढकेन त्वमिति यावन्न वक्ष्यसि ॥ १११ ॥
जन्मान्तरे च पूर्वस्मिन्भक्षयन्त्यास्तिलास्तव।
अष्टौ निपतिता वह्नावञ्जलेर्विरलाङ्गुलेः ॥ ११२ ॥
ते ते पुत्रा भविष्यन्ति पुत्रि चन्द्रनिभाननाः।
मरणाद्दारुणात्तेन चित्तमावर्त्यतामिति ॥ ११३ ॥
इत्युक्त्वान्तर्हिते देवे प्रतिबुद्धा ददर्श सा।
सशिष्यवर्गं पितरं तद्गवेषिणमागतम् ॥ ११४ ॥
तपः कृशां सकरुणः पिता कारितपारणाम्।
श्राम्यन्तीमनयद्गेहं विश्राम्यन्तीं तरौ तरौ ॥ ११५ ॥

The God said, "That is true; but in previous life while in your father's house, you had offered one measureful of barley to a *Brāhmaṇa*. In this life the same *Brāhmaṇa* has mastered the four *Vedas* by virtue of his merits. He is handsome and virtuous. He shall be your husband. He alone and none else will see you as *Urvaśī* till you show him down telling that you bought him for a measureful of barley. In the previous life while you were eating the sesamum seeds, eight of those seeds fell into the fire from the hollow of your palm of which the fingers were sparse, O daughter, they will become your sons having faces like the moon. Hence, turn your mind back from this fearful resolution to die." (109-113).

Saying this the God having disappeared, she awoke and saw her father who had come with pupils to search her out. The pitiful father made her, who had been emaciated by ascetic practices, take food and letting her, who soon felt exhausted, rest under trees, brought her home. My lord, I am that *Piṅgalikā* who having worshipped the God *Keśava* (*Viṣṇu*) obtained the boon from him. Once, by chance a knower of the three *Vedas*

या सा पिङ्गलिका देव देवमाराध्य केशवम् ।
वरं लब्धवती तस्मात् तां मामेव निबोधताम् ॥ ११६ ॥
एकदा तु चतुर्वेदः सान्तेवासी यदृच्छया ।
गृहमस्माकमायातः कृतातिथ्यो ददर्श माम् ॥ ११७ ॥
मम तातं तु सोऽपृच्छद्ब्रह्मन्कस्येयमात्मजा ।
कान्तिनिन्दितचन्द्राभा युक्तं चेत्कथ्यतामिति ॥ ११८ ॥
ममेति कथिते पित्रा मां प्रार्थयत स द्विजः ।
पित्रा दत्तां च विधिवन्मुदितः परिणीतवान् ॥ ११९ ॥
ततश्चारभ्य दिवसात्स सिद्ध इव किंकरः ।
न काश्चिन्न करोति स्म ममाज्ञां निन्दितामपि ॥ १२० ॥
अमी चाष्टौ सुतास्तस्मादचिरेणैव दुर्लभाः ।
लब्धा मया सुता येऽस्य प्रसादाल्लोकधारिणः ॥ १२१ ॥
इति काले गते भर्ता मां कदाचिदभाषत ।
पृष्ठं दुःखायमानं मे चण्डि संवाह्यतामिति ॥ १२२ ॥
अनुक्तपूर्ववचनमुक्तवन्तमथाब्रुवम् ।
किमहं भवता क्रीता पृष्ठसंवाहिकेति तम् ॥ १२३ ॥

came to our house with his disciples and hospitality being accorded to him, he saw me. Then he asked my father, 'O *Brāhmaṇa*, whose daughter is this who surpasses the moon in splendour. Tell me, if it be proper.' My father having said 'mine' he asked for my hand and the same being offered, gladly married me with due decorum. (114-119)

Beginning from that day, he, as an accomplished servant, carried out all my orders, even the vilest ones. These are the eight dear sons obtained by me within a short time, with the grace of the sustainer of the world (viz. *Viṣṇu*). (120-121)

Some time having elapsed, my husband said to me, 'My back is aching, please massage it, my darling.' Never before he had spoken thus to me. So I retorted, 'Have you bought in me a shampooer of your back ?' Alarmed at this, he, rubbing the ground with his toe, grumbled, 'Then have I been bought by you that you have thus enslaved me ?' Then forgetting the condition in a

सोऽब्रवीन्नीचकैस्त्रासादङ्गुष्ठाग्रेण गां लिखन्।
अहं वा किं त्वया क्रीतो येन प्रेष्यत्वमागतः ॥ १२४ ॥

ततो विस्मृत्य समयं भर्तारं रोषदूषिता।
क्रीतो " " यवाढकेनासि मयेत्यप्रियमब्रुवम् ॥ १२५ ॥

असावपि च मां दृष्ट्वा सहजाकारवञ्चिताम्।
संनिकर्षादपक्रम्य संभ्रान्त इदमब्रवीत् ॥ १२६ ॥

अपि कासि कुतश्चासि केनासि विकृता कृता।
कच्चित्पिङ्गलिका नासि कश्च नाम यवाढकः ॥ १२७ ॥

इति तेनानुयुक्ताहं यथावृत्तमवर्णयम्।
सोऽपि संजातनिर्वेदो न जाने क्व पलायितः ॥ १२८ ॥

तस्मिन्देशान्तरं याते ताते च त्रिदशालयम्।
पितृभर्तृविहीनाहमेतं देशमुपागता ॥ १२९ ॥

स्वदेशप्रीतियोगाच्च देव्या वासवदत्तया।
सपुत्रानुगृहीतास्मि भक्ताच्छादनरक्षणैः ॥ १३० ॥

तेन देवेन यत्पृष्टं कुतस्ते बालका इति।
एवमेते मया लब्धास्तुष्टान्नारायणादिति ॥ १३१ ॥

fit of rage, I uttered the unpleasant words, 'Yes, you have been bought by me, for a measureful of barley.' Perceiving me suddenly bereft of my usual appearance, he moved away from me and uttered in bewilderment, 'Who are you ? Where from have you come ? Who has thus disfigured you ? Are you not *Piṁgalikā* ? And what is this fuss about a measureful of barley ?' (122-127)

Thus asked by him, I described what had happened in the past. He too, turning indifferent, fled away to some other place, I do not know where. He having gone to some other country and my father to the abode of gods, I, bereft of father and husband, came to this country. Owing to her love for her country (*Avanti*), queen *Vāsavadattā* has been obliging me and my sons with food, clothes and shelter. This is how I got these sons from the God *Nārāyaṇa*, pleased (with me). (128-131).

इति हृष्टमतिर्निशाम्य तस्या
श्चरितंपुत्रसमूहलाभहेतुम्
सचिवैः सहितश्चकार राजा
सुतसंप्राप्तिफलं क्रियाविचारम् ॥ १३२ ॥

इति पिङ्गलिकाख्यानं चतुर्थः सर्गः ॥ ४ ॥

Pleased with this account of her life condusive to the attainment of so many sons, the king, with his counsellors, began to ponder over the religious rite leading to the attainment of a son. (132).

Here ends the fourth Canto (called) 'the Story of *Piṅgalikā*.'

पञ्चमः सर्गः

अथ संप्रेषितास्थानः सचिवानब्रवीन्नृपः ।
यद्ब्रवीमि निबोधन्तु भवन्तस्तत्सचेतसः ॥ १ ॥

ऋणैः किल समाघ्रातः[1] पुरुषो जायते त्रिभिः ।
ब्रह्मचर्येष्टिसंतानैर्ऋषिदेवस्वधाभुजाम् ॥ २ ॥

तत्राधिगतवेदोऽहमिष्टाशेषमहाक्रतुः ।
अपुत्रत्वात्तु पितृभिर्गृहीतः पिण्डभोजिभिः ॥ ३ ॥

न च पुत्राङ्गसंस्पर्शात्सुखहेतुरनुत्तरः ।
सुखिभिः स हि निर्दिष्टश्चन्दनादपि शीतलः ॥ ४ ॥

अलं चातिप्रसङ्गेन सर्वथा गृहमेधिनाम् ।
दृष्टादृष्टसुखप्राप्तेः पुत्रादन्यन्न कारणम् ॥ ५ ॥

तदस्ति यदि वः काङ्क्षा निष्प्रजानां प्रजांप्रति ।
आरभध्वं मया सार्धं देवताराधनं ततः ॥ ६ ॥

The king, having dispersed the assembly; said to his counsellors, "Please listen attentively to what I say. It is said, man is born with three obligations, viz. reading the *Vedas*, performing sacrifices and begetting sons, respectively towards the sages, the gods and the manes who subsist on libations. There, I have read the *Vedas* and performed all the great sacrifices. But, being without sons I am under the obligation of the manes who subsist on the libations offered by the progeny. There is no means of happiness greater than the touch of a son; the blessed ones have described it as being cooler than the sandal-paste. It is no use going into details, for the house-holders there is no means of attaining mundane and supra-mundane pleasures, other than a son. Hence, if you issueless ones have any desire for issues, commence with me the worship of gods. (1—6)

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१. समाम्नातः (?)

ते तु सप्रमदाः श्रुत्वा राज्ञः पुत्रार्थिनः कथाम् ।
सिद्धकल्पात्मसंकल्पाः प्रत्यूचुर्दर्शितस्मिताः ॥ ७ ॥

पुत्रजन्म वणिग्वध्वा यात्रायां चित्रदर्शनम् ।
पिङ्गलीदर्शनं चेति प्रयोगोऽयमनुष्ठितः ॥ ८ ॥

अस्माभिः स च देवेन तथैव सफली कृतः ।
कृतः काले प्रयोगो हि नाफलो जातु जायते ॥ ९ ॥

तेन संकल्प सदृशी मारभध्वं क्रियामिति ।
सचिवैरभ्यनुज्ञातस्तथेति प्रतिपन्नवान् ॥ १० ॥

स पुण्येऽहनि संपूज्य देवताग्निद्विजन्मनः ।
ययौ नागवनोद्यानं सदारः सह मन्त्रिभिः ॥ ११ ॥

मागधी तु कृतोत्साहा देव्या वासवदत्तया ।
अलमालि तवानेन खेदेनेति निवारिता ॥ १२ ॥

उक्ता च ननु बालासि मृणाली तन्तुकोमला ।
अनुभूतसुखा चासि भ्रातुर्भर्तुश्च वेश्मनि ॥ १३ ॥
दु सहानि तु दुःखानि मया निन्दितभाग्यया ।
अनुभूतानि तेनाहं शक्ता दुःखमुपासितुम् ॥ १४ ॥

They, with their wives, listening to the words of the king, who had grown eager for a son, regarded their wishes as almost fulfilled and replied with conspicuous smiles : 'birth of a son to the wife of the merchant, showing the paintings in course of the festive procession and bringing Piṁgalī to your presence were contrivances applied by us and your majesty has made them successful according to our expectation. A contrivance applied in time never goes in va n. Hence, let us commence the rites according to our determination.' "Being thus advised by the counsellors, the king gave his consent. (7–10)

On an auspicious day, having worshipped the god, the fire and the *Brāhmaṇa*, the king set out for the *Nāgavana* garden with his wife and the counsellors. When *Māgadhī* (*Padmāvatī* became enthusiastic (about accompanying), *Vāsavadattā* dissuaded her saying, "My friend, you have nothing to do with this trouble. You are just a child as delicate as a lotus-stem. You have been

यश्च मे भविता पुत्रः स भवत्या भविष्यति ।
कृत्तिकागर्भसंभूतो भवान्या इव षण्मुखः ॥ १५ ॥
इति तस्यां निवृत्तायां सह वासवदत्तया ।
तपोभिरचिराद्राजा राजराजमतोषयत् ॥ १६ ॥
एकदा प्रतिबुद्धौ तु दंपती जातसंभ्रमौ ।
हा देवि हार्यपुत्रेति व्याहारन्तौ परस्परम् ॥ १७ ॥
अथोपस्पृश्य नृपतिर्नमस्कृत्वा धनाधिपम् ।
पुरः पुरोहितादीनामाचख्यौ स्वप्नमादृतः ॥ १८ ॥
अद्य पश्यामहं स्वप्ने व्योम्नि कामपि देवताम् ।
प्रभाम्भः संततिव्यस्तनभोमण्डलनीलताम् ॥ १९ ॥
सा मामुक्तवती वाचा गम्भीरसुकुमारया ।
त्वामाह्वयति वित्तेशस्तदाशां गम्यतामतः ॥ २० ॥
मयोमिति प्रतिज्ञाते संध्यारक्ततरं करम् ।
आरोप्य प्रस्थिना व्योम्नि दिशं वित्तेशपालिताम् ॥ २१ ॥
सर्वेणेह धृता गङ्गा परिणीतात्र पार्वती ।
इत्यादीन्दर्शयन्तौ नौ प्रदेशान्[1] पार्वतीपितुः ॥ २२ ॥

used to comforts in the houses of your brother and your husband. But I with a cursed fate, had to suffer unbearable hardships. Hence, I am fit for facing them, The son that I get will be yours as the six-faced god, though born of *Kṛttikā*, became *Bhavānī*'s. Thus she being dissuaded, the king with *Vāsavadatta* soon propitiated the god *Kubera* with his ascetic practices. (11–16)

Once the husband and wife woke up from sleep in a flurry of excitement, calling to each other, "O my husband," and 'O my queen'. (17)

Then the king, having touched water (as a religious rite) and bowed down to the deity presiding over wealth (viz. *Kubera*), zealously narrated his dream before the priest and others : (18)

Today I saw in my dream, some goddess in the air, pervading the blueness of the sky with her halo. She said to me in a sonorous voice, 'The lord of the wealth calls you; hence proceed in

१. प्रदेशं (L)

नीयमानः क्रमेणेत्थमथाहं दृष्टवान्पुरः ।
चन्द्रपाषाणनिर्माणप्राकारामलकापुरीम् ॥ २३ ॥
गणानां पार्वतीभर्तुर्गुणैरगणितैर्युतम् ।
यस्या बाह्यमदृष्टांतं कल्पपादपकाननम् ॥ २४ ॥
नानामणिप्रभाजालकल्माषशिखराण्यपि ।
शुभ्रयत्येव हर्म्याणि यस्यां रुद्रेन्दुचन्द्रिका ॥ २५ ॥
अवतार्यं तु मां द्वारे गुह्यकेश्वरवेश्मनः ।
वदति क्षणमत्रैव स्थीयतामिति देवता ॥ २६ ॥
सा प्रविश्य प्रतीहार्या सह निर्गम्य भाषते ।
अनुज्ञातप्रवेशोऽसि देवेनागम्यतामिति ॥ २७ ॥
भवनानीव देवानां षडतिक्रम्य सप्तमे ।
कक्षान्तरे प्रकृष्टर्द्धौ पश्यामि द्रविणेश्वरम् ॥ २८ ॥
अथ तत्राप्सराः काचित्कांचिदाह निरीक्ष्य माम् ।
सखि नूनमसावेष यस्यासौ भविता सुतः ॥ २९ ॥

that direction'. I having agreed, she placed me on her palm, more crimson than the evening sky and proceeded through air in the direction governed by *Kubera* (i.e.north). '*Śiva* held the *Gangā* here and here he wedded *Pārvatī*', thus she showed to both of us the country of *Pārvatī's* father (*Himavān*). Then gradually being carried onwards, I saw before me, *Alakāpurī* whose ramparts were made of moon-stones. On the outskirts, there was the forest of the wish-fulfilling trees, the end of which was not visible and which was thronged with the innumerable hosts of *Śiva's* attendants. In that city the houses, though havtng spires variegated with the light of various gems, looked white in the light of the moon on *Śiva's* fore-head. The goddess having put me down at the gate of the palace of the king of the *Yakṣas*, asked me to wait there for a while. She entered and then coming back with the lady attendant, said, 'you have been allowed entrance, please come in.' (19–27)

. Having passed through six mansions like those of the gods, I saw the lord of the wealth in the most splendid seventh one. There one divine damsel looking at me said to another, 'My

मया मन्त्रयमाणानामृषीणामग्रतः श्रुतम् ।
भरतानामयं वंशे विशुद्धे जायतामिति ॥ ३० ॥
न चैष केवलं धन्यस्तेन पुत्रेण पार्थिवः ।
सोऽपि साधूयमानस्य पुत्रः, पात्रं भविष्यति ॥ ३१ ॥
तेन तत्तादृशं पुत्रं लभतामेष भूपतिः ।
असावपि शचीशक्रचरितौ पितरावपि ॥ ३२ ॥
कार्ये गुरुणि सक्तत्वात् तृणीकृतसुराङ्गनः ।
सकिंकरगणं प्रह्वः प्रणमामि धनाधिपम् ॥ ३३ ॥
मनुष्यधर्मा तु भुजं भुजगेश्वरपावरम् ।
उद्यम्याह मनुष्येन्द्र स्वागतं स्थीयतामिति ॥ ३४ ॥
आसन्ने रत्नचरणे दापिते कनकासने ।
व्यवधाय तु मामास्ते देवी नीचैस्तरासना ॥३५॥
स्वनन्ति परिवादिन्यस्ताडिता नारदादिभिः ।
अनेकाकारकरणः श्रूयते पुष्करध्वनिः ॥३६॥

friend, this is he whose son the lord of the wealth is going to be, I heard the sages consulting with one another, 'Let him be born in the pure race of the *Bhāratas*. Not only this king but that son too, getting such a virtuous father, will be lucky. Hence, may this king get a son like that, and the latter too parents like *Indra* and *Śaci*.' Setting at naught the divine damsels on account of being engrossed in a serious work, I bowed down and saluted the lord of the wealth and his attendants. *Kubera*, having raised his hand, plump as the king of serpents, said, 'O king, welcome to thee, please take your seat.' I having sat on a golden seat with legs of gems, which was offered to me, the queen sat beside me on a low seat. Lutes played by *Nārada* and others were resounding and sound of the drum, having different pitch and time, was heard. *Urvaśī*, *Menakā*, *Rambhā*, *Citralekhā* and *Kratusthalā* singing and clapping provided music for *Tilottamā* to dance. At this moment *Kubera's* son, prince *Nalakūbara*, playing with children came over to that place. He rambled hither and thither, drawing behind him a small play-cart laden with a heap of the most precious gems from the *Meru* mountain. Its wheel having slipped on a pile of flowers, a gem sprung out and fell on the

उर्वशीमेनकारम्भाचित्रलेखाक्रतुस्थलाः ।
गायन्त्यः कुट्टिततला नर्तयन्ते तिलोत्तमाम् ॥३७॥

एवंप्राये च वृत्तान्ते कुमारो नलकूबरः ।
राजराजसुतः क्रीडन्नायातः सह बालकैः ॥३८॥

मेरुसारमहारत्नसंघातकृतसंहतिम् ।
क्रीडाशकटिकां कर्षन्नितश्चेतश्च गच्छति ॥३९॥

अथ स्खलितचक्रायास्तस्याः कुसुमसंचये ।
उत्प्लुत्य पतितं रत्नं वैडूर्यक्षोदकुट्टिमे ॥४०॥

अथ प्रसारितकरः कुबेरो नलकूबरम् ।
मह्यमेतद्ददस्वेति तद्रत्नमुदयाचत ॥४१॥

न्यस्तं च राजपुत्रेण राजराजकरोदरे ।
रत्नं पङ्कजगर्भस्थबन्धूकमिव राजते ॥४२॥

दुष्टलक्षणमुक्तानां मुक्तानां परिवारितम् ।
षड्विंशत्या पद्मरागमष्टाश्रि बहलप्रभम् ॥४३॥

वित्ताधिपतिना मह्यं दत्तं देव्यै च तन्मया ।
स्तनयोरन्तरे न्यस्तमनयापि स्फुरन्मुदा ॥४४॥

सिंहशावस्ततो भूत्वा चञ्चद्वालधिकेशरः ।
विदार्य दक्षिणं कुक्षिमेतस्याः प्रविशत्यसौ ॥४५॥

तदवस्थामिमां दृष्ट्वा हा देवीति वदन्नहम् ।
प्रतिबुद्ध इति स्वप्नमाचष्टे स्म नराधिपः ॥४६॥

floor inlaid with the mosaic of the cat's eye-gems. Then *Kubera* stretched his hand and begged that gem of *Nalakūbara.* Laid by the prince on *Kubera's* hand the gem looked like a *Bandhūka* flower placed in the pericarp of a lotus. The lord of the wealth gave that octagonal shining ruby with twentysix taintless pearls to me and I to the queen who sparkling with joy concealed it in her bosom. Then assuming the form of a lion's cub, waving the tail and the mane, it tore open the right side of her abdomen and entered into it. Seeing her in this plight I woke up calling out, 'O my queen.' Thus the king narrated his dream. (28-46)

अथ नक्षत्रशास्त्रज्ञः सिद्धादेशः ससंमदः ।
आदित्यशर्मा स्वप्नस्य द्विजः फलमवर्णयत् ॥४७॥
विजयस्व महाराज पुत्रेण द्विषतां गणम् ।
समाधिनेव बलिना रागादीनां बलीयसाम् ॥४८॥
विमानघनसंघातस्थगितेन्दुदिवाकरः ।
विद्याधरसमूहेन्द्रः पुत्रस्तव भविष्यति ॥४९॥
यास्ता मुक्तापरीवारास्तस्य षड्विंशतिर्मणेः ।
महाकुला भविष्यन्ति भार्यास्तव सुतस्य ताः ॥५०॥
ये चाष्टावश्रयो रत्नं परितो लक्षितास्त्वया ।
विद्यास्ता विद्धि पुत्रस्य भविष्यन्तीर्भविष्यतः ॥५१॥
एवं च स्थापिते स्वप्ने राजकीये द्विजन्मना ।
स्वस्वप्नः कथितस्तत्र देव्या वासवदत्तया ॥५२॥
आर्यपुत्रेण यो दृष्टः स एव सकलो मया ।
कुक्षौ विदार्यमाणे च हार्यपुत्रेति भाषितम् ॥५३॥
इति श्रुतवतः स्वप्नौ तुल्यावादित्यशर्मणः ।
भविष्यद्विषये ज्ञाने दृढतां निश्चयो गतः ॥५४॥

Now, the *Brahmaṇa* astrologer *Āditya Śarmā* whose foretellings (on previous occasions) had come true, joyfully depicted the fruit of the dream : (47)

Vanquish my lord, with (the succour of) a son, the host of enemies as that of the powerful passions is vanquished by efficacious meditation. The king of the host of *Vidyādharas* (viz. *Kubera*) who obstructs the sun and the moon with the multitude of his celestial chariots, is going to be your son. Those twentysix pearls surrounding that gem will be his wives of noble birth. The eight faces of the gem which you saw should be taken for the eight magical lores of your would-be son. (48–51)

The dream of the king having been thus interpreted by the *Brahmaṇa*, queen *Vāsavadattā* related hers : (52)

I saw all that my husband did except that my abdomen being rent I called out, 'O my honourable husband,' (53)

With this similarity of their dreams, *Āditya Śarmā* became more confident about his foretelling. (54)

अथ विज्ञापयामास रुमण्वान्मेदिनीपतिम् ।
दृष्टः स्वप्नो मया यः स श्रवणेनानुगृह्यताम् ॥५५॥
देवे सनियमे जाते चेदिवत्सनिवासिनः ।
देवस्यापत्यलाभाय सर्वे सनियमाः स्थिताः ॥५६॥
तत्राहमद्य पश्यामि स्वप्ने गरुडवाहनम् ।
मार्गितश्च मया देहि स्वामिने नः प्रजा इति ॥५७॥
स विहस्योक्तवान्पूर्णः स्वामिनस्ते मनोरथः ।
तवापि पूरयामीति मह्यं बाणं वितीर्णवान् ॥५८॥
सप्रणामं तमादाय हृदये निदधामि च ।
अकालकौमुदीं चेमां पश्यामि प्रतिबोधितः ॥५९॥
एषोऽपि स्थापितः स्वप्नः प्रीतेनादित्यशर्मणा ।
यादृशोऽस्य सुतो भावी तादृशः श्रूयतामिति ॥६०॥
सायको हि गुणेनार्थी तस्मादस्य भविष्यति ।
पुत्रः षाड्गुण्यतत्त्वज्ञो युक्तश्चायं गुणैर्गुणैः ॥६१॥

Now, *Rumaṇvān* said to the king, 'Please listen to what I dreamt : Your majesty having adopted a life of (ascetic) discipline, the entire people of *Cedi* and *Vatsa* did the same for birth of a son to your majesty. There (in course of my religious practices) I, today, saw the rider of the *Garuḍa*[1] (viz. *Viṣṇu*) in my dream. I prayed to him : Grant progeny to my master. He smiled and said, 'Your master's desire has been futfilled, I fulfil yours too.' Having said this he gave me an arrow. I bowed down and having taken the same placed it close to my heart. On waking up I see this unexpected merry-making.' (55–59)

Āditya Śarmā joyfully interpreted this dream also : Please listen, I will tell you what type of son this one is going to get. An arrow is activated by virtue of the string. So his will be a son endowed with strings of virtues, who will have the six vitues[2] on a string. As an arrow imbibes its motion from the

1. A legendary bird.
2. The six subdivisions of action for a king in foreign politics (viz. peace, war, march, halt, strategem and recourse to the protection of a mightier king).

परतन्त्रगतिस्थानः खगामी च यतः शरः ।
तेन राजसुतप्रेष्यः खेचरश्च भविष्यति ॥६२॥
अथाकथयदात्मीयं स्वप्नं यौगन्धरायणः ।
ममाद्यैकोनपञ्चाशन्मरुतो दर्शनं गताः ॥६३॥
तेषामेकः स्फुरद्योतः खद्योतनिकरद्युतिम् ।
स्वं विमुच्य मुदा मह्यं संनाहं दत्तवानिति ॥६४॥
भर्तुः संनाहसदृशः शूरोऽध्यवसितः सुतः ।
भवतो भवितेत्येवं स्वप्नमस्थापयद्द्विजः ॥६५॥
ऋषभेणेति कथितं दृष्टवानस्मि गोगणम् ।
ब्रवीति तत्र मामेका प्रविशेमां गुहामिति ॥ ६६ ॥
तत्र प्रविशता दृष्टाश्चतुःषष्टिर्मया कलाः ।
चतस्रश्च महाविद्या विन्यस्ताश्चित्रकर्मणि ॥६७॥
तत्र चित्रीयमाणोऽहं चित्रं चित्रं विलोकयन् ।
बोधितो जृम्भणैर्मन्द्रैर्भेरीणां गर्जितैरिति ॥ ६८ ॥
स्थापितोऽयमिति स्वप्नः पुत्रस्तव भविष्यति ।
अशेषचित्रविन्यस्तकलाकुशलधीरिति ॥ ६९ ॥

other (i. e. the string) and goes through the air, so that son too will move at the behest of the king's son and will be a sky-rover.' (60–62).

Then *Yaugandharāyaṇa* related his dream : 'Today the forty-nine winds came in my view. One of them sparkling with light, put off his suit of armour shining like a multitude of luminaries and handed it to me.' (63–64).

The *Brāhmaṇa* interpreted the dream : 'You are to get a son who will be a determined hero and like a suit of armour to his master.' (65).

Ṛṣabha said, 'I have seen a herd of cows. One of them said to me : Enter this cave.' Entering into that I saw the sixtyfour arts and the four great lores depicted in paintings. Looking at those wonderful paintings in amazement I was awakened by the bursting out of the deep sounds of the drums. (66-68)

This dream was interpreted thus : 'Your son will be well-versed in all the arts depicted there.' (69)

दृष्टं वसन्तकेनापि स्वप्नं कथितमित्यथ ।
दत्तवान्पावको मह्यं कुण्डलं रुचिरोज्ज्वलम् ॥ ७० ॥
.... ।
.... ॥ ७१ ॥
इति व्याक्रियमाणेषु स्वनेषु रविसारथेः ।
भिन्नं भाभिस्तमो जातं चकोरनयनारुणम् ॥ ७२ ॥
कोमलानिलविक्षिप्तनलिनस्पर्शबोधिताः ।
रेसुर्विवादरसिताः सरसीषु शकुन्तयः ॥ ७३ ॥
गम्भीरप्रतिनिर्घोषभीषितेन्द्रावरोधनः ।
देवतागारभेरीणामुच्चैर्ध्वनिरजृम्भत ॥ ७४ ॥
अवन्दन्त च वृन्दानि बन्दिनां मेदिनीपतिम् ।
पूरितार्थिसमूहाश तवाशा पूर्यतामिति ॥ ७५ ॥
युवा धीरः सभे योग्यो यजमानस्य जायताम् ।
इत्यादिभिर्द्विजाश्चैनं मन्त्रवाद्यैरवर्धयन् ॥ ७६ ॥
निमित्तैरेवमाकारैः कार्यसंसिद्धिशंसिभिः ।
आदित्यशर्मणो जातमङ्गं रोमाञ्चकर्कशम् ॥ ७७ ॥

Vasantaka also had seen a dream: He said, 'The fire-god gave me a bright and beautiful ear-ring.' (70)

* Verse No. 71 is missing.

Thus the dreams being expounded, the darkness, pierced by the light of the sun's charioteer (*Aruṇa* or the Dawn) assumed the colour of the partridge's eyes. (Water–) birds awakened by the touch of the lotuses opening in the gentle breeze, began to chirp and counter-chirp. Loud sounds of the drums of temples spread all around and its deep echo struck *Indra's* harem with awe (women therein thought that some powerful enemy was coming upon *Indra*). Crowds of bards greeted the king saying 'Desires of the suppliants have been fulfillep 'by you, god may fulfil yours. 'May a prince, firm and fit for councils, be born to the patron of our sacrifices.' The *Brāhmaṇas* cheered him with such benedictions. With these omens which augured the success of the rites, *Āditya Sarmā's* body became rough with the joyous thrill of the hair. Then, *Vasantaka* dancing and beating time,

पद्मावत्या ततो हर्षाद्विवाह इव नृत्यति ।
वसन्तके ध्वनत्ताले ननर्त गणिकागणः ॥ ७८ ॥
अलं चातिप्रसङ्गेन संक्षेपादवधार्यताम् ।
वधूवृन्द परीवाराः प्रनृत्ताः श्वशुरा अपि ॥ ७९ ॥
अतिहर्षपरीतत्वाद्वितन्त्रोपरिवादिनीः ।
तायडन्ति स्म गन्धर्वाः स्वराविस्मृतसारणाः ॥ ८० ॥
एवमादौ तु वृत्तान्ते वर्तमाने महीपतिः ।
कृताभिषेकादिविधिः सुरविप्रानपूजयत् ॥ ८१ ॥
प्रविश्य स्तूयमानश्च वृन्दैर्ब्राह्मणबन्दिनाम् ।
पौरमन्तःपुरं चैव दानादिभिरमानयत् ॥ ८२ ॥
मासद्वयपरीमाणे ततः कालेऽतिगच्छति ।
देव्यां सत्वसमावेशवार्त्ताम् प्रावर्तयत्क्षितौ ॥ ८३ ॥
येन येन श्रुता वार्त्ता शबरेण शुकेन वा ।
गिरिष्ठः पञ्जरस्थो वा मुग्धस्तत्रैवतत्रः सः ॥ ८४ ॥
स्त्रियः प्रसूतिकुशलाः कुमारादिचिकित्सकाः ।
गर्भकर्मविदश्चान्ये नित्यं तां पर्यचारयन् ॥८५॥
म्लायन्मधूकविच्छायकपोलं जिह्मलोचनम् ।
श्वश्रूस्तस्या मुखं दृष्ट्वा बुबुधे दोहदव्यथाम् ॥८६॥

as he did in the wedding of *Padmāvatī*, the host of courezans danced. It is no use going into details; take it in a nutshell : even the fathers-in-law danced surrounded by their daughters-in-law. Filled with excess of joy the divine musicians began to strike notes on their lutes of which the strings were loose for they had forgotten to tune them, Such being the state of affairs, king took his ceremonial bath and worshipped the gods and the *Brāhmaṇas*. Being praised by the hosts of the *Brāhmaṇas* and the bards, the king entered (the city and then his harem) and honoured the citizens and the inmate. with gifts etc. (72-82)

Then a period of two months having elapsed, the news of the queen having conceived spread far and wide. Whoever heard this news, be he a forester or a parrot, living in the hills or the cage, was greatly delighted then and there. Skilled mid-wives, child-specialists and others who knew obstetrics, attended her:

पृच्छति स्म च तां पुत्रि शीघ्रमाचक्ष्व दोहदम् ।
अनाख्याते हि गर्भस्य वैफल्यमपि दृश्यते ॥८७॥

लज्जमाना यदा नासौ कथयामास दोहदम् ।
तदा स्ववृत्तं सा वध्वै व्याहर्तुमुपचक्रमे ॥८८॥

अन्तर्वत्नीमपृच्छन्मामेकदा श्वशुरस्तव ।
बाधते दोहदो यस्त्वां स क्षिप्रं कथ्यतामिति ॥ ८९ ॥

मया तु प्रणयिन्यापि प्रकृष्टतरलज्जया ।
सखीमुखेन कथितः बहुकृत्वोऽनुयुक्तया ॥ ९० ॥

इयं मां बाधते श्रद्धा साशु संपाद्यतामिति ।
सा च संपादितामात्यैः शतानीकस्य शासनात् ॥ ९१ ॥

बालभास्करबिम्बाभा दधानाः सानुलेपनाः ।
व्यचरन्त पुरीं रक्ताम्बराभरणस्रजः ॥ ९२ ॥

रक्तातपत्रव्यजना रक्तकम्बलबाह्यकाः ।
रक्ताशोकवनाकारपरिवारकदम्बकाः ॥ ९३ ॥

Noticing her face of which the cheeks had paled like the fading blossoms of Madhūka (Bassia Latifolia) and the eyes had become dull, her mother-in-law inferred her desire-sickness of pregnancy. She asked her, 'my daughter, immediately express your specific desire. The same remaining untold pregnancy has even failed. Feeling abashed when she would not reveal her desire the mother-in-law narrated her own story. (83-88)

Once your father-in-law asked me—express immediately the desire that vexes you. Though his beloved, yet owing to bashfulness I expressed the same through a friend of mine and that also after a number of urges. 'This particular desire is obsessing me. Let it be fulfilled soon.' Being commanded by *Śatānīka* (my husband), the ministers arranged to fulfil the same : Hosts of attendants painted red like the rays of the morning sun, resembling groves of the red-flowering *Aśokas*, boarding red bullock-carts holding red umbrellas and fans, wearing red garments and garlands, rambled in the red city (turned red in the mor-

सुयामुनमथारुह्य पद्मरागनगारुणम् ।
दिग्दाहादिव रक्तानामपश्यं मण्डलं दिशाम् ।। ९४ ।।
अथ पक्षानिलभ्रांतसंभ्रान्तजनवीक्षितः ।
ज्येष्ठपुत्र इवागच्छद्गरुडस्य विहंगमः ।। ९५ ।।
सरसामिषगृद्धश्च मुग्धामादाय मामसौ ।
अगमद्गगनं वेगाच्छतानीकस्य पश्यतः ।।९६।।
ततः प्रदेशे कस्मिंश्चिदवतारितवान्स माम् ।
भक्षयिष्यन्निषिद्धश्च केनाप्याकाशमाश्रयत् ।।९७।।
पश्यामि स्म च तत्र द्वौ कृशावृषिकुमारकौ ।
प्रभामण्डलसंसर्गपिङ्गलाङ्गौ ज्वलज्जटौ ।।९८।।
तौ मामवोचतां देवि मा भैषीरयमाश्रमः ।
वसिष्ठस्याश्रितः पुण्यामुदयाद्रेरुपत्यकाम् ।।९९।।
आगच्छ ननु पावस्त्वां तत्रेत्युक्ते गता सती ।
पश्यामि स्म जगज्ज्येष्ठं श्रेष्ठतापसवेष्टितम् ।।१००।।

ning sun). Then mounting the *Sujāmuna* palace,[1] as red as a mountain of rubies, I saw the quarters turned red as if from a preternatural redness of the horizon. (89-94)

Now, watched by perplexed people reeling in the wind from the wings, there came a bird as if the eldest son of the Garuḍa. Greedy of fresh flesh, he carried me away with great speed, as I slood perplexed before the very eyes of *Śatānīka*. He put me down somewhere and forbidden by someone when he was about to eat me, he flew into the sky. Then I saw there two young and lean hermits whose bodies were yellow with the blending of the halo and the matted hair as brilliant as the blazing fire. (95-98)

They said to me, 'O gentle lady, don't be afraid; it is the *Vasiṣṭha's* hermitage situated in the holy vale of the eastern mountain. Come along, let us provide you with shelter in that hermitage.' They having said thus, I went there and saw the

1. So called because cf its stituation on the bank of the river Yamunā. cf. Sugaṁga palace of the Nandas mentioned in the Mudrā-Rākṣasa.

वन्दितश्च मया दूरादाशिषा मामवर्धयत् ।
पुत्रि पुत्रं विजायस्व यशःपात्रमजर्जरम् ॥१०१॥
न चोत्कण्ठा त्वया कार्या स्वजने मत्सनाथया ।
आदित्यवंशजानां हि संनिवेशः परायणः ॥१०२॥
इति विश्वास्य मां वाक्यैर्मधुरैरेवमादिभिः ।
आवासः क्रियतां वध्वा इति शिष्यान्समादिशत् ॥१०३॥
क्षिप्रमावसथं कृत्वा ते शिलादारुवेणुभिः ।
खातशालपरिक्षिप्तं वसिष्ठाय न्यवेदयन् ॥१०४॥
तापसीकृतसानाथ्या तत्राहमवसं सुखम् ।
ऋषिभिः क्रियमाणेषु गर्भसंस्कारकर्मसु ॥१०५॥
प्रसूता चास्मि दशमे मासे पुत्रं पतिं तव ।
अनुकूलसवित्रादिग्रहसूचितसंपदम् ॥१०६॥
जातकर्म ततः कृत्वा सूर्यवंशगुरुः स्वयम् ।
दिवसे द्वादशे नाम पुत्रस्य कृतवान्मम ॥१०७॥

greatest man in the world (viz. *Vasiṣṭha*) surrounded by most excellent ascetics. When I bowed to him from a distance, he greeted me with the benediction—O daughter, give birth to a son whose fame shall never fade. Living under my protection you should not be anxious about your kith and kin. Hermitage is the ultimate resort of people born in the Solar race. Thus inspiring confidence in me with such sweet words, he ordered his pupils—'construct an abode for my daughter-in-law.' (99–103)

Soon having made an abode with stone, wood and bamboos, enclosed by moat and rampart, they reported compliance to *Vasiṣṭha*. (104)

Assistance being offered by lady-ascetics and the rites of pregnancy being performed by the sages, I lived there comfortably. (105)

In the tenth month I gave birth to a son, your husband whose good fortune was indicated by favourable (positions of) sun and other planets (in the zodiac). (106)

Then the preceptor of the Solar race (*Vasiṣṭha*) having performed the rites of child-birth himself, gave a name to my son

बालो जातः सुजातोऽयं यस्मादुदयपर्वते ।
तस्मादुदयनो नाम प्रसिद्धिमुपयात्विति ॥१०८॥
वेदे गान्धर्ववेदे च सकलासु कलासु च ।
शास्त्रेषु चास्त्रशस्त्रेषु बुद्धिरस्य व्यनीयत[1] ॥१०९॥
गच्छत्सु दिवसेष्वेवं वसिष्ठेनैष वारितः ।
मा कदाचिद्भवानस्माद्दूरं गा आश्रमादिति ॥११०॥
निसर्गकर्कशत्वात्तु क्षत्रजातेस्तपोवनात् ।
निर्याय मृगयामेष समक्रीडत कानने ॥१११॥
एकदा भ्राजमानोऽयं दिव्यैः स्रक्चन्दनादिभिः ।
अभिवादितवान्भीतो वसिष्ठं दर्शितस्मितम् ॥११२॥
वसिष्ठः पृष्टवानेनमपि दृष्टाः कुमारकाः ।
नलिन्या प्रस्तुतक्रीडा भवता भोगिनामिति ॥११३॥
आम दृष्टा इति प्रोक्ते सुतेन मम नीचकैः ।
आचक्ष्व विस्तरेणेति वसिष्ठस्तमभाषत ॥११४॥

on the twelfth day : As this noble child was born on the mountain of sunrise (*Udaya Parvata*), let him be known as '*Udayana*'. (107–108)

He was trained in the *Vedas*, music, all the arts, law and different types of weapons. (109)

Thus the days rolling on, once he was warned by *Vasiṣṭha*, 'Don't ever go far beyond this hermitage.' (110)

But being tough by nature owing to his birth in the ruling caste, he went out of the hermitage and indulged himself in hunting in the forest. (111)

Once glittering with unearthly garlands and sandal-pastes, he timidly saluted *Vasiṣṭha* who beamed on him. *Vasiṣṭha* asked him, 'Did you see the youths of the Serpent-Clan playing in the lotus-pond ?' My son having said, 'Yes, I did,' *Vasiṣṭha* commanded him to narrate the details. (112–113)

Then *Udayana* said, 'I was ordered by you not to go far beyond this hermitage. Thence forth I began to burn with

१. विनीयत

पृष्टेनोदयनेनोक्तमहमाज्ञापितस्त्वया ।
न गन्तव्यं त्वया दूरमेतस्मादाश्रमादिति ॥११५॥

आरभ्य च ततः कालात्किं पुनः कारणं गुरुः ।
मां निवारयतीत्यासमहं कौतूहलाकुलः ॥११६॥

सोऽहं दोषमसंचिन्त्य गुर्वाज्ञोभङ्गसंभवम् ।
दूरमद्याश्रमादस्माद्गच्छामि दिशमुत्तराम् ॥११७॥

तत्र पश्यामि नलिनीं नानासरसिजाण्डजाम् ।
वनवारणसंक्षोभसंघट्टितनदाम्भसम् ॥ ११८ ॥

तस्याममानुषाकारा मया दृष्टाः कुमारकाः ।
उन्मज्जन्तो निमज्जन्तस्तरन्तश्चारुणेक्षणाः ॥ ११९ ॥

ते मां तटस्थमालोक्य पुञ्जीभूय ससंभ्रमाः ।
दीर्घंदीर्घंभुजाक्षेपैरगाधं जलमाश्रिताः ॥ १२० ॥

अहं तानुक्तवानस्मि मा पलायध्वमास्यताम् ।
नन्वहं भवतो द्रष्टुमाश्रमादृषिरागतः ॥ १२१ ॥

इति मद्वचनं श्रुत्वा तेषामेकेन भाषितम् ।
किं तेऽस्माभिर्महासत्व भाषितैर्गम्यतामिति ॥ १२२ ॥

curiosity—why does the teacher prevent me?' So disregarding the fault of disobeying the teacher, today I rambled far beyond this hermitage, towards the north. There I saw a lotus-pond full of different types of lotuses and water-birds and rippling with the agitation caused by wild elephants. I saw youths unlike human beings, having beautiful red eyes, diving and swimming in that pond. Noticing me at the bank they hurriedly collected and then throwing their long arms, moved away to deep waters. I said to them, 'Do not run away, please remain here. It is but to see you that I, a sage, have come all the way from the hermitage.' (114–121)

Hearing these words of mine one of them said to me, 'O great soul, what is the use of your gossiping with us, please go (to your place).' (122)

सत्यसत्यं न यक्षोऽस्मि न पिशाचो न राक्षसः ।
तेन मा भैष्ट ढौकध्वमिति तानहमुक्तवान् ॥ १२३ ॥
तैस्तुसंजातविश्रम्भैः संहृत्य मुहूर्तकम् ।
आगच्छ प्रार्थितो मित्र गृहं नो गम्यतामिति ॥ १२४ ॥
मया तदनुरोधेन गच्छामीति प्रतिश्रुते ।
मामादाय निमग्नास्ते तस्यैव सरसोऽम्भसि ॥ १२५ ॥
अथानुदितचन्द्रार्कग्रहनक्षत्रतारकम् ।
चन्द्रसूर्यमणिद्योतप्रध्वस्तध्वान्तसंचयम् ॥ १२६ ॥
स्थविरातुरनिर्वृतविरूपजनवर्जितम् ।
रम्यहर्म्यावलीगर्भजृम्भितातोद्यनिस्वनम् ॥ १२७ ॥
अशेषैर्वियुतं दोषैरशेषैः संयुतं गुणैः ।
प्रवेशितोऽस्मि मुदितैरधिष्ठानं कुमारकैः ॥ १२८ ॥
तेषामेकस्तु मामाह भोगिनां भोगिनामियम् ।
'पुरी भोगवती नाम वसतिः कल्पजीविनाम् ॥ १२९ ॥
तनयः कम्बलस्याहमयमश्वतरस्य तु ।
अन्ये च सूनवोऽन्येषां नागसेनाभृतामिति ॥ १३० ॥

'Believe me, I am not a divine being nor an ogre or a demon. Hence come along, don't be afraid of me,' said I to them. (123)

Growing confident, they shortly collected together and said, 'Come along to our house.' On my consenting to their request, they dived with me into the water of that very tank. (124–125)

Now, by those jubilant youths I was taken to a township which was free from all vices and endowed with all virtues, in which the sound of drums reverberated inside the row of magnificent houses, which was free from decrepit, diseased, exhausted and deformed people and where the moon, the sun, the planets and the stars being invisible, the heap of darkness was destroyed by the light of the moon-gem and the sungem. (126–128)

One of them said to me, 'This city named *Bhogavatī*, is the dwelling place of pleasure-loving people of Serpent-Clan who can live up to the end of the cycle. I am *Kambala's* son and this one is *Asvatara's* and others too are the sons of the commanders of the *Nāga* (Serpent) army.' (129–130)

ततः कम्बलपुत्रेण नीत्वाहं स्वं गृहं महत् ।
ग्राहितार्घादिसत्कारः कारितो वेषमीदृशम् ॥ १३१ ॥
इतरे नेतुमैच्छन्त स्वगृहान्मां मयोदिताः ।
अनुजानीत मामद्य सुहृदो मा स्म कुप्यत ॥ १३२ ॥
गुरुणा प्रतिषिद्धोऽहमेतां भूमिमुपागतः ।
भीतश्च कुपितात्तस्मात्तस्मान्नयत मामिति ॥ १३३ ॥
ते तु मामाहुरुत्तिष्ठ गम्यतां स्वमिदं पुरम् ।
पुनरागच्छता कार्यमनुत्कण्ठभुजंगमम् ॥ १३४ ॥
तस्यामेव च रम्यत्वात्क्रीडामः संततं वयम् ।
सुहृदोऽपि यदीच्छा स्याद् गच्छेत्तां नलिनीमिति ॥ १३५ ॥
इत्युक्त्वा मम तैर्वक्त्रे पटान्तेनावगुण्ठिते ।
उत्तीर्णमहमात्मानं पश्यामि सरसस्ततः ॥ १३६ ॥
इति भोगवतीं दृष्ट्वा सोऽहमायामि संप्रति ।
ममास्मिन्नपराधे च प्रमाणं भगवानिति ॥ १३७ ॥
वसिष्ठस्तमथावोचदुपायोऽयं मया कृतः ।
येन नागकुमारास्ते दृष्टिगोचरतां गताः ॥ १३८ ॥

Then *Kambala's* son took me to his magnificent house, made me accept water and other receptions and dressed me in this fashion. Others too wanted to take me to their houses, but I said to them, 'I beg your leave today, my friends, please don't mind it. I came here defying my preceptor's forbidding. I am afraid, he may be angry with me. So, send me off.' (131–133)

They said to me, 'Come along. This city is yours. You have to fulfil the longing of the Serpent-Clan by coming here again. We always play in that very tank because it is very beautiful. Come over there if you please.' (134–135)

Having said this they covered my face with the fringe of the garment. And lo, I found myself coming out of that tank. Thus I am coming back from a visit to *Bhogavatī*. In this fault of mine you are the judge. (136–137)

Then *Vasiṣṭha* said to him, 'It was a contrivance made by me. Thanks to this you could see the Serpent youths. Even now having gone to *Bhogavatī* with them, you have to learn music

इदानीमपि तैः सार्धं गत्वा भोगवतीं त्वया ।
गान्धर्वहस्तिविद्या च शिक्षितव्याः सविस्तराः ॥ १३९ ॥
यदि च ग्राहयेत्किंचित्त्वां नागाधिपतिस्ततः ।
सनागमूर्च्छना ग्राह्या वीणा घोषवती त्वया ॥ १४० ॥
अङ्कमारोपितायां च तन्त्र्यो यस्यामनाहृताः ।
मधुरं निस्वनेयुस्तां विद्याः घोषवतीमिति ॥ १४१ ॥
गुरोरुदयनः श्रुत्वा नागलोकं गतस्ततः ।
गते बहुतिथे काले वीणापाणिरुपागतः ॥ १४२ ॥
कृताभिवादो गुरुणा परिष्वक्तश्च साश्रुणा ।
तद्वियोगाग्नितप्ताङ्गीमम्बामङ्गैरशीतयत् ॥ १४३ ॥
एकदा तु सुखासीनो वसिष्ठस्तमभाषत ।
तात घोषवतीघोषसंगीतं श्राव्यतामिति ॥ १४४ ॥
तन्निदेशाच्च पत्यौ ते प्रगीते सह वीणया ।
जगत्प्रचलनाचार्यो नभस्वानपि नाचलत् ॥ १४५ ॥

and elephant-training in detail. If the Serpent-Chief wants you to accept something (as a gift) take from him the lute called *Ghoṣavatī* with the musical scale of the *Nāgas* (Serpent-Clan-People). Know that one to be the *Ghoṣavatī* which sends forth soft notes as soon as it is held in the lap, without the strings being plucked.' (138–141)

Having heard these words of the preceptor *Udayana* went to the Serpent-world and came back with a lute in his hand, after the lapse of a long period of time. (142)

As he greeted his preceptor the latter embraced him with tears in his eyes. Then *Udayana* cooled with his touch his mother's body which was burning in the fire of separation from him. (143)

Once when he sat comfortably *Vasiṣṭha* said to him, 'O beloved pupil, let us have some music with the accompaniment of *Ghoṣavatī*.' Your husband having sung at his instance, in the accompaniment of the lute, even the wind which teaches the world to move, became itself immovable. When he saw the hermitage motionless and still with its lions and elephants all becoming speechless, your husband stopped singing, putting aside

निश्चेष्टमाश्रमं दृष्ट्वा मूककेशरिवारणम् ।
रक्तां घोषवतीं मुक्त्वा तूष्णीमासीत्पतिस्तव ॥ १४६ ॥
उक्तश्चैष वसिष्ठेन न त्वयास्मिंस्तपोवने ।
वादनीया पुनर्वीणा गेयं वा शनकैरपि ॥ १४७ ॥
अन्येऽपि ध्वनयः प्रायश्चलयन्ति समाहितान् ।
समाधेः किं पुनर्येन शाखिनोऽपि विमोहिताः ॥ १४८ ॥
तस्मादवीतरागाणां समाधिमविहिंसता ।
दूरे तपोवनादस्माद्वीणेयं वाद्यतामिति ॥ १४९ ॥
ततश्चारभ्य दिसादुदयाचलचारिणः ।
नागानुदयनोऽगृह्णाद्रम्यैर्घोषवतीरुतैः ॥ १५० ॥
दान्तव्यालगजारूढः सिंहादिव्यालवेल्लितः ।
क्वणद्घोषवतीपाणिरायाति स्म तपोवनम् ॥ १५१ ॥
एवं याति क्वचित्काले भगवान्मामभाषत ।
दारकस्तरुणो जातः कौशाम्बीं गम्यतामिति ॥ १५२ ॥

the lovely lute. Then he was told by *Vasiṣṭha* : You should not play on the lute or even whistle a tune again in this hermitage. Other sounds too disturb people sitting in meditation. But meditation counts for nothing before such sounds as can charm even the trees. Hence play on this lute away from this hermitage without disturbing such of its inmates as are not yet fully detached (from the objects of the senses).' (144–149)

Beginning from that day *Udayana* used to catch the elephants of the eastern hills with the lovely music of his *Ghoṣavatī*. Riding a wild elephant whom he had subdued, and surrounded by lions and other beasts he used to return to the hermitage with the lute vibrating in his hands. Thus, some time having been spent the venerable sage said to me, 'Now the child has grown up, please go to *Kauśāmbī*. 'When I conveyed my willingness by silence, my son was annointed by the preceptor with holy waters. His pupils at his behest brought me with my son to this city through air in a moment. I was put down by them in the beautiful city-park where I instantly removed the fatigue of coming through air. Your husband was seen by the garden-keepers

मया तु निर्वंचनया कथितेऽस्मिन्मनोरथे ।
गुरुणा तीर्थसलिलैरभिषिक्तः सुतो मम ॥ १५३ ॥
तच्छिष्यास्तु तदादिष्टा मामादाय सपुत्रकाम् ।
आकाशेन नयन्ति स्म क्षणेन नगरीमिमाम् ॥ १५४ ॥
अथाहं नगरोद्याने रम्ये० तैरवतारिता ।
मुहूर्तं प्रेरितवती गगनागमनश्रमम् ॥ १५५ ॥
अवतीर्य तु ते भर्ता क्रीडापुष्करिणीं पितुः ।
पद्मभञ्जिकया क्रीडन्दृष्ट उद्यानपालकैः ॥ १५६ ॥
तैर्गत्वा कथितं राज्ञे देव देवकुमारकः ।
अद्यैवागतः स्वर्गाद्गाहते नलिनीमिति ॥ १५७ ॥
राजा तु द्रुतमागत्य दृष्ट्वा देवसमं सुतम् ।
देव एवायमित्युक्त्वा प्रणामं कर्तुमुद्यतः ॥ १५८ ॥
ततस्तपस्विभिः स्वस्थैः संभ्रान्तैः स निवारितः ।
राजन्नुदयनं पुत्रं न नमस्कर्तुमर्हसि ॥ १५९ ॥
संदेहश्चेदिमां पृच्छ महिषीं मृगयावतीम् ।
प्रेमसंभ्रमसंत्रासलज्जाभिः खेदितामिति ॥ १६० ॥
राजा तु तानथो दृष्ट्वा मामपश्यत्सुतं ततः ।
मुहूर्तं चिन्तयित्वा तु विहसन्प्रस्थितो गृहान् ॥ १६१ ॥
अथायमृषिभिः प्रोक्तः पुरः स्थित्वा ससंभ्रमैः ।
न गन्तव्यं न गन्तव्यं नैष स्वप्नो निवर्त्यताम् ॥ १६२ ॥

while he, having got down, played with drawing figures on lotus-leaves in the tank in which his father used to sport. They at once reported to the king, 'My lord, a divine youth, just arrived from the heavens, is swimming in the tank.' The king having rushed to that place and seen his godlike son, said to himself, 'he is surely a god' and prepared to bow down to him. (150–158).

The ascetics who had no such illusions, hurried to prevent him, saying, 'O king, you should not bow down to your son *Udayana.* If you have any doubt, ask this, your wife *Mṛgāvatī* afflicted with love, excitement, fear and shame.' The king having seen them, looked at me and the son and then pondering for a moment, started homeward with a smile. At this the perplexed

अथ वा भवतु स्वप्नः स्वप्नेऽपि न विरुध्यते।
दुर्लभेनापि हि स्वप्ने वल्लभेन समागमः॥ १६३॥
यच्च ब्रूमस्तदाकर्ण्य चेतःकर्णसुखावहम्।
ततो यास्यसि सापत्यामादाय दयितामिति॥ १६४॥
निवृत्ताय च ते तस्मै भारुण्डहरणादिकम्।
आचक्षते स्म वृत्तान्तमाश्रमानयनादिति॥ १६५॥
राजा तु पुत्रमालिङ्ग्य हर्षमूर्छाविचेतनः।
निपतन्धरणीपृष्ठे पुत्रेणालम्भितः क्षणम्॥ १६६॥
मां च दृष्ट्वा चिरं दृष्ट्वा देवदृष्टिविचेष्टया।
निश्वासैरक्षिपद्दीर्घैर्नेत्राम्बुकणिकागणम्॥ १६७॥
बद्धाञ्जलिर्नरपतिर्ब्रवीति स्म च तानृषीन्।
अवतारेण गुरुभिः प्रसादः क्रियतामिति॥ १६८॥

ascetics stood before him (in space) and said. 'You should not go away, it is not a dream, please come back. Or let it be a dream, even in dreams it is not forbidden to see a beloved who is out of sight for long. Having heard whatever we say, pleasant to the ears and the heart, you shall go with your wife and her son'. Then they narrated to the king who had by then returned, the details beginning with my abduction by the *Bhāruṇḍa* bird to my being taken back from the hermitage. (159–165).

The l ing, as he embraced his son was unconscious with the stupefaction of joy, for a moment he had to be supported by his son as he was about to fall on the ground. Having seen me he looked . t me with the unblinking gaze of a god and sighed and shed tears. Then the king prayed to those ascetics with folded hands, 'let the venerable ones grace me by descending to the earth.' 'They said, 'We have not been commanded by *Vasiṣṭha* to do so. Hence we ṣhall depart without descending; may it be well with you.' Then the king requested them, 'Whatever you have put on your body, please drop that to sanctify us and then go as you please.' Then having cast off deer-skins, they whose locks shone as lightning disappeared then and there like clouds dispersed by a violent storm. The king full of devotion worshipped these

तैरुक्तं न समादिष्टा वसिष्ठेन वयं ततः ।
गच्छामो नावतीर्यैव स्वस्ति तुभ्यं भवत्विति ॥ १६९ ॥
तानयाचत भूपालो यत्किंचित्स्वाङ्गधारितम् ।
अस्मत्पावनमुज्झित्वा यथेष्टं गम्यतामिति ॥ १७० ॥
मृगाजिनानि ते क्षिप्त्वा तडित्कान्तिजटागुणाः ।
तत्रैवान्तर्दधुश्चण्डमरुद्व्यस्ता इवाम्बुदाः ॥ १७१ ॥
मृगाजिनानि ते नृपो दैवतानीव भक्तिमान् ।
पूजयित्वा तदुद्यानं नाम्नावोचन्मृगाजिनम् ॥ १७२ ॥
सा मृगाजिनयात्रेयं ततःप्रभृति वासरात् ।
प्रवर्तिता नृपतिना प्रसिद्धिमगमद्भुवि ॥ १७३ ॥
ततः कृत्वा सुतं राजा युवराजं मृगाजिने ।
प्रविष्टो हृष्टहृदयः प्रहृष्टां नगरीमिति ॥ १७४ ॥
सोऽयं मयेदृशो लब्धः पुत्रः संपाद्य दोहदम् ।
तवापि दोहदो यः स पुत्रि संपाद्यतामिति ॥ १७५ ॥
यदा तु नैवाकथयल्लज्जया नृपतिस्तदा ।
मागधीमुक्तवान्पृच्छ दोहदं भगिनीमिति ॥ १७६ ॥
पद्मावती तु तां पृष्ट्वा तदाख्यातमवर्णयत् ।
दुःसंपादा किल श्रद्धा ममेत्याह शनैरियम् ॥ १७७ ॥

deer-skins as one worships the gods and named that garden after them (as Deer-Skin-Park). From that day was commenced by the king this Deer-Skin-Park-Procession which beca . e famous in the world. Then the king annointed his son as the crown prince in the Deer-Skin-Park and entered the rejoicing city with his heart bubbling with joy. (166–174).

I got such a son on fulfilling the specific desire during pregnancy. Fulfil your desire too, whatever it may be. (175).

When she (*Vāsavadattā*) would not speak out of bashfulness the king said to *Māgadhī* (*Padmāvatī*), 'Ask your sister what her specifice desir is.' (176).

Padmāvatī having consulted with her said, 'She has whispered to me that her desire is diffiult to be fulfilled.' (177).

अथ तामब्रवीदुच्चैर्हसित्वा मृगयावती ।
मुग्धे किं नाम दुःसाध्यमुपायचतुरैर्नृभिः ॥ १७८ ॥
श्रूयतां वा तुरावृत्तं मथुरायामभून्नृपः ।
उग्रसेनो महासेनः सत्रुसेनाम्बुदानिलः ॥ १७९ ॥
तस्य स्त्री गुणसंपन्ना शुच्याचारा कुलोद्भवा ।
आसीन्मनोरमाचारा या नाम्नापि मनोरमा ॥ १८० ॥
कदाचिदागते काले समृद्धकुटजार्जुने ।
रसन्मयूरसारङ्गमेघमण्डूकमण्डले ॥ १८१ ॥
मनोरमं गृहोद्यानं प्रविवेश मनोरमा ।
कदम्बानिलमाघ्रातुमुद्भूतप्रथमार्तवा ॥ १८२ ॥
तदा च द्रुमिलो नाम दानवो नभसा व्रजन् ।
उद्यानशोभयाकृष्टदृष्टिस्तां तत्र दृष्टवान् ॥ १८३ ॥
कृतोग्रसेनरूपेण तेन सापायचेतसा ।
समगच्छत सद्यश्च ससत्वा समपद्यत ॥ १८४ ॥

At this *Mṛgāvatī* laughed loudly and added, 'My lovely child, nothing is difficult to be fulfilled for those who are adept in devising. Or listen to an old story : There was a king in *Mathurā* named *Ugrasena*. He had a big army and he was to the army of his enemy as the wind is to the clouds. His wife, virtuous and nobly born, was of amiable conduct and was named *Manoramā* (the amiable). Once when she was in her first menstrual cycle, *Manoramā* went to her palace-garden to enjoy the fragrant air coming from the *Kadamba* trees—it being the time when the *Kuṭaja* and *Arjuna* are laden with flowers and hosts of peacocks and other variegated birds, the clouds and the frogs become vociferous. Then a demon named *Drumila*, going through the air, his eyes being attracted by the beauty of the garden, happened to see her (*Manoramā*) there. That evil-hearted demon disguising himself as *Ugrasena* cohabited with her and consequently she became pregnant. Women inquired about her specific desire. With modesty she somehow muttered, 'I would quench my thirst with the blood, flesh and entrails of *Viṣṇu*.' Having heard this *Ugrasena* consulted for long with his counsellors and then made a

स्त्रीभिश्च दोहदं पृष्टा कृच्छ्रादुक्तवतीह्रिया ।
विष्णोः शोणितमांसान्त्रैर्गमयामि तृषामिति ॥ १८५ ॥

श्रुत्वेदमुग्रसेनेन चिरं संमन्त्र्य मन्त्रिभिः ।
सृष्टः पिष्टमयो विष्णुर्मेषभृतोदरः ॥ १८६ ॥

मन्दप्रदीपकिरणे तस्या वसतिमन्दिरे ।
न्यस्तः पिष्टमयो विष्णुः क्षपायां क्षपितस्तया ॥ १८७ ॥

दुःसंपादेऽपि संपन्ने दोहिदेऽस्मिन्नुपायतः ।
वध्यं यादवसिंहस्य कंसं सुतमसूत सा ॥ १८८ ॥

तेन ब्रवीमि नास्त्येव दुःसंपादा क्रियानृभिः ।
तस्मात्तवापि या श्रद्धा सापि संपाद्यतामिति ॥ १८९ ॥

कथितं च ततः श्रुत्वा पद्मावत्येयमिच्छति ।
अम्बरस्थविमानस्था कृत्स्नां द्रष्टुं महीमिति ॥ १९० ॥

अथोवाच हसन्नुच्चैः क्रीडाशीलो वसन्तकः ।
देवस्य दासभार्याणामयमेव मनोरथः ॥ १९१ ॥

मया तु भणिताः सर्वा दीर्घस्तम्भावलम्बिनीम् ।
दोलामारुह्य नभसा मुहुरायात यात च ॥ १९२ ॥

floury (image of) *Viṣṇu*, its belly filled out with mutton. At night in a dim lamp-light she consumed that floury *Viṣṇu* kept in her room. Thus though impracticable, this desire of hers being fulfilled by contrivance, she gave birth to a son, *Kaṁsa*, who was destined to be killed by the lion among the *Yādava* clan (viz. *Kṛṣṇa*). So I say there is nothing impossible for men. Hence whatever be your desire, let that be satisfied. Having heard this *Padmāvatī* said, 'This one, sitting in an aerial car. wants to see the whole earth.' (178-190)

Now facetious *Vasantaka* said with a loud laugh, 'This very desire is obsessing the wives of your slaves (i. e. the four counsellors) too. I told them all, 'Go up and down in a swing hanging from lofty poles. Your husbands do not know of any other

उपायमन्यं पतयो भवतीनां न जानते।
तेनाकाशगतिश्रद्धा तथा वः[1] पूर्यतामिति ॥ १९३ ॥

ततः प्रहसिताः सर्वे रूमण्वानिदमब्रवीत्।
निवर्त्यतां परीहासः प्रस्तुतं वर्त्यतामिति ॥ १९४ ॥

यौगन्धरायणेनोक्तं किमत्र परिचिन्त्यते।
असाधारण एवायं विषयः शिल्पिनामिति ॥ १९५ ॥

रूमण्वता तु तक्षाणः संनिपात्य प्रचोदिताः।
यन्त्रमाकाशसंचारि त्वरितैः क्रियतामिति ॥ १९६ ॥

अथोत्क्रम्य चिरं सर्वे मन्त्रयित्वा च शिल्पिनः।
रूमण्वन्तमभाषन्त संत्रासप्रस्खलद्गिरः ॥ १९७ ॥

चतुर्विधानि जानीमो वयं यन्त्राणि तद्यथा।
जलाश्मपांशुयन्त्राणि काण्डराशीकृतानि च ॥ १९८ ॥

आकाशयन्त्राणि पुनर्यवनाः किल जानते।
अस्माकं तु न यातानि गोचरं चक्षुषामिति ॥ १९९ ॥

device. Hence satisfy in this way your desire of going through the air.' (191-193).

At this all laughed. Then *Rumaṇvān* said, 'Enough of joking; let the present problem occupy our attention.' (194).

Yaugandharāyaṇa said, 'What is there to be thought about ? It is a special topic for the artisans (to talk about).' (195)

Rumaṇvān having assembled the artisans urged them to make an aerial car at their earliest. (196).

Having stepped out (from the court), they consulted among themselves for long and then said to *Rumaṇvān* in a voice shaking with fear, 'We know of four kinds of machines, viz. water-machines, stone-machines and dust or sand-machines and again those made with heaps of reeds or bamboos. The sky-machines are perhaps known to the Greeks. We have not even seen them. (196–199).

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१. च (L)

तत्र च ब्राह्मणः कश्चिदब्रवीदाग्रहारिकः ।
भोः सभे श्रूयतां तावद्यन्मयाख्यानकं श्रुतम् ॥ २०० ॥

अस्ति पुक्वसको नाम महासेनस्य वर्धकी ।
स्कन्धावारेण सार्धं स सुराष्ट्रविषयं गतः ॥ २०१ ॥

तेन तत्रापरो दृष्टः सुरूपः शिल्पिदारकः ।
विश्विलो नाम यः शिल्पी सदृशो विश्वकर्मणा ॥ २०२ ॥

अथ पुक्वसकस्तस्य पितरं मयमब्रवीत् ।
तव पुत्राय दुहिता दत्ता रत्नावली मया ॥ २०३ ॥

प्रष्टव्यश्च त्वया नाहं कीदृशी सा गुणैरिति ।
कुलरूपाभिजात्यादिगुणरत्नावली हि सा ॥ २०४ ॥

संपद्यते च नः किंचिन्महासेनपरिग्रहात् ।
तस्मात्संवर्धसिद्ध्यर्थं पुत्रं प्रस्थापयेरिति ॥ २०५ ॥

मयेन च प्रतिज्ञाते गत्वा पुक्वसको गृहान् ।
जामात्रागमनाकाङ्क्षी महान्तं कालमक्षिपत् ॥ २०६ ॥

There was an *Agrahārika*[1] *Brāhmaṇa* in that assembly. He said, 'Let this assembly listen to the story that I have heard; *Mahāsena* had a carpenter named *Pukvasaka*. He went to the country of *Saurāṣṭra* with the king's camp. There he came across another artisan youth, named *Viśvila* handsome to look at, and in his art not less than the divine artisan *Viśvakarman* himself. Then *Pukvasaka* said to his father *Maya*, I offer my daughter *Ratnāvalī* to your son. Donot ask me how she is in respect of virtues; she is a veritable garland of gems (*Ratnāvalī*) in the form of parentage, beauty, nobility and other virtues. We get something out of the possessions of *Mahāsena*. So, send your son to augment and accomplish the same. *Maya* having consented *Pukvasaka* came home and spent a long time expecting the arrival of his prospective son-in-law. (200-206)

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1. One who appropriates to himself an *Agrahāra* or an endowment of lands or villages conferred upon Brāhmaṇas.

कृत्वा राजकुले कर्म कदाचिद्गृहमागतम् ।
भणति स्म न तं कश्चित्स्नाहि भुङ्क्ष्वेति चाकुलः ॥ २०७ ॥

भार्यया कथितं तस्मै किमेतदिति पृष्टया ।
आगन्तुकेन केनापि सर्वमाकुलितं गृहम् ॥ २०८ ॥

आत्मीयास्तण्डुलास्तेन रन्धनाय समर्पिताः ।
मन्दकोऽहममीभिर्मे मण्डः संपाद्यतामिति ॥ २०९ ॥

काष्ठभारशतं दग्धं न च स्विद्यन्ति तण्डुलाः ।
तेनायमाकुलो लोकस्तत्किमेतद्भवेदिति ॥ २१० ॥

अथ पुक्वसकेनोक्तं परिष्वज्य कुटुम्बिनीम् ।
गृहस्थे वर्धसे दिष्ट्या प्राप्तस्ते दुहितुर्वरः ॥ २११ ॥

क्वासौ क्वासौ विश्वभद्र इति पृच्छति भर्तरि ।
शिरः प्रवृत्य भार्यास्मै कर्मशालामदर्शयत् ॥ २१२ ॥

निष्क्रम्य कर्मशालातः सत्वरं विश्विलस्ततः ।
अभिवादितवान्प्रह्वः प्रसारितभुजं गुरुम् ॥ २१३ ॥

Once when he came home after the day's work, from the king's palace, nobody asked him to take bath and eat his food. His wife, on being asked as to what the reason was, said, 'A chance visitor has confounded us all. He gave his rice-grains to cook saying—'I have a weak digestion; please boil this rice and get me some scum.' Hundreds of faggots have been consumed but the rice-grains would not soften. So we are all confounded. What may the reason be ?' (207-210)

Then *Pukvasaka*, having embraced his wife, said, 'Sweet-stay-at-home, fortune has favoured thee—daughter's groom has come.' When he asked where, where that charmer of the world was, his wife pointed to the work-shop with a turn of her head. Then having come out of the work-shop at once, *Viśvila* bowed down and greeted his father-in-law who had stretched out his arms. With tears of joy he raised him and pressed him to his heart like a friend seen after a long time. Having accorded to him reception beginning with the offering of water, *Pukvasaka* asked him what the rice-grains were made of. He replied, I made those

उत्क्षिप्य श्वशुरेणापि हर्षनेत्राम्बुवर्षिणा ।
निरन्तरं परिष्वक्तश्चिराद्दृष्टः सुहृद्यथा ॥ २१४ ॥
कृतार्घादिसपर्यश्च पृष्टः पुक्वसकेन सः ।
किमयास्तण्डुलास्तात कथ्यतामिति सोऽब्रवीत् ॥ २१५ ॥
एते पाण्डरकाष्ठस्य काष्ठेन तण्डुलाः मया ।
घटिता घटिकामात्रात्करघाटतरोरिति ॥ २१६ ॥
अथ पुक्वसकेनोक्तं कर्मेदं विश्वकर्मणः ।
तवापि शिल्पिसिंहस्य तृतीयस्य न विद्यते ॥ २१७ ॥
अद्यैव च दिनं भद्रमतो रत्नावलीकरः ।
गृह्यतामिति तेनोक्ते विश्विलेनोक्तमोमिति ॥ २१८ ॥
रत्नावल्या स संगम्य स्फुरदुज्ज्वलशोभया ।
संमीयते स्म नाङ्गेषु द्ररिद्र इव कामुकः ॥ २१९ ॥
आलेख्यविद्याधरयोर्यथा संमुखयोस्तयोः ।
महान्कालोऽतियाति स्म निमेषोल्झितचक्षुषोः ॥ २२० ॥
अथ रत्नावलीं दृष्ट्वा विचिन्तामिव विश्विलः ।
किमेतदिति संदिह्य किमेतदिति पृष्टवान् ॥ २२१ ॥
तस्यामभाषमाणायामेकाभाषत दारिका ।
भर्तृदारक यद्यस्ति श्रोतुमिच्छा ततः शृणु ॥ २२२ ॥
स्यालकास्तव जल्पन्ति पूर्वमेकाकिनीं वयम् ।
अधुना सह जामात्रा पुष्णीमो भगिनीमिति ॥ २२३ ॥

wooden rice-grains in a trice from the white wood of the *Karaghāṭa* tree.' At this *Pukvasaka* remarked, 'Such a deed can be accomplished by the divine artisan *Viśvakarman* and you the matchless one and none else. This very day is an auspicious one. Hence take *Ratnāvalī's* hand today.' *Viśvila* gave his consent. Having met with that bright garland of gems (*Ratnāvalī*) he, a poor lover (of wealth) was beside himself. When face to face they used to gaze at each other unblinkingly like painted fairies. (211-220)

Once noticing *Ratnāvalī* crest fallen *Viśvila* smelling a rat, asked her what the matter was. When she would not speak, a girl (attendant) said, 'O my master's son, if you want to hear, please listen : your brothere-in-law murmur that previously they had to feed their sister alone, now they have to feed.

इति श्रुत्वा वनं गत्वा छित्त्वा दारूणि कान्यापि ।
यन्त्राणि घटयामास यावनान्यथ विश्विलः ।। २२४ ।।

वृक्षायुर्वेदनिर्दिष्टैः पादपाङ्गैश्चकार सः ।
आयुरारोग्यकारीणि पाकोपकरणानि च ।। २२५ ।।

सहस्रगुणमूल्यानि तानि विक्रीय तद्धनम् ।
श्वशुराय ददाति स्म स च प्रीतस्तदाददे ।। २२६ ।।

एवं दिनेषु गच्छत्सु विद्राण इव पुक्वसः ।
विश्विलादीन्समाहूय सविसादमभाषत ।। २२७ ।।

अहमाज्ञापितो राज्ञा ब्रह्मदत्तः सुहृन्मम।
काशिदेशपतिस्तेन प्रणयादहमर्थितः ।। २२८ ।।

तव पुक्वसको नाम तक्षास्ति कुशलः किल ।
धर्माधिकारकाराय स मे प्रस्थाप्यतामिति ।। २२९ ।।

तच्च देवकुलं कृत्वा स्वबुद्धिसमकर्मकम् ।
वाराणस्यामविघ्नेन भवानावर्ततामिति ।। २३० ।।

अवश्यं च मया तत्र गन्तव्यमनुजीविना ।
मर्तव्यं चास्य चण्डस्य राज्ञो वाक्यमकुर्वता ।। २३१ ।।

her along with her husband.' Having heard this *Viśvila* went to the forest and cut some woods and made instruments in the Greek style. He also made cooking implements conducive to health and long life out of the limbs of the trees as pointed out in the science dealing with the medicinal values of trees. Selling these at thousandfold prices he offered that wealth to his father-in-law who gladly accepted it. (221-226)

Thus some time being spent, once a terrified and despondent *Pukvasaka* called *Viśvila* and others and said, 'I have been thus commanded by the king—'*Brahmadatta*, the king of *Kāśi* is my friend. He has affectionately made a request to me to the effect that I have a skilful carpenter called *Pukaasaka* who may please be sent to him for constructing a place for religious practices. So having constructed a temple-complex at *Vārāṇasī* befitting to your talent and skill come back safe and sound.'—Dependent as

दीर्घकालं च तत्कर्म दशा चेयमनुत्तरा ।
तस्मात्पुक्वसकः सर्वैः सुदृष्टः क्रियतामिति ॥ २३२ ॥

विश्विलेन ततः प्रोक्तमलं त्रासमुपास्य वः ।
भृत्यं वाराणसीं यान्तमनुजानीत मामिति ॥ २३३ ॥

श्वशुरेणाभ्यनुज्ञातः प्रीतेन च महीभुजा ।
दूतैः स प्रतिदूतैश्च सह वाराणसीं गतः ॥ २३४ ॥

बहुकालप्रयातेऽपि पत्यौ रत्नावली मुखम् ।
संतताश्रुजलासारधौतं म्लानकपोलकम् ॥ २३५ ॥

आयताशीतनिश्वासं नासाग्राहितलोचनम् ।
दन्तावरणसंस्कार शून्यमागलितालकम् ॥ २३६ ॥

विस्रंसमानरशनं जघनं मलिनांशुकम् ।
न दधाति स्म शोकान्धा बाहू च स्खलदङ्गदौ ॥ २३७ ॥

तस्यामित्थमवस्थायाममन्त्रयत पुक्वसः ।
गृहिणीं चकितः पश्य निश्चिन्तां तनयामिति ॥ २३८ ॥

I am I will have to go or die on account of disobeying this cruel king. That work is likely to continue for long and the matter brooks no delay. So see me all of you for the last time.' (227-232)

Then *Viśvila* said, 'It is no use nourishing such fears. Permit me, your humble servant, to go to *Vārānasī*.' Permitted by his father-in-law and the king too being pleased, he went to *Vārānasī* in the company of the messengers of both the kings. (233,234)

Though her husband had been away for a very long time, yet *Ratnāvalī* had none of the following symptems of sorrow of separation : face with pale cheeks being washed by the continuous shower of tears, sighs of grief, fixing the gaze on the tip of the nose, lips unreddened and hair dishevelled, hips and arms so emaciated that the girdle and the bracelets would fall off from them. Such being her condition the puzzled *Pukvasaka* said to his wife, 'Look at your daughter, how carefree she is,' (235–238)

साब्रवीत्सुष्ठु पश्यामि लज्जमाना च ते मुखम् ।
न दर्शयामि नन्वेवं स्त्रैणं किमपि चापलम् ।। २३९ ।।
यस्यासमेन रूपेण गुणैश्चागणितैः पुरी ।
वृत्ता न लभते शान्तिमपश्यन्ती तमुत्सुका ।। २४० ।।
दर्शनस्पर्शनालापैश्चिरं या तेन लालिता ।
सेयमेवमशोकेति मन्दभाग्या भणामि किम् ।। २४१ ।।
जायापत्योस्तयोरित्थं मिथो मन्त्रयमाणयोः ।
दिनस्तोकेषु यातेषु गर्भं रत्नावली दधौ ।। २४२ ।।
कृतक्रोधस्मितो भार्यामथ पुक्वसकोऽब्रवीत् ।
भो पश्य दयितापत्ये दुहितुः प्रक्रियामिति ।। २४३ ।।
भर्तुकोपनिमित्तेन तनयादोषजन्मना ।
जातेन च नृपाच्चण्डात्प्राकम्पत भयेन सा ।। २४४ ।।
आसीदयं च वृत्तान्तो राजाहूतश्च पुक्वसः ।
सुतादोषविपाकं च पश्यन्राजकुलं गतः ।। २४५ ।।

She said, 'I do notice it. Out of shame I do not show my face to you. Maybe it is some womanly fickleness. The whole city wedded to his matchless form and innumerable qualities is anxiously waiting for him and without him knows no solace. But that ill-fated girl who was caressed and flattered by him with loving gaze and sweet words would be so care-free—how shall I speak of it ?' (239-241)

The husband and wife mutually talked like this and then a few days having elapsed, *Ratnāvali* became pregnant. Now with a derisive smile *Pukvasaka* spoke to his wife, 'O ye fond mother, look at the doing of your daughter.' She shuddered at her husband's anger, the daughter's blemishes and fear of the fierce king. This rumour spread and the king sent for *Pukvasaka.* He reached the court, speculating about the consequences of his daughter's fault. But the king smiled at him and said, 'Don't be afraid, your daughter's pregnancy is due to your son-in-law, listen to the details : The meassengers whom I sent with your son-in-law, reported to me, as soon as they returned, that this *Viśvila* right from the first day of journey went somewhere (at night) in a cock-machine. When one quarter of the night remained

स विहस्य नृपेणोक्तो मा भैषीदु्हितुस्तव ।
जामात्रैवाहितो गर्भस्तच्चेदमवधीयताम् ॥ २४६ ॥

ये मया प्रेषिता दूता जामात्रा भवतः सह ।
निवृत्तमात्रैस्तैरेवं मह्यमावेदितं यथा ॥ २४७ ॥

आरभ्य प्रथमादेव प्रयाणादेष विश्विलः ।
यन्त्रकुक्कुटमास्थाय प्रदेशे क्वापि यातवान् ॥ २४८ ॥

रात्रौ च यामशेषायां प्रवृत्यागत्य मस्तकम् ।
अविज्ञातः किलास्माभिरध्यशेत स्वसंस्तरे ॥ २४९ ॥

कदाचित्प्रतिवुद्धेषु दूतेषु स परागतः ।
पादेषु पतितस्तेषामयाचत विषण्णकः ॥ २५० ॥

नेदं कस्यचिदाख्येयं शिल्पिकस्येतरस्य वा ।
आकाशयन्त्रविज्ञानं दुर्विज्ञानमयावनैः ॥ २५१ ॥

खट्वाघटनविज्ञानमिवेदं प्रचुरीभवेत् ।
लोकेन परिभूयेत क्षणरागा हि मानुषाः ॥ २५२ ॥

निन्दिते वन्दनीयेऽस्मिन्नास्तां तावच्च पातकम् ।
दृष्ट एव महान्दोषो जीवनस्यापहारणम् ॥ २५३ ॥

अहं हि भार्यया सार्धमुषित्वा रजनीं दिवा ।
कुर्वन्नरपतेराज्ञां नेष्यामि दिवसानिति ॥ २५४ ॥

he alighted on some hill and then slept in his bed without telling anybody. Once he came back when the messengers were awake. Dejected in countinance he fell down at their feet and humbly begged—'This should not be told to anybody, artisan or no-artisan. The science of sky-machines is hardly conceivable to non-Greeks. If it is popularised like the science of making cots, it will be slighted because people's interests are fleeting. This praise-worthy (art) being disparaged, let there be this much of fault. But it being seen by all there is great fault which may even take away one's life. Having spent the night with my wife, I carry out the king's orders during day-time and thus spend my days.' (242–254)

तच्च देवकुलं तेन घटितं किल तादृशम् ।
द्रष्टुमिच्छा समुत्पन्ना येन दुश्चक्षुषामपि ॥ २५५ ॥

ब्रह्मदत्तेन दत्तं च धनराशिमनुत्तमम् ।
न गृह्णाति स्म वक्ति स्म गुरुर्मे लभतामिति ॥ २५६ ॥

एवमुक्त्वा महासेनो महता धनराशिना ।
सर्वस्वहरणात्त्रस्तं तोषयामास पुक्वसम् ॥ २५७ ॥

विश्विलोऽपि मुहूर्तेन वाराणस्याः परागतः ।
आकाशयन्त्रमास्थाय प्रविष्टश्च गृहान्निशि ॥ २५८ ॥

अतीते मासमात्रे च विश्विलं पुक्वसोऽब्रवीत् ।
अद्य मामाह नृपतिः शनैरुत्सार्य सस्मितम् ॥ २५९ ॥

आकाशयन्त्रविज्ञानं जामात्रे कथितं त्वया ।
यन्मह्यमपि तत्सर्वमर्थिने कथ्यतामिति ॥ २६० ॥

मया तु कथितं तस्मै न तस्मै कथितं मया ।
तस्मै तु कथितं प्रीतैः शिल्पिभिर्यावनैरिति ॥ २६१ ॥

राज्ञा तु कुपितेनोक्तं नेदं लोकवचो मृषा ।
शिल्पिनः सह शाठ्येन जायन्त इति घुष्यते ॥ २६२ ॥

It is said that he constructed that temple-complex so splendidly that even the evil-eyed ones desired to see it. He was not willing to accept the huge wealth offered by *Brahmadatta*. He said that his elder viz. *Pukvasaka* should get that.' Having said this *Mahāsena* pleaed *Pukvasaka* who was afraid of forfeiture of his entire property, with the offering of huge wealth. *Viśvila* too returned from *Vārāṇasī* in a trice by his sky-machine (aerial-car) and entered his house at night. (257–258)

Hardly one month had elapsed when *Pukvasaka* said to *Viśvila*, 'Today the king having dispersed all, smiled at me and said in a soft voice,—You have taught your son-in-law the science of sky-machines. I too want to know it. Tell me all about it. I said, 'I have not taught him. The Greek artesans were pleased to teach him this art.' At this the king flew into a rage and said, 'The popular saying that the artisans are born

तदिदं शाठ्यमुज्झित्वा मन्त्रिदेशं समाचर।
अन्यथा जीवलोकोऽयं सुदृष्टः क्रियतामिति ॥ २६३ ॥
तद्रक्षता मम प्राणान्सपुत्रानुजीविनः।
राज्ञे तद्यन्त्रविज्ञानमर्थिने कथ्यतामिति । २६४ ॥
विश्विलस्तु प्रतिज्ञाय श्वशुराय तथास्त्विति।
रात्रौ रत्नावलीं सुप्तां प्रतिबोध्येदमब्रवीत् ॥ २६५ ॥
आमन्त्रयेऽहं भवतीं गच्छामि स्वगृहान्प्रति।
उपायैस्तव पित्राहमस्मात्स्थानाद्विवासितः ॥ २३६ ॥
आकाशयन्त्रविज्ञानं प्राप्तुं मत्तः स वाञ्छति।
प्रच्छाद्यं च तदस्माभिर्निधानं कृपणैरिव ॥ २६७ ॥
तदास्तां तावदात्मा मे तव वा दयितः पिता।
विज्ञानस्यास्य रक्षायै त्यजेयं भवतीमपि ॥ २६८ ॥
इति रत्नावली श्रुत्वा भर्तारमिदमब्रवीत्।
किं चाहं दुर्भगा येन त्यजसि मामिति ॥ २६९ ॥
यानं कुक्कुटसंस्थानमास्थाय सह भार्यया।
रात्रावाकाशमुत्पत्य स्वस्थानं विश्विलो ययौ ॥ २७० ॥

rogues is not wrong. So give up this roguery and do my bidding or see the world well (for the last time)'. So for the sake of my life, my son and my dependants, reveal the secrets of this machine to the king who is eager for it.' (259–264)

Viśvila pomised to his father-in-law that he would do like that. But at night he waked *Ratnāvalī* from sleep and said, 'I take your leave. I am going home. Your father has turned me out of this place by a trick. He wants to learn from me the science of sky-machines. But it has to be concealed by us as a treasure is concealed by misers. So let alone my own self, or your, my darling's, father, I forsake you to guard the secret of this science'. (265–68)

Having heard this *Ratnāvalī* said to her husband, 'Am I so repugnant that you are deserting me despite my being loyal to you ?' Then at night riding the cock-shaped aerial car *Viśvila* went to his own place with his wife, through air. Who will

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ते चैवमौरसान्बन्धूञ्छिल्पगुप्त्यै त्यजन्ति ये।
ते शिल्पं दर्शयन्तीति कस्येयमसती मतिः ॥ २७१ ॥
तस्मादमी शठा बद्धाः पीड्यन्तां ताडनादिभिः।
असाध्याः सामदानाभ्यां नीचा हि वधसाधनाः ॥ २७२ ॥
इति सेनापतिः श्रुत्वा सर्वान्संयम्य शिल्पिनः।
अताडयदवोचच्च यन्त्रमायोज्यतामिति ॥ २७३ ॥
एतस्मिन्नेव वृत्तान्ते कश्चिदागन्तुकोऽब्रवीत्।
अहं करोमि वो यन्त्रं मा स्म ताड्यन्त शिल्पिनः ॥ २७४ ॥
यन्त्रोपकरणं चेदमिदानीं दीयतामिति।
तच्च संपादितं सर्वमचिरेण रूमण्वता ॥ २७५ ॥
तेषु चान्यतमः शिल्पी तमागन्तुकमभाषत।
आरोहकपरीमाणं सेनानीरनुयुज्यताम् ॥ २७६ ॥
अज्ञातवाह्यसंख्याभिर्बहवः शिल्पिनो नृपैः।
विपन्नयन्त्रैः श्रूयन्ते मथिताः कुपितैरिति ॥ २७७ ॥

believe that those who can leave their legitimate child and relatives to conceal their art would ever reveal it of their own accord? Hence having bound these rogues inflict them with punishments. The vile are propitiated not by conciliation or reward but by punishment.'[1] (269–272)

Having heard this the commander-in-chief bound and beat the artisans impelling them to make the machine. When things were at this pass a stranger intervened—I will make the machine for you, do not punish the artisans. Please provide me with these materials. *Rumaṇvān* at once provided all for him. (273-275)

One of those artisans said to the stranger, 'Please inquire of the commander about the number of the riders. It is said that many artisans were harassed by enraged kings who did not know how many persons to put on the car and consequently whose cars crashed.' At this he retorted, 'Those poor fellows might have

1. The reference is to the four devices viz. conciliation, reward, punishment and creating dissensions (*Sāma*, *Dāna*, *Daṇḍa* and *Bheda*)

अथ तेनोक्तमन्ये ते वराका ग्राम्यशिल्पिकाः ।
किं वा वचोभिर्बहुभिः क्षणमास्थीयतामिति ॥ २७८ ॥

इत्युक्त्वा गरुडाकारमचिरेण चकार सः ।
विमानमम्बरोपेतं मन्दारकुसुमार्चितम् ॥ २७९ ॥

स चाभाषत राजानं राजन्राजजनार्दनः ।
आक्रम्य गरुडं क्राम क्रान्तपूर्वां महीमिमाम् ॥ २८० ॥

अथ राजावदद्देवीं देवि किं स्थीयतेऽधुना ।
विमानमिदमारुह्य यथेष्टं गम्यतामिति ॥ २८१ ॥

अवोचत्सा च राजानमार्यपुत्र त्वया विना ।
नोद्यानमपि गच्छामि कुतोऽनालम्बनां दिवम् ॥ २८२ ॥

एवं देवी ब्रवीतीति राज्ञोक्ते शिल्पिनोदितम् ।
ननु वोढुमिदं शक्तं सकलां नगरीमिति ॥ २८३ ॥

सान्तःपुरपरीवारः सदारसचिवस्ततः ।
सपौरश्रेणिवर्गश्च यानमध्यास्त भूपतिः ॥ २८४ ॥

तेन केतुपताकादिच्छायाविच्छुरिताम्बराम् ।
पुण्यमाकाशमाविश्य प्राक् प्राचीमगमद्दिशम् ॥ २८५ ॥

been rustic artisans. What is the use of too many words ? Please wait and see.' Having said this he made in a trice an aerial car which stood a little above the ground, shaped like a *Garuḍa* and adorned with the flowers of *Mandāra*. Then he said to the king, 'O king, the crest jewel of all rulers, mount this *Garuḍa* and go over the earth which you have already trampled under your feet.' (276–?80)

Now, the king said to the queen. 'O my royal consort, why are you tarrying now ? Please get into the aerial car and go wherever you please.' She replied, 'My lord, I do not go even to the garden without you, not to talk of the supportless space.' The queen having spoken thus and the king having asked the artisan, the latter said, 'This is surely capable of bearing the whole city.' Then the king mounted the aerial car with all the inmates of his harem, his wives and counsellors and the chiefs of the guilds of the city. Having gone into the space first of all he

ददर्श दर्शकस्तत्र यान्तं यान्नगरोपरि।
देवो विद्याधरो वापि भोः कोऽयमिति चाब्रवीत ॥ २८६ ॥
पद्मावतीद्वितीयेन स च राज्ञाभिवादितः।
अनुज्ञातश्च संयातो नृपः पवनवर्त्मना ॥ २८७ ॥
इति प्रदक्षिणीकृत्य स भुवं सागराम्बराम्।
अवन्तिनगरीं प्रायात्प्रवृत्तोदकदानकाम् ॥ २८८ ॥
यात्रानुभवनोत्कण्ठं ज्ञात्वा शिल्पी महीपतिम्।
स्तम्भयामास तद्यन्त्रमथातुष्यन्नराधिपः ॥ २८९ ॥
प्रद्योतस्य तदालोक्य रत्नप्रद्योतपिञ्जरम्।
किमेतदिति संदेहदोलादोलमभून्मनः ॥ २९० ॥
महांश्चेदयमुत्पातो रमणीयमतः कथम्।
इष्टसंप्राप्तिलम्भश्चेन्नास्माभिः श्रुतमीदृशम् ॥ २९१ ॥
संदिहन्मानसस्येति प्रद्योतस्य पुरः शरम्।
पातयामास वत्सेशः शनकैर्लेखिताक्षरम् ॥ २९२ ॥

flew to the east in which direction the sky was variegated with flags and festoons. *Darśaka* (*Padmāvatī's* father) saw the aerial car flying over the city and said 'Who is this, a god or a fairy ?' The king along with *Padmāvatī* greeted him and with his permission proceeded on in the sky through air. (281–287)

Thus having gone round the earth surrounded by the oceans, he came over to the city of *Avantī* (*viz. Ujjainī*) when it was preparing for the ceremony of offering water to the manes. Noticing the king's curiosity for observing the procession, the artisan stopped that machine in the air, at which the king was pleased. *Pradyota* having noticed that which was yellow on account of the light of gems, wondered what it might be. He thought it was an startling event boding calamity; but why was it then so charming ? Maybe it was a harbinger of good; but they never heard of such a one before. While *Pradyota* was thus wondering the king of *Vatsa* (*Udayana*) softly threw his arrow before him with writing on it. *Mahāsena* picked it up with surprise and got it read—O king, *Udayana*, the thief, with his wife offers you his salutation.

१. A खं यातो

महासेनस्तमादाय चित्रमेतदवाचयत् ।
राजन्नुदयनश्चौरः सदारस्त्वां नमस्यति ॥ २९३ ॥

इति श्रुत्वा महासेनो जामातरमभाषत ।
चौराय दत्तमभयं तस्मादवतरत्विति ॥ २९४ ॥

आलोक्यावन्तिकौशाम्ब्यां विमानोदकदानके ।
द्रष्टव्येषु तनूभूतमद्भूतेषु कुतूहलम् ॥ २९५ ॥

कांचिद्वेलामुपास्यैवमामन्त्र्य श्वशुरौ ततः ।
लोकालोकियानश्च कौशाम्ब्यामवरूढ़वान् ॥ २९६ ॥

पूजितामरविप्राग्निगुरुपौरानुजीविना ।
आज्ञापितं नृपतिना शिल्पी संमान्यतामिति ॥ २९७ ॥

अथाभिभूय प्रभया सुप्रभामचिरप्रभाम् ।
तिष्ठन्तीमम्बरेऽपश्यद्दे्वतामवनीश्वरः ॥ २९८ ॥

ततश्चित्रीयमाणं सा तमभाषत पार्थिवम् ।
पूजितैव त्वया यत्त्वां पूज्यं पूजितवत्यहम् ॥ २९९ ॥

विज्ञाप्यं श्रूयतां चेदमस्त्यहं गुह्यकाङ्गना ।
गुह्यकाधिपतेराप्ता भद्रेति परिचारिका ॥ ३०० ॥

Having heard this *Mahāsena* said, 'I grant safety to the thief; he may get down.' On seeing the aerial car and the ceremony of offering water, the people of *Avantī* and *Kauśāmbī* had very little interest left in looking at wonderful things. Having sat near him for some time and then taking leave of his parents-in-law he flew to *Kauśāmbī*, his car being looked at by crowds of people. The king, who had worshipped the gods, the *Brāhmaṇa*, the fire and the elders and honoured the citizens and the servants, ordered that the artisan be rewarded. (288–297)

Now, the king saw a goddess in the space who with her halo paled the flash of lightning. She said to the puzzled king–'I have already been rewarded. It is an honour that I could offer my services to you who deserve it so well. Please hear what I have to say: I am a *Yakṣiṇī* named *Bhadrā*, a trusted attendant of the king of the *Yakṣa* (viz. *Kubera*). Once going through the air I happened to catch sight of a lake as blue as the sky in the

कदाचिन्नभसा यान्ती सती दृष्टवती सरः ।
कन्दरायां नगेन्द्रस्य महेन्द्रस्य नभःप्रभम् ॥ ३०१ ॥
तत्र संक्रीडमानं च करेणुकरधारितैः ।
वीज्यमानं सरसिजैः कान्तारकरियूथपम् ॥ ३०२ ॥
आसीच्च मम तं दृष्ट्वा करामृष्टवशामुखम् ।
कर्तारो हस्तिशिक्षायां सत्यमाहुरिदं यदा ॥ ३०३ ॥
देवदानवगन्धर्वपिशाचोरगरक्षसाम् ।
कन्याः सुजाता दिङ्नागैर्नानासत्त्वास्ततो गताः ॥ ३०४ ॥
ततः सपदि निर्माय हस्तिनीरूपमात्मना ।
मदामोदविभिन्नाम्भस्तदेवावतरं सरः ॥ ३०५ ॥
सामर्षकरिणीयूथकटाक्षेक्षितरूपया ।
प्रीतेन यूथपतिना चिरमाक्रीडितं मया ॥ ३०६ ॥
अथेन्दुकिरणाकारकिरणेऽरुणसारथौ ।
स गजः क्षालितकटः कटकं प्राविशद्गिरेः ॥ ३०७ ॥

valley of the *Mahendra* mountain. I saw the chief of a herd of wild elephants sporting there. He was being fanned with lotuses held in the trunk by the she-elephants. Having seen him caressing the mouth of a she-elephant with his trunk, I thought, 'the exponents of elephant-training have correctly observed that the daughters of the gods, the demons, the *Gandharvas*, the ogres, the Serpents and the *Rākṣasas* were well-fertilized by the elephants of the Quarters and from that different beings came into existence. Then immediately converting myself into a she-elephant I entered into that very lake whose water was perfumed with the rut (of that elephant). I sported for long with that lordly elephant pleased with me while the herd of the she-elephants jealously stared at my beautiful form. (298–306)

'Now the sun's rays turning (white) as those of the moon, that elephant whose temples had been washed, entered the hill-side. I too thinking that the fruit of servitude is but misery, hurriedly assumed my own form and went to the court-hall of *Kubera*. Looking at his thigh I was reminded of the trunk of that elephant and so I (inadvertently) struck *Kubera* with the chowry. At this

अहं तु व्यसनं सेवाफलमुत्प्रेक्ष्य दारुणम् ।
सद्यः कृतनिजाकारा राजराजसभामगाम् ॥ ३०८ ॥

धनदस्योरुमालम्ब्य तस्य यूथपतेः करम् ।
स्मरन्ती ताडयामि स्म चामरेण धनाधिपम् ॥ ३०९ ॥

स कटाक्षेण मां दृष्ट्वा क्रोधविस्फुरिताधरः ।
त्रासोत्कम्पितदिक्चक्रः कृतवाञ्छापभाजनम् ॥ ३१० ॥

ध्यायन्त्या हस्तिनं यस्माच्चामरेणाहमाहतः ।
त्वमवन्तिपतेस्तस्मादभव्ये हस्तिनी भव ॥ ३११ ॥

तत्रोक्तं पूर्णभद्रेण यक्षेणागसि तुच्छके ।
प्रभुना देवदेवेन मुक्तः शापो महानिति ॥ ३१२ ॥

श्रुत्वेदं पूर्णभद्रोऽपि शप्तो यस्मात्वमेतया ।
शप्तया पीडितस्तस्माद्भव हस्ती महानिति ॥ ३१३ ॥

शोकदीनमुखावावां दृष्ट्वा वित्तपतेरभूत् ।
करुणोत्खातकोपस्य नवनीतनिभं मनः ॥ ३१४ ॥

अब्रवीच्च यदाहं वां स्मरिष्यामि क्वचित्तदा ।
शापादस्माद्विमोक्ष्येथे बिभीतं मा स्म पुत्रकौ ॥ ३१५ ॥

having looked aslant at me, his lips quavering with anger and the whole world shaking, *Kubera* put a curse on me : Since engrossed in the thought of an elephant you happened to strike at me, go and become at once the elephant of king of *Avantī*, you wretch.' *Pūrṇabhadra*, a *Yakṣa* murmured that the lord had uttered a big curse for a small fault. Hearing this *Kubera* cursed *Pūrṇabhadra* too —you were pained with her being cursed. So be a big elephant.' Then seeing us downcast on account of the curse, his anger being removed by pity, *Kubera*'s mind became soft as butter. Then he said, 'My children, do not take it to heart, no sooner do I remember both of you than you get rid of this curse.' Thus I was born as *Bhadrāvatī*, the she-elephant of *Mahāsena*. *Pūrṇabhadra* too was born as his mighty elephant *Nalāgiri*. Our conduct is well known to you who were interned in the palace of *Mahāsena*. At that time while carrying you away I was remembered by *Kubera*. So I died in the thick forest, before reaching *Kauśāmbī*. You

साहं भद्रवती जाता महासेनस्य हस्तिनी ।
पूर्णभद्रोऽपि तस्येव नागो व्यालो नलागिरिः ॥ ३१६ ॥
महासेनस्य भवने परतन्त्रस्य तिष्ठतः ।
आवयोश्चरितं यत्तत्सर्वं प्रत्यक्षमेव ते ॥ ३१७ ॥
तदा चापहरन्ती त्वां धनाधिपतिना स्मृता ।
अहमप्राप्य कौशाम्बीं विपन्ना गहने वने ॥ ३१८ ॥
न तथा व्यसनेनासि पीडितस्तेन तादृशा ।
यथा मयि विपन्नायां प्रियदारः स्त्रियामिव ॥ ३१९ ॥
यक्षयोनिमवाप्याहं तिर्यग्योनिमिवाप्सराः ।
त्वामेव शोचितवती सेव शप्तं शतक्रतुम् ॥ ३२० ॥
आसीच्च मे कदा नाम कथं नाम च भूपतेः ।
कं नाम च करिष्येऽहमुपकारं मनागिति ॥ ३२१ ॥
नीतश्चासि मया स्वप्ने तदा धनपतेः सभाम् ।
भ्रामितश्च विमानेन सगर्भस्थसुतो महीम् ॥ ३२२ ॥
भविष्यन्त च ते पुत्रं मग्नं कस्यांचिदापदि ।
विद्याधरेन्द्रमुद्धर्ता सुखमास्तां भवानिति ॥ ३२३ ॥
प्राकारस्य ततः खण्डमपनीय जगाम सा ।
यत्तद्भद्रवतीद्वारं कौशाम्ब्यां प्रथितं भुवि ॥ ३२४ ॥

were not so much pained with a misfortune like that one (of your being interned) as you were with my death—just as a loving husband is pained with the death of his wife. Having been born as *Yakṣī* I thought of nothing but you as the divine damsel being born as a lower animal thought of nothing but the *Indra* who had been cursed. I always thought as to when and how should I render even an insignificant service to the king. At that time in your dream, you were taken by me to the assembly-hall of *Kubera*. You have been taken round the world by me with your son in his mother's womb. I shall rescue your son, the prospective king of the *Vidyādharas* in case some calamity befalls him, you may rest assured.' (307–23)

Then she went away having felled a part of the city ramparts which became famous in the world as the *Bhadrāvatī* Gate of *Kauśāmbī*. (324)

अथाश्रूयन्त पौराणां जल्पितानि गृहे गृहे ।
सिद्धादेशवचः सत्यं कृतं व्योमचरैरिति ॥ ३२५ ॥

सीमन्तोन्नयनान्त कर्मविरतावौत्सुक्यगर्भा पुरी
प्रत्यासन्नकरग्रहेव तरुणी कृच्छ्रान्निनाय क्षपाम् ।
शुद्धान्ते च शुकादिपञ्जरवयः कोलाहलेऽपि श्रुते ।
राजा दारकजन्मसंपदघनप्रह्लादमुत्प्रेक्षत ॥ ३२६ ॥

इति दोहदसंपादनो नाम पञ्चमः सर्गः ॥ ५ ॥

In every house the whisper of the citizens was heard that the heavenly bodies had affirmed the words of the unerring astrologer. (325)

Now the rite of parting the hair (of the pregnant lady, in the eighth month of pregnancy) being over, the whole city, full of curiosity like a girl whose wedding is at hand, spent the nights with difficulty. Even when the parrots or other cage-birds chirped inside the women's apartments the king took it for the joyful excitement occasioned by the birth of a son. (326)

Here ends the fifth Canto called 'Fulfilment of the Specific Desire During Pregnancy.'

षष्ठः सर्गः

ततः स्मरसखे काले पुष्पयुक्ते[1] निशाकरे।
दिवाकरे मृदुकरे देवी पुत्रं व्यजायत ॥ १ ॥
पुत्रजन्म नरेन्द्रस्य जगतः सुखजन्म च।
शङ्काजन्म च शत्रूणां समं समभवत्त्रयम् ॥ २ ॥
अथ संभूय गणकैरुक्तं गणितजातकैः।
चक्रवर्तिपिता लोकावुभौ विजयतामिति ॥ ३ ॥
ततः सचिवभार्याणां तस्मिन्नेव दिने सुताः।
अल्पकालान्तरे जाताः कनीयांसो नृपात्मजात् । ४ ॥
किमुत्सवः किं व्यसनं किं प्राणाः प्राणयन्तु किम्।
आगतं चेदिवत्सानामिति नासीद्विनिश्चयः ॥ ५ ॥
जातकर्मणि निर्वृत्ते प्राप्ते च द्वादशेऽहनि।
अन्वर्थनाम्नस्तनयानकुर्वन्राजमन्त्रिणः ॥ ६ ॥

Canto VI

Then it being the spring season and the moon being in conjunction with the constellation called *puṣya* and the sun being temperate, the queen gave birth to a son. Birth of a son to the king birth of happiness to the world and birth of apprehension to the enemies—the three took place simultaneously. The nativity astrologers declared with one voice : Let his majesty, father of the (would-be) sovereign, be victorious in both the worlds. (1–3).

Then to the wives of the ministers, on that very day, sons were born at short intervals, all of them being younger to the king's son. Now, it became so that the people of *Cedi* and *Vatsa* could not differentiate between merry-making and suffering; between life-breath and to be living (they were beside themselves with joy). The rites of child-birth being over, on the twelfth day, the king and the counsellors gave appropriate names to their sons : (4–6)

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१. [पुष्य]

वाहनेन नरेणैव कुबेरो नरवाहनः ।
नरवाहनदत्तोऽस्तु दत्तस्तेन यतस्ततः ॥ ७ ॥

इति नाम कृतं राजा पुत्रस्य सपुरोधसा ।
भूमिहेमगजाश्वादिदानप्रीतद्विजन्मना ॥ ८ ॥

नाम्ना हरिशिखं चक्रे रुमण्वानात्मजं यतः ।
तस्मै वितीर्णवान्स्वप्ने देवदेवः शरं हरिः ॥ ९ ॥

यौगन्धरायणः पुत्रं चकार मरुभूतिकम् ।
संनाहछद्मना तस्मै यतस्तं मरुतो ददुः ॥ १० ॥

चकार गोमुखं पुत्रमृषभः संज्ञया यतः ।
स्वयं गोभिः प्रसन्नाभिश्चित्रं तस्मै प्रदर्शितम् ॥ ११ ॥

पुत्रं तपन्तकं नाम्ना करोति स्म वसन्तकः ।
यस्मात्तं तपनस्तस्मै कुण्डलछद्मना ददौ ॥ १२ ॥

एवं लब्धश्च जातश्च यः कृतं नाम यस्य च ।
अहमेव स ते चैते सर्वे हरिशिखादयः ॥ १३ ॥

Since he rides a vehicle carried by men, *Kubera* is called *Naravāhana* (one who has man as vehicle). Let this one be called *Naravāhanadatta* since he has been given by *Kubera*—the king, in consultation with his priests and the *Brāhmaṇas*, all pleased with the gifts of land, gōld, elephants and horses etc., gave this name to his son. *Rumaṇvān's* son was called *Harisikha* because the god of gods *Viṣṇu* (*Hari*) had offered to him an arrow (*śakha*) in dream. *Yaugandharāyaṇa* called his son *Marubhūtika* (ornament of *Marut*, the wind-god), since he was given by the wind-god (*Marut*) in the form of a suit of armour. *Ṛṣabha* gave the appellation of *Gomukha* (cow-head) to his son because the cows themselves, being pleased with him, showed the paintings to him. *Vasantaka* called his son *Tapantaka* (the warmer) for he was given to him by the sun-god (*Tapana*) in the form of an ear-ring. Thus begotten, thus born and thus named I am that *Naravāhanadatta* and these all (four) are *Hariśikha* and others. (7-13).

ते वयं तु यथाकालं कृतान्नप्राशनादयः ।
अवर्धामहि लघ्वेव सनाथाः पादपा इव ॥ १४ ॥
तद्वः कुमारवटकामुपाध्यायैरधिष्ठिताम् ।
सब्रह्मचर्यकैश्छात्रैर्धात्रीभिश्चाश्रयामहि ॥ १५ ॥
अव्रतैरेव चास्माभिरभ्यस्ताः सकलाः कलाः ।
सव्रतैस्तु चतस्रोऽपि विद्याः सर्वं च वाङ्मयम् ॥ १६ ॥
गच्छत्सु दिवसेस्वेवमेकदा मरुभूतिकः ।
बालभावादनध्याये क्रीडति स्म सकन्दुकः ॥ १७ ॥
तं तु बालस्वभावेन तस्मादाच्छिद्य कन्दुकम् ।
अहं जवेन महता प्रयातः पितुरन्तिकम् ॥ १८ ॥
अथानुबध्नन्मां वेगात्पटुश्वसितसंततिः ।
बद्धमुष्टिकरः क्रोधादागतो मरुभूतिकः ॥ १९ ॥
किं किं तातेति तातेन स पृष्ट इदमुक्तवान् ।
कन्दुको मे हृतोऽनेन तमयं दाप्यतामिति ॥ २० ॥

The same we, the rites of feeding with boiled rice etc. being performed in due course, grew fast like well-protected plants. Then, we, with fellow-students, occupied the young princes' quarters headed by teachers and attended by nurses. We mastered all the arts before the ceremonial initiation and after that acquired all the four branches of knowledge[1] and the entire literature. (14-16)

Days passing on in this way, once, on a holiday, *Marubhūtika* was playing with a ball, as quite behoves a young boy. Then I, owing to my childish nature, snatched that ball from him and ran to my father with great speed. *Marubhūtika* followed on my heels, breathing hard with running and raising his fist in anger. When my father asked, 'What, what is the reason, my child ?' he said, 'He has run away with my ball, please ask him to hand over the same.' Then he was embraced and provided with another ball by the king. Scolded by his father who raised his fore-finger at him, he went back to the princes' quarters.

1. Logic, the Vedas, trade and agriculture and the science of administration.

ततो राज्ञा परिष्वज्य दापितापरकन्दुकः ।
तर्जनीतर्जितः पित्रा कुमारवटकां गतः ॥ २१ ॥

अहमप्यङ्कमारोप्य तातेन परिभाषितः ।
मा स्म तात पुनर्भ्रातॄन्कोपयेः कोपनानिति ॥ २२ ॥

तथापि प्रतिषिद्धोऽहं केलिशीलतया शिशोः ।
यथैनान्कोपयामि स्म तथैते मामकोपयन् ॥ २३ ॥

अभ्यासमेकदा कुर्वन्नाराचं मरुभूतिकः ।
इच्छति स्म च विस्रष्टुं मया च चलितं धनुः ॥ २४ ॥

असावपि च नाराचश्चलिताच्चापतश्च्युतः ।
मालतीमुकुलं लक्षं तन्मात्रेणैव नास्पृशत् ॥ २५ ॥

उत्सृज्य कुपितश्चापं धावमानः स मामनु ।
आस्थानस्थमहीपालसमीपमगमत्ततः ॥ २६ ॥

यौगन्धरायणो दृट्वा कुपितं मरुभूतिकम् ।
कुपितो भर्त्संयित्वेदमभाषत महीपतिम् ॥ २७ ॥

वेदिता सर्वविद्यानामासन्ननवयौवनः ।
राजपुत्रो महाराज यौवराज्येऽभिषिच्यताम् ॥ २८ ॥

I too was taken in the lap and advised by my father—my child, do not provoke your quick-tempered brothers. Though forbidden in this way, yet I did continue to provoke them and they too did the same towards me. Once in course of practice, *Marubhūtika* was just about to discharge his arrow when I shook his bow. Then, his arrow being shot from a shaking bow, he narrowly missed the target—a bunch of the *Mālatī* flowers. Angrily he threw aside the bow and chasing me came to the king seated in the audience-hall. *Yaugandharāyaṇa*, seeing *Marubhūtika* in a temper, scolded him and spoke thus to the king. 'My lord, annoint the prince who is now coming of age and who has mastered all the learnimgs, your heir apparent. So long as the learned do not put their learning into practice, their intellect remains dull in the performance of duties. These *Hariśikha* and others, sons of *Rumaṇvān* and others, though versed in different disciplines, are excessively dull in their intellect. Persons of deluded intellect are

यावद्यावद्धि शास्त्रज्ञाः शास्त्रार्थान्न प्रयुञ्जते ।
तावत्तावद्भवन्त्येषां कुण्ठाः कार्येषु बुद्धयः ॥ २९ ॥

अमी रुमण्वदादीनां पुत्रा हरिशिखादयः ।
विजानन्तोऽपि शास्त्राणि सुतरामन्धबुद्धयः ॥ ३० ॥

वस्तुन्यल्पेऽप्यनात्मज्ञाः संरब्धालोहिताननाः ।
प्रभुमेव जिघांसन्ति मृगेन्द्रं मर्कटा इव ॥ ३१ ॥

तदेतेऽपि नियोज्यन्तामधिकारेषु केषुचित् ।
विज्ञापना मदीयेयं सफलीक्रियतामिति ॥ ३२ ॥

यौगन्धरायणवचः सुभगं निशम्य
प्रीत्या नरेन्द्रसभमुच्छ्रयिताग्रहस्तम् ।
भोः साधु साधु नरकुञ्जर साधु मन्त्रिन्
इत्युज्झितासनमभाषत निर्व्यवस्थम् ॥ ३३ ॥

इति कुमारजन्म षष्ठः सर्गः ॥ ६ ॥

agitated even in trifling matters and with reddened faces want to strike even at their masters as the monkeys do with respect to the lions. Hence, harness even these to certain offices. Please grant this prayer of mine.' (17–32)

Having heard these pleasing words of *Yaugandharāyaṇa*, the king's assembly, raising their hands in pleasure, and rising from their seats without any order, exclaimed, 'Well-said, O excellent minister, O excellent man.' (33)

Here ends the Sixth Canto called the Birth of the Prince.

सप्तमः सर्गः

ततस्तातः सभां दृष्ट्वा तथा संजातसंपदम् ।
यथाप्रधानमाभाष्य विनीतवदभाषत ॥ १ ॥

किमत्र पृच्छ्यते यत्र क्षिप्ताङ्गिरसबुद्धयः ।
अपृष्ट एव भाषध्वे प्रीतिनिर्वासितत्रपाः ॥ २ ॥

तेन यद्रोचते साधु पूज्येभ्यः पूजितं दिनम् ।
तत्रायं स्वसुतप्रीत्या बालः संस्क्रियतामिति ॥ ३ ॥

अथ प्रस्ताव एतस्मिन्ननुज्ञातप्रवेशया ।
कलिङ्गसेनया राजा दूरादेव नमस्कृतः ॥ ४ ॥

एहीति सा नृपेणोक्ता नातिमन्थरविक्रमा ।
उपगम्योपपर्यङ्कमभ्यास्तादिष्टमासनम् ॥ ५ ॥

Canto VII

Finding the assembly in such agreement, my father, consulting with the courtiers in order of their rank, said politely, 'What remains to be asked in a matter in which you all, who surpass *Bṛhaspati* in wisdom, speak thus without even being asked, your modesty having been drowned in joy?' Hence, what you desire is good. Let the venerable ones annoint the child on an auspicious day. (1–3)

Just then, being permitted to enter, *Kalingasenā* saluted the king from some distance. The king bade her come closer and she, moving not very slowly, (came near and) occupied the small couch pointed out by the king. She had put on a few ornaments combined with pearls and was clad in spotless garments (also sky). With bright chowries (being waved above her) resembling the flowers of *Kāśa* (*Saccharum Spontaneum*), she shone like the spotless (white) autumnal swan. With the locks dangling on her shoulders, she looked like the early-morning sky with darkness heaped on the western hill. Being

आयुक्तमौक्तिकस्तोकभूषणा विमलाम्बरा ।
शरद्विमलहंसेव चकाशत्काशचामरा ॥ ६ ॥

कंधरामूलविस्रस्तश्लथबन्धशिरोरुहा ।
पश्चिमाचल कूटस्थतिमिरा द्यौरिवोषसि ॥ ७ ॥

यौवनान्तमनुप्राप्ता प्रावृडन्तमिवापगा ।
चलच्चटुलताकारा भृतापि निभृताकृतिः ॥ ८ ॥

विनीतापि प्रगल्भेव स्थविरेव तरुण्यपि ।
मितवागपि वाचालाव्याख्यातव्या हि तन्मतिः ॥ ९ ॥

उपविष्टां पुरस्तस्या दशवर्षेव वालिका ।
तया मे दृष्टिराकृष्टा गुणैर्नौरिव मन्थरा ॥ १० ॥

अचिरस्थापितस्फीतभङ्गुरस्निग्धमूर्धजा ।
निलीनकोकिलकुला तन्वी चूतलतेव सा ॥ ११ ॥

निमेषोन्मेषशून्येन सहजायामशोभिना ।
चक्षुषा वीक्ष्यमाणा मां सहस्राक्षमिवाकरोत् ॥ १२ ॥

रूढा दाडिमगर्भाभदशनोद्भासितानना ।
दाडिमीमुकुलाकारविभक्तदशनच्छदा ॥ १३ ॥

past her prime she resembled an autumnal river moving fast, though full yet seemingly numble (undisturbed). Though modest yet confident, though past her prime yet youthful, though precise in her speech yet eloquent—this is how one can describe her. (4–9)

In front of her there sat a girl about ten years old. My eyes were drawn by her as the slow-moving boat is drawn by the tow-line. With her soft and curly hair just trimmed yet dishevelled, that slender one looked like a mango-creeper with cuckoos nestling in it. With her unblinking gaze, not quite appropriate in the context of a mortal, she turned me into the thousand-eyed god (*Indra*, i.e. made me look at her with great curiosity). That noble girl's face gleamed, with teeth looking like the inside of a pomegranate and her parted lips looking like the buds of pomegranate. Wearing a deep red bodice with a

सितसारसनोन्नद्धमहारजनकञ्चुका ।
रक्तेन्दीवरमालेव मृणालदलबन्धना ॥ १४ ॥
उन्नीयन्ते स्म बालायाश्चिह्नैरङ्गानि कोमलैः ।
लतायाः सहकारस्य फलानि मुकुलैरिव ॥ १५ ॥
अथापृच्छन्महीपालः केस्येयं रूपिणी रतिः ।
दुहितृत्वमनुप्राप्ता नामास्याः कथ्यतामिति ॥ १६ ॥
कलिङ्गसेनयाख्यातं शोच्येयं तनया मम ।
यामेव पृच्छति स्वामी भृत्यां मदनमञ्जुकाम् ॥ १७ ॥
ततः सस्नेहमाहूय मातरेहीति भूपतिः ।
ऊरुमारोपयद्बालामाचेमां वामलोचनाम् ॥ १८ ॥
द्रुतमादित्यशर्मा च गृहीत्वा लग्नमब्रवीत् ।
अहो चित्रमिति स्मेरमभूच्च नृपतेर्मुखम् ॥ १९ ॥
युध्यमानरजन्मेषविषाणोन्मेषजन्मना ।
ध्वनिनापि न तच्चक्षुराक्षिप्तं निहितं मयि ॥ २० ॥
राजा तु वस्त्राभरणमनल्पमपकल्मषम् ।
साम्बायै दापयित्वास्यै तदास्थानं व्यसर्जयत् ॥ २१ ॥

white girdle she looked like a garland of red lotuses tied with a lotus-stem. (10–15)

Subsequently the king asked, 'Whose daughter is this beautiful *Rati* ![1] Tell me what her name is.' At this *Kaliṅgasenā* said, 'This, your slave *Madanamañjukā*, about whom you are inquiring, is my daughter, the cause of my anxiety.'[2] Then calling her affectionately as, 'Come along, O, mother', the king placed that fair-eyed child (*Ācemā*) in his lap. *Āditya Śarmā* having at once noticed the astrological moment, exclaimed, 'wonderful' and the king's face was wreathed in smiles. Her gaze fixed on my face was not diverted even by the sound of the striking horns of the angrily fighting rams. The king dispersed the assembly having gifted her, along with her mother, with lots of beautiful

1. Beauty and pleasure personified, wife of the god of love.
2. Daughters are regarded as cause of anxiety for they have to be given away in marriage suitably.

8

अन्तःपुरं महीपालः कुमारवटकामहम् ।
दीर्घमुष्णं च निश्वस्य बाला स्वं भवनं ययौ ॥ २२ ॥

अथ पुण्ये दिने राजा द्विजराजजनावृतः ।
स्वयं भद्रासनस्थं मां यौवराज्येऽभिषिक्तवान् ॥ २३ ॥

तथा हरिशिखं राजा मुदाज्ञापितवानिति ।
यत्र प्रस्थाप्यते भर्ता गन्तव्यं तव निर्व्यथम् ॥ २४ ॥

सेनापतिश्च मन्त्री च भवान्भवतु सोद्यमः ।
इत्याज्ञापितवान्राजा प्रह्वं हरिशिखं ततः ॥ २५ ॥

खड्गचर्मधरो रक्षेदप्रमत्तः प्रभुं भवान् ।
इत्याज्ञया प्रमुदितं कृतवान्मरुभूतिकम् ॥ २६ ॥

आदिशद्गोमुखं भर्तू रमणीयं मनस्त्वया ।
रमणीयैः क्रियालापैरपवादोज्झितैरिति ॥ २७ ॥

तपन्तकमथावोचत्कर्णकुण्डलवृत्तिना ।
न त्याज्यो भवता स्वामी कदाचिदिति पार्थिवः ॥ २८ ॥

clothes and ornaments. Then he went to the inner apartment and I to the princes' quarters; the girl sighed and went to her house. (16-22)

On an auspicious day the king himself, surrounded by the *Brāhmaṇa* chiefs, annointed me as crown prince, while I sat on a royal seat. Then the king joyfully ordered, *Hariśikha*, 'You have to go wherever your master (the prince) sends you, without any murmur. Be the commander-in-chief as well as adviser and act with zeal' thus did the king order *Hariśikha* who stood bowed before him. (23-25)

'Bearing a sword and a shield you have to guard your master (the prince) carefully' the king pleased *Marubhūtika* with this order. Then he ordered *Gomukha*, 'You have to entertain your master (the prince) with interesting acts and talks free from blemishes.' He said to *Tapantaka*, 'You should be to your master as the ear-ring is to the ear, you should never part company with him.' (26-28)

तैरहं संवृतोऽन्यैश्च गृहीतछत्रचामरैः ।
मङ्गलालंकृताङ्गश्च सुरविप्रानवन्दिषि ॥ २९ ॥

पितुर्मातरमासीनां पितरं च समन्त्रिणम् ।
अम्बाद्वयप्रधानं च स्फीतं राजावरोधनम् ॥ ३० ॥

ततः पुष्परथारूढः प्रसर्पन्मङ्गलध्वनिम् ।
पुष्पपल्लवलाजाढ्यामाक्रामं परितः पुरीम् ॥ ३१ ॥

ततः प्राप्ताभिषेकोऽहं सार्धं हरिशिखादिभिः ।
स्वाधिकारपरैः क्रीडन्संवत्सरमयापयम् ॥ ३२ ॥

वर्षाभिषेके निर्वृत्ते पूर्वेण समडम्बरे ।
आवृत्त्या सर्वविद्यानां स्थिरतामुदपादयम् ॥ ३३ ॥

एवं मे समतीतेषु केषुचिद्दिवसेष्वहम् ।
प्रातर्भोजनवेलायां न पश्यामि स्म गोमुखम् ॥ ३४ ॥

न चानेन विना मह्यं निर्वाणमपि रोचते ।
तेनानेन विनास्माभिरभुक्तैर्गमितं दिनम् ॥ ३५ ॥

Surrounded by them and by others too, holding the umbrella and the chowry for me, my body adorned auspiciously, I saluted the gods and the *Brāhmaṇas* and then my father's mother who sat there and then my father with his counsellors and the king's large harem, chiefly my two mothers (*Vāsavadatta* and *Padmāvatī*). Then riding a chariot, being cheered all the time, I took a round of the city which was strewn all over with flowers, twigs and puffed paddy-grains. (29-31)

Then assuming the role of the crown-prince, I playfully spent one year in the company of *Hariśikha* and others who were particular about their respective rights. The anniversary having been celebrated with the pomp and show of the original, I developed stability with repeated application of all the branches of knowledge. Thus some days having been spent, one day I did not see *Gomukha* at breakfast. Without h m I did not like even liberation. So, in his absence we spent that day without taking any food. Being asked by me to find out where *Gomnkha* had been, *Marubhūtika* went and came back with the report that

ज्ञायतां गोमुखः क्वेति मयोक्ते मरुभूतिकः ।
उन्मत्तक स संवृत्त इत्यवोचद्गतागतः ॥ ३६ ॥

यदि चात्रार्यपुत्रस्य नास्ति संप्रत्ययस्ततः ।
गत्वा तपन्तकस्तस्य विकारान्प्रेक्षितामिति ॥ ३७ ॥

ततस्तपन्तको गत्वा पुनरागत्य चोक्तवान् ।
आर्यपुत्र न तन्मिथ्या यदाह मरुभूतिकः ॥ ३८ ॥

विमलादर्शसंक्रान्तं मुखमालोक्य गोमुखः ।
कम्पयित्वा शिरः क्रोधान्निदारयति लोचने ॥ ३९ ॥

कदाचिच्च स्मितं कृत्वा प्रसन्ने नेत्रतारके ।
संचारयति कर्णान्तं कदाचिन्नासिकान्तरम् ॥ ४० ॥

मधूच्छिष्टनिघृष्टौ च ताम्बूलद्रवलोहितौ ।
विवृत्य दूरमधरौ दन्तान्तेनापि निश्यति ॥ ४१ ॥

विकारानेवमाकारान्दृष्ट्वा तस्याहमागतः ।
तेनार्यपुत्रं त्वरितं क्रियास्य क्रियतामिति ॥ ४२ ॥

अथानन्तरमागत्य संभोगमृदिताम्बरः ।
प्रागल्भ्यान्मृदुवैलक्ष्यो मामवन्दत गोमुखः ॥ ४३ ॥

the former had turned a lunatic. He said, 'If your honour does not believe, let *Tapantaka* go and see his perturbation.' *Tapantaka* went and on his return said, *Marubhūtika's* report is not false. Looking at his face in a spotless mirror, *Gomukha* nods and angrily attempts to tear off both his eyes. Then suddenly he smiles and moves his gleaming eye-ball toward the ear or the nose. Sometimes he opens wide his lips rubbed with wax and reddish on account of the betel-fluid and seems to meditate[1] with the tip of his teeth. I have noticed such changes in him. Hence, kindly subject him to treatment immediately.' (32-42)

Then, at another time *Gomukha* came, his dress wrinkled with use and himself somewhat embarrassed with his own impudence,

1. *Niśyati*<*Niś*=to meditate (?) the usual form is *Neśati* and not *Niśyati*.

कच्चित्स्वस्थोऽसि भद्रेति मयोक्तः सन्नभाषत ।
किमर्थं चाहमस्वस्थो न ह्यहं मरुभूतिकः ॥ ४४ ॥

यो हि नागरकंमन्यो मन्यते मामनामयम् ।
उन्मत्तकं स उन्मत्तः प्रकृतिभ्रष्टमानसः ॥ ४५ ॥

अथ शास्त्रोपनिषदस्तात यौगन्धरायणात् ।
अहं शिक्षितुमारब्धः स चापि व्यापृतः सदा ॥ ४६ ॥

व्याचष्टे च तदा मह्यमन्तरं लभते यदा ।
तेन मां मा प्रतीक्षध्वं भोजनायोद्यता इति ॥ ४७ ॥

ततश्चारभ्य दिवसात्सायमायातवानयम् ।
कदाचिद्दिवसेऽन्यस्मिन्द्वयोस्त्रिषु गतेषु च ॥ ४८ ॥

एकदा भोजनस्यान्ते कुतोऽप्यागत्य सादरः ।
अहो शोभन्त इत्युच्चैः प्राशंसत्खण्डमोदकान् ॥ ४९ ॥

मया तु दापितानन्यान्क्रुध्यन्निव विहाय सः ।
बलादाकृष्य गतवान्स्वयमुच्छिष्टमोदकान् ॥ ५० ॥

आर्यपुत्र स्फुटीभूतमुन्मत्तत्वं प्रियस्य वः ।
अचिकित्स्यश्च संवृत्त इत्यवोचत्तपन्तकः ॥ ५१ ॥

saluted me. When I said, 'I hope you are in good health', he said, 'Why should I be deranged ? I am not *Marubhūtika*. Whoever proud of being town-born, considers me, who am free from all diseases, afflicted with lunacy, is himself a lunatic, his mind being in derangement. My friend, the fact is that I have started learning the secret spiritual knowledge (*Upaniṣad Vidyā*) from *Yaugandharāyaṇa* and he is always busy. He teaches me whenever he gets an interval. Hence, don't wait for me at meals.' (43-47)

From that day he generally came in the evening, sometimes on alternate days and even after two or three days. Once having come from somewhere when we had finished our meals, he vociferously praised the sweet balls. I arranged for fresh ones to be given but he frowned at them and forcibly snatched away the remnants of the meal. At this *Tapantaka* remarked, 'My lord, your friend's lunacy is now evident and (I am afraid) it

एवमाभरणं वासस्ताम्बूलं चन्दनादि च ।
लब्धं लब्धं गच्छति स्म गृहीत्वा क्वापि गोमुखः ॥ ५२ ॥

एवंप्राये च वृत्तान्ते कुमारवटकां गतः ।
निवेदिताभ्यागमनो रुमण्वान्मामवन्दत ॥ ५३ ॥

तं तातमिव दृष्ट्वाहमुपक्रान्तश्च वन्दितुम् ।
तेन चोद्यतहस्तेन तात मा मेति वारितः ॥ ५४ ॥

उक्तं च न त्वया तात बालेनेवास्मदादयः ।
वन्द्यास्त्वमधुना प्राप्तो लोकेऽस्मिँल्लोकपालताम् ॥ ५५ ॥

अन्यच्च राजसंदेशमाख्यातुमहमागतः ।
यत्त्वामाह महाराजः सभृत्यं तन्निबोध्यताम् ॥ ५६ ॥

पुर्यामत्र शरत्काले यात्रा चित्रा प्रवर्तिता ।
या नागवनयात्रेति न क्वचिन्न विकथ्यते ॥ ५७ ॥

एतावन्तं च सा कालं युष्मभ्यं न प्रकाशिता ।
मा भूद्विद्याविघातो वस्तद्व्याक्षिप्तधियामिति ॥ ५८ ॥

has now become irremediable.' In this way *Gomukha* used to get ornaments, clothes, betel and sandal-paste etc and with them he went somewhere. (48-52)

Such being the state of affairs, once when I was in the princes' quarters, *Rumaṇvān*, having announced his arrival, saluted me. Having seen him whom I regarded as my father, I was going to offer salutation when he raised his hand and forbade me. He said, 'Sir, you should not salute us as you did in your childhood, for now you have assumed the role of protector of the world. I have come to deliver a message from the king. Please listen to it with your servants : In this city a beautiful festive procession has commenced which takes place in the autumn and is called the Elephant-Garden-Procession. There is no place where it is not highly spoken of. So far it was not revealed to you, lest your mind being occupied with it, you are disturbed in your studies.

चित्तापहारिणी यात्रा हार्यंचित्ता च बालता ।
चित्तविद्या च विद्येति दुर्घटस्त्रिकसंगमः ॥ ५९ ॥
उक्तं चाजागरूकस्य मन्दबुद्धेः सुखात्मनः ।
ग्रन्थभीरोश्च सिध्यन्ति न शास्त्राणि तपांसि चं ॥ ६० ॥
अधुना बुद्धबोद्धव्याः प्राप्तकोमलयौवनाः ।
भवन्तो निःसुखाः सन्तः संतपन्तीव मे मनः ॥ ६१ ॥
तदस्ति यदि वः काङ्क्षा तं यात्रोत्सवमीक्षितुम् ।
ततो यात निराशङ्का नास्ति चेदास्यतामिति ॥ ६२ ॥
मयोक्तं सुहृदः पृष्ट्वा यन्नो निष्पद्यते हितम् ।
तद्वो विज्ञापयिष्यामि तावत्पृच्छामि तानिति ॥ ६३ ॥
रुमण्वता ततः प्रोक्तं कपोलगलिताश्रुणा ।
हैहयानां कुलं तुङ्गं चिरं विजयतां जगत् ॥ ६४ ॥
भवता साधुवृत्तेन गोत्रदासाः कृता वयम् ।
यन्नः संभाविताः पुत्राः प्रश्नप्रतिवचः क्षमाः ॥ ६५ ॥
इत्युक्त्वा निर्गते तस्मिन्सुहृदः पृष्टवानहम् ।
यस्य यद्वः स्थितं बुद्धौ तेन तत्कथ्यतामिति ॥ ६६ ॥

The festive procession steals the mind, more-over in childhood the mind is easily distracted and knowledge has to be acquired through mind. The coming together of the three (childhood, mind and knowledge) is difficult. It has been said that neither knowledge nor asceticism can be accomplished by those who are unwakeful, dull, pleasure-loving and shy of books. Now you have learnt what is to be learnt and attained tender youth. So your being bereft of pleasures grieves me. Hence if you are desirous of seeing the festival of the procession, participate in it without any hesitation otherwise stay at home.' (53-62)

I said, 'Having consulted with my friends and ascertained what is good for us, I shall let you know. I shall first consult them. Then *Rumaṇvān* said, tears trickling down his face, 'Let the noble clan of the *Haihayas* be victorious in the world for ever. With your good behaviour you have made us your traditional slaves; you have honoured our sons by considering them worthy of consultation.' Saying this he departed. Then I said to my friends, 'Please speak your minds.' *Hariśikha* said, 'I am

ततो हरिशिखेनोक्तं न मे गमनमीप्सितम् ।
यतः शून्यानि दुर्गाणि गृह्यन्तेऽनन्तरैर्नृपैः ॥ ६७ ॥
श्रुतमेवार्यपुत्रेण प्रोषिते जगतीपतौ ।
विज्ञाय नगरीं शून्यां यत्तदारुणिना कृतम् ॥ ६८ ॥
दुर्गस्य च कृता रक्षा राजा च परितोषितः ।
ख्यापितं धीरचित्तत्वमात्मनश्च भवेदिति ॥ ६९ ॥
त्वं किमात्थेति पृष्टः सन्नवोचन्मरुभूतिकः ।
युक्तं हरिशिखेनोक्तमित्येतच्च तपन्तकः ॥ ७० ॥
अथोक्तवान्स्मितमुखः सासूय इव गोमुखः ।
किमत्र भण्यते कोऽन्यो मन्त्री हरिशिखाद्वरः ॥ ७१ ॥
इदं त्वाचक्ष्व केनायं नियुक्तो दुर्गरक्षणे ।
रक्षतश्चानियुक्तस्य दोषमन्ध न पश्यसि ॥ ७२ ॥
युवराजो युवा विद्वान्कृतास्त्रो मन्दकौतुकः ।
भवदादिसहायश्च कथं यायादचित्तताम् ॥ ७३ ॥
यच्च राजोदितं वक्ष्ये नास्ति चेदास्यतामिति ।
तदाशयपरीक्षार्थमपि चेत्तन्न दुष्यति ॥ ७४ ॥

not in favour of going since vacant citadels have been seized by neighbouring kings. Your majesty has heard what was then done by *Āruṇi*, knowing the city to be vacant, the king having gone away. (By our not participating in the procession) the fortress will be protected, the king will be pleased and our firmness of mind will be well established. Asked his opinion *Marubhūtika* said that *Hariśikha* had advised correctly. *Tapantaka* also said the same. (63–70)

Now *Gomukha*, his face wreathed in smiles, spoke with indignation : 'What is to be said here ? Who else is a better counsellor than *Hariśikha* ? But tell me, by whom has he been appointed to protect the fortress ? This blind fellow does not see the blemish of presuming to protect without being appointed for it. How can the crown-prince who is youthful, learned, skilled in the use of weapons, indifferent to amusements and aided by you all, turn unmindful ? The king has said that if we did not like the procession, we might stay at home—I think this may be

अतः पुस्तकविन्यस्तग्रन्थबद्धार्थबुद्धयः ।
प्रश्नानुग्रहमर्हन्ति नेदृशः कूटमन्त्रिणः ॥ ७५ ॥

अहं पुनर्गुणोपायप्रयोगकुशलो यतः ।
चेतस्यैः सह संपर्कः प्रयोगकुशलैर्मम ॥ ७६ ॥

सुखं नः सेवितुं कालो न षाड्गुण्यकदर्थनाम् ।
यच्चोक्तं धर्मशास्त्रेण तत्तावदवधीयताम् ॥ ७७ ॥

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह ॥ ७८ ॥

तेनोत्तिष्ठत गच्छामो यात्रामद्भुतदर्शनाम् ।
क्रीडिष्यामश्च कान्तासु स्थलीषु मृगयामिति ॥ ७९ ॥

तच्च मे गोमुखेनोक्तं प्रविष्टं हृदयं यतः ।
युक्तिमच्चानुकूलं च वचः कस्मै न रोचते ॥ ८० ॥

पुनश्चं गोमुखेनोक्तं यात्रां लोकस्य गच्छतः ।
प्रासादतलमारुह्य समृद्धिर्दृश्यतामिति ॥ ८१ ॥

to put our intentions on trial. So such excellent ministers whose intellects are clamped to bookish knowledge, do not deserve to be favoured with a question. I am skilled in the employment of actions (peace, war, march, halt, strategem and recourse to the protection of a mightier king) and expedients (negotiation, gift, assault and sowing dissensions) and I am in contact with the sentient ones. This is the time for us to enjoy the pleasures of life—which is not a disregard of actions. Please listen to what has been said in the law-books : One should act in accordance with one's age, profession, wealth, knowledge, birth, dress, speech and intellect. Hence, get ready, we shall participate in this charming procession and sport on beautiful spots.' What *Gomukha* said entered my heart—who would not like the plausible as well as agreeable facts ? Again *Gomukha* said, 'Let us see from the house-top the splendour of the people going in the procession.' (71–81)

अथाहमभ्रंलिहशृङ्गचक्रं
ध्वजप्रभापीडितशक्रचापम्।
प्रासादमारोहमुदारशोभं
शशीव पूर्वाचलराजकूटम् ॥ ८२ ॥

इति यौवराज्याभिषेकः सप्तमः सर्गः ॥ ७ ॥

Then as the moon ascends the top of the eastern high mountain so did I ascend the excellently beautiful house-top, multitude of whose pinnacles kissed the sky and the lustre of whose flags eclipsed the rainbow. (82)

Here ends the seventh Canto called Annointing as Crown Prince.

अष्टमः सर्गः

तत्रापश्यं पुरद्वारान्निर्यान्तीं जनतामहम् ।
चित्रालंकारसंस्कारां वाचं कविमुखादिव ॥ १ ॥

तुरंगरथमातङ्गकरेणुशिविकादिभिः ।
कुटुम्बिपरिवारोऽपि यत्रागच्छदमण्डनः ॥ २ ॥

इति संपश्यमानोऽहमपश्यं हस्तिनोगतम् ।
निष्क्रामन्तं रुमण्वन्तमार्यवेषसहायकम् ॥ ३ ॥

अध्यासितवशायूथमम्बाद्वयपुरःसरम् ।
कञ्चुक्यादिपरीवारमन्तःपुरमतः परम् ॥ ४ ॥

शार्ङ्गी मकरयष्ट्या च चञ्चद्रक्तपताकया ।
गणिकागणमाकृष्टप्रमत्तजनमानसम् ॥ ५ ॥

अथ मां गोमुखोऽवोचदयंपुत्र किमास्यते ।
अयं वः समयो गन्तुमित्यथाहमवातरम् ॥ ६ ॥

CANTO VIII

Then I saw sallying out of the city-gate crowds of people embellished with a variety of ornaments, like speech emerging from the poet's mouth. There, groups of servants also went out without any adornments (official badges and ornaments) riding horses, chariots, male and female elephants and palanquins. Looking at all these I caught sight of *Rumaṇvān*, riding a she-elephant, with his aids in good clothes. Next, I saw the harem headed by my two mothers riding a herd of she-elephant and surrounded by the chamberlains and other attendants. Then I saw the courtezans, their red flag waving on the dolphin-shaped mast. They had been attracting the attentions of lascivious people. (1—5)

Then *Gomukha* said to me, 'My lord, why are you sitting idle ? This is the time for you to proceed. Accordingly I got

संचारिमेरुकूटाभमारुह्य ससुहृद्रथम् ।
नदन्नन्दिमृदङ्गादितूर्यंप्रचलमध्यगम् ॥ ७ ॥
तुरंगहेषितैस्तारैर्मन्द्रैश्च गजगर्जितैः ।
शिखण्डिघनसंघातनिर्घोष इव जृम्भितम् ॥ ८ ॥
जनसंघट्टनिष्पिष्टतुलाकोटिकमेखलम् ।
राजमार्गमतिक्रम्य राजद्वारमयासिषम् ॥ ९ ॥
सुयामुनस्थस्तत्रस्थमनुज्ञाभिनयेन माम् ।
गच्छ गच्छेति भूपालः क्षिप्तपाणिरचोदयत् ॥ १० ॥
अहं तु तं नमस्कृत्य हर्षमस्याभिवर्धयन् ।
प्रातिष्ठे बन्दिसंघातप्रयुक्तजयघोषणः ॥ ११ ॥
प्राग्द्वारेण च निर्याय जनसंपद्दिदृक्षया ।
राजमार्गमधिष्ठाय मन्दिरं गन्तुमारभे ॥ १२ ॥
अथाष्टाभिः शशाङ्काभैः कुङ्कुमस्थासकाङ्कितैः ।
हेमभाण्डैः प्रवहणं युक्तमुक्षकुमारकैः ॥ १३ ॥

down (from the house-top). Then along with my friends I rode a chariot which looked like a peak of the *Meru* mountain and proceeded in the midst of music of flute, drums, tabors and lutes.[1] The shrill neighing of the horses and the deep trumpeting of the elephants sounded like the cackling of the pea-cocks mixed with the thundering of the clouds. Having crossed the main road, on which the foot-ornaments and girdles lay trampled under the feet of the crowd, I came to the gate of the king's palace. Standing on the *Sujāmuna* palace the king waved his hand permitting me to go ahead. I set out having saluted the king and increasing his pleasures who was being cheered by the host of bards with 'victory to the king'. Having come out from the first gate, with a view to looking at the splendour of the people and again taking the main road I proceeded toward the temple (of Cupid). (6—12)

Then I saw a cart moving slowly beside me; being covered with a white cloth it looked like a temple bathed in the moon-

1. Literally, that which produces the tremulous sound.

धवलाम्बरसंवीतं सज्योत्स्नमिव मन्दिरम् ।
गृहीतमन्दसंचारं पश्यामि स्म समीपगम् ॥ १४ ॥

तत्र प्रवहणाच्छादछन्नार्धमहमाननम् ।
अपश्यं मेघरुद्धार्धमिव प्रालेयदीपितम् ॥ १५ ॥

ललाटतटविन्यस्तमृदुताम्राङ्गुलिद्वयम् ।
निबद्धमञ्जलिं चारुसरोजमुकुलाकृतिम् ॥ १६ ॥

कामोपचारविज्ञानशून्यो यस्मादहं ततः ।
न जानामि स्म केनापि तं बद्धं वन्दनाञ्जलिम् ॥ १७ ॥

अथ मां गोमुखोऽवोचत्स्रस्तेन मुकुटेन वः ।
ललाटमावृतं तेन तत्समाधीयतामिति ॥ १८ ॥

अथामृष्टे ललाटान्ते मया दक्षिणपाणिना ।
याने कन्याभिरुन्मुक्तस्तस्मिन्कलकलः पटुः ॥ १९ ॥

अन्यतश्च मुखं कृत्वा पार्श्वस्पन्दनसूचितम् ।
गोमुखेन स्मितं सद्य उपक्षिप्तकथान्तरम् ॥ २० ॥

क्रीडास्थानानि पश्यन्तः कारितानि रुमण्वता ।
समासीदाम कालिन्दीं तरञ्जननिरन्तराम् ॥ २१ ॥

light; eight young oxen all painted with saffron and unguents, and having gold harnesses, had been yoked to it. There I saw, half hidden behind the cover of the cart, some body's face which seemed to be the illumination of the doomsday, half hidden behind the clouds. Her two soft and red fingers touched the fore-head and the folded hands seemed to form a beautiful lotus-bud. As I was ignorant of the formalities of love, I did not know that some one had folded hands in salutation. (13—17).

Then *Gomukha* said to me, 'Your fore-head is covered with the drooping crown, please adjust it. 'On my touching the fore-head with my right hand, girls in that cart gave out a shrill laugh. *Gomukha* immediately changing the course of conver-sation, turned his face away and laughed, as became evident from the trembling of his sides. Looking at the pleasure-spots prepared by *Rumaṇvān*, we reached the *Kālindī* which was being

यत्तत्प्रवहणं पूर्वं दृष्टं दृष्टं च तन्मया ।
उत्तार्यमाणं यमुनां सादरेण रुमण्वता ॥ २२ ॥

उत्साहितनिषादेन सिद्धयात्रेतिवादिना ।
नावः संचरता नावं तेनैवोत्तारिता वयम् ॥ २३ ॥

सुसंविहितसंभारे[1] नदीतटनिवेशिते ।
स्थित्वा क्रीडागृहे रात्रिमुत्थिताः प्रस्थितास्ततः ॥ २४ ॥

नातिदूरमतिक्रम्य कृच्छ्राल्लब्धान्तराः पथि ।
प्राप्ता नागवनोद्यानं शोभानिन्दितनन्दनम् ॥ २५ ॥

संततानन्तवृत्तान्तां नितांताहितकौतुकः ।
यात्रां पश्यन्प्रयामि स्म जनताङ्गुलिदर्शितः ॥ २६ ॥

सेनापतिस्तु मां नीत्वा प्रांशु काञ्चनतोरणम् ।
क्लृप्तनानाविधाक्रीडं यात्रागृहमवेशयत् ॥ २७ ॥

तत्राहं ससुहृद्वर्गः क्रीडास्नानाशनादिकाः ।
क्रियाः कुर्वंन्नयामि स्म नेत्रोन्मेषसमं दिवम् ॥ २८ ॥

crossed by people one after another. I saw that previously seen cart being helped to cross over the *Yamunā* respectfully by *Rumaṇvān*. Cheered by the *Niṣādas* (the foresters) who wished us a happy journey, we were taken across by boats plying in conjunction with one another. Having spent the night in well-equipped pleasure-house situated on the river-bank, we set out early in the morning. Having gone a little distance, scarcely getting a passage on the way, we reached the Elephant Park surpassing *Indra*'s paradise in beauty. Looking at the procession which contained a follow-on of infinite variety and which was very much entertaining I went on while people pointed me out with their fingers. The commander-in-chief led me through a high gold arch and accomodated us in a tent-house having provisions for a variety of entertainments. There indulging myself in acts of sport, bath and eating food, I passed the day in the twinkling of an eye. (18-28)

१. L सुखंविहित

अथ प्रदोषे सेनानीरागत्यास्मानभाषत ।
श्वः संपादयिता क्रीडा या वः सा कथ्यतामिति ॥ २९ ॥

मृगयेति मयाख्याते याते सेनापतौ वयम् ।
अभिनीय निशां प्रातः प्रातिष्ठामहि काननम् ॥ ३० ॥

अन्येऽपि मदनुज्ञाताः प्रीताः पौरकुमारकाः ।
करेणुकरभाश्वादिवाहनाः संघशोऽव्रजन् ॥ ३१ ॥

अथ दुष्परिसंख्यानमपश्यं वनरन्ध्रगम् ।
प्लुष्टस्थाणुवनाकारपुलिन्दबलमग्रतः ॥ ३२ ॥

ततो निर्याय पीनाङ्गो निखर्वस्ताम्रलोचनः ।
सेनापतिः सिंहशत्रुः सेनापतिमवन्दत ॥ ३३ ॥

तेनोक्तं भ्रातृजाया मे कीदृशी चिन्त्यमेखला ।
तौ वा शाम्बरसारङ्गौ पुत्रौ कुशलिनाविति ॥ ३४ ॥

सिंहशत्रुरवोचत्तं शिवं नः सकले कुले ।
यदर्थं वयमाहूतास्तत्समाज्ञाप्यतामिति ॥ ३५ ॥

रुमण्वानब्रवीदेष कुमारः ससुहृत्तव ।
न्यासस्तेन ससैन्येन प्रयत्नात्पाल्यतामिति ॥ ३६ ॥

In the evening the commander-in-chief came to me and inquired what sport had to be arranged for us on the morrow. I having said 'Hunting' and the commander-in-chief having gone, we spent the night, and in the morning waited in the forest. Other youthful citizens too, permitted by me, came out gladly riding she-elephants, camels and horses etc. (29–31)

Then I saw an army of foresters who knew every nook and corner of the forest, standing before me like a forest of charred trunks of trees. From it came out the fat, dwarfish and red-eyed commander *Siṁhaśatru*, and saluted our commander-in-chief. The latter said, 'How is our sister-in-law *Cintyamekhalā* (the lady with a slender waist)? The two sons *Śambara* and *Sāraṅga*, I hope, are well?' *Siṁhaśatru* said to him, 'My whole family is faring well, please tell us the purpose for which we have been summoned.' *Rumaṇvān* said, 'This prince here with his friends is entrusted in your hands; protect him carefully with your army

नैलहारिद्रकौसुम्भवासोराशिमदापयत् ।
तैलकुम्भसहस्रं च रुमण्वान्सिंहशत्रवे ॥ ३७ ।

सुसंविहितरक्षं मामनुज्ञाप्य रुमण्वति ।
निवृत्ते गोमुखेनोक्तमहो तातेन शोभितम् ॥ ३८ ॥

विज्ञातास्मदभिप्रायो न निवर्तेत यद्ययम् ।
कुमारवटकेवेयं भवेद्दारुणयन्त्रणा ॥ ३९ ॥

ततो द्वारादिमृगयाप्रकारैर्बहुभिर्मृगान् ।
निघ्नन्तो घातयन्तश्च न तृप्तिमलभामहि ॥ ४० ॥

अथ नाथमरण्यान्या द्विषन्तं वाजिकुञ्जरान् ।
यमाय प्रहिणोति स्म महिषं मरुभूतिकः ॥ ४१ ॥

रत्नबुद्बुदचित्राङ्गास्ततोऽदृश्यन्त संघशः ।
चरन्तः संचरन्तश्च तत्र वातमजा मृगाः ॥ ४२ ॥

तान्हन्तुं दर्शितोत्साहाश्चिरं हरिशिखादयः ।
भग्नोत्साहा न्यवर्तन्त वीरेभ्य इव भीरवः ॥ ४३ ॥

'Then the commander-in-chief made a gift of heaps of blue, yellow and orange clothes and a thousand pitcherfuls of oil to *Simhaśatru.* Thus I being well-guarded *Rumaṇvān* took leave and departed. Then *Gomukha* said 'Oh, our uncle knows our intention very well. It would have been hard being under restraint, just like that of the princes' quarters, if he had not gone away.' Then we knew no satiety killing and slaying the deer by different strategies of hunting beginning with overhaul (*Dvāra*). (32-40)

Marubhūtika had been sending basons to the god of Death–the basons who were the masters of the forest and who were hostile to (our) horses and elephants. Then herds of wind-born were spotted grazing and moving to gether; their bodies were variegated like bubbles of gems, For quite some time *Hariśikha* and others showed zeal to kill them. But their enthusiasm melting away, they beat a retreat as cowards do on facing the

तैस्तु सेनापतिः पृष्टो न दृष्टाः कैश्चिदीदृशाः ।
मृगा यदि च जानासि ततो नः कथ्यतामिति ॥ ४४ ॥

तेनोक्तमहमप्येतान्न जानामि पिता तु मे ।
प्रस्तावे क्वचिदाचष्ट यां वार्तां कथयामि ताम् ॥ ४५ ॥

उत्पद्यते यदा लोके चक्रवर्ती तदा किल ।
एवंरूपजवाकारा दृश्यन्ते मृगजातयः ॥ ४६ ॥

न चेश्वरशरेणापि त्रिपुरेन्धनदाहिना ।
समासादयितुं शक्याः कुत एवान्यसायकैः ॥ ४७ ॥

एतान्प्रदक्षिणीकृत्य येन क्षिप्तः शरः किल ।
तूणमायाति तस्यैव वित्त तं चक्रवर्तिनम् ॥ ४८ ॥

तानहं बद्धसंरम्भः प्रस्थितश्च विहिंसितुम् ।
ते च मां दूरमाकृष्य दिवं हंसा इवास्थिताः ॥ ४९ ॥

अथावतीर्य तुरंगाद्गृहीतप्रबलश्रमः ।
रमणीयसरस्तीरतरुच्छायामुपाश्रयम् ॥ ५० ॥

चिरान्मृगयमाणा मां तुरंगपदवर्त्मना ।
सेनानुबद्धवर्त्मानः प्राप्ता हरिशिखादयः ॥ ५१ ॥

brave. They said to the commander, 'None of us has seen such deer. If you know about them please tell us.' He said, 'I too do not know these. But, I remember my father's talking about these in some context. I will tell you that. It is said that deer of such shape, size and speed are seen when some prospective sovereign is born in this world. Not even *Śiva's* arrow which burnt down the three cities can kill them, not to talk of ordinary arrows. Know him to be the sovereign, the arrow shot by whom returns to his very quiver having circumambulated these deer.' Then I set out in great excitement to kill them. They drew me far and like swans took shelter in the space. (41–49)

Now, very much tired, I got down from horse and sat in the shade of a tree on the bank of a beautiful lake (river ?). *Hariśikha* and others who had been looking for me since long, came to me tracing the foot-prints of the horse, their course being

ततः कुर्वन्परीहासं मामभाषत गोमुखः ।
कियन्तो वातहरिणा युष्माभिर्निहता इति ॥ ५२ ॥

मयोक्तं न मयैकोऽपि हतः क्षिप्तस्तु यः शरः ।
प्रदक्षिणीकृत्य स तानेषं तूणं ममागतः ॥ ५३ ॥

अथ तेनोक्तमेतस्य शरराजस्य पूजनम् ।
यश्चक्रवर्तिचिह्नानां स्फुटानामग्रणीरिति ॥ ५४ ॥

सिंहशत्रुरथ तामिषुं मुदा गोमुखादिभिरपूजयत्सह ।
सिद्धसार्थवधजातसंमदो दत्तकाङ्क्षितवरामिवाम्बिकाम् ॥५५॥

इति मृगयाविहारसर्गः॥ ८ ॥

followed by the army. Then *Gomukha*, cutting jokes at me said, 'How many wind-deer did you slay ?' I said I could not kill any; the arrow which I shot circumambulated them and returned to my very quiver.' Then he said, 'Let us worship that excellent arrow which is the foremost among the explicit signs of your future sovereignhood.' (50–54)

Siṁhaśatru with *Gomukha* and others joyfully worshipped that arrow as one (a forest robber) pleased with the killing of a successful (wealthy) merchant, worships the mother goddess *Ambikā*, the grantor of the desired boon. (55)

Here ends the Eighth Canto called the Game of Hunting.

नवमः सर्गः

ततो मदान्धवनिताकपोलस्थलकौशलम् ।
सरोजपत्रं करजैश्छेत्तुमारब्ध गोमुखः ॥ १ ॥
पत्रच्छेद्यं ततस्तस्याः सरितस्तरदम्भसि ।
सजीवमिव संपन्नं चलत्वात्पटुरंहसः ॥ २ ॥
अनुकूलं प्रसर्पन्तं प्रशंसन्तश्च गोमुखम् ।
पत्रच्छेद्यमपश्याम मुक्तावयवसंकरम् ॥ ३ ॥
स्माभिरनुयुक्तश्च कथयेति सविस्तरम् ।
गोमुखो व्याकरोति स्म पत्रच्छेदस्य लक्षणम् ॥ ४ ॥
इहार्यपुत्र विज्ञेयं पत्रच्छेद्यं समासतः ।
त्र्यस्रं च चतुरस्रं च दीर्घं वृत्तं च भेदतः ॥ ५ ॥
त्र्यस्रैश्चतुष्पदं शैला निष्पद्यन्ते गृहादि च ।
चतुरस्रैः सशालानि पुराणि पुरुषादि च ॥ ६ ॥
दीर्घैर्नदनदीमार्गप्रतानभुजगादयः ।
वृत्तैर्भूषणसंयोगशकुन्तमिथुनादयः ॥ ७ ॥

CANTO IX

Then *Gomukha* began to draw figures with his nails on lotus-leaves which became fit for painting the cheeks of amorous women. Those leaves with figures on them floated on the water of that river and on account of their speedy movement seemed to be full of life. We looked at these leaves mixed with particles of pearls (in the form of the water-drops) floating along the bank, full of admiration for *Gomukha*. On our request the latter explained elaborately the special features of drawing figures on leaves : (1–4)

'My lord, you should know that leaves with drawings are of these types—triangular, square, rectangular and circular. On triangular are drawn quadruped, mountain and multi-storeyed buildings etc. On square are drawn cities and (crowds of) men with houses. On rectangular are depicted rivers, roads, creepers and serpents etc. and on circular, combinations of ornaments and pairs of birds etc.' (5–7)

गोमुखे कथयत्येवमागत्य मरुभूतिकः ।
अहो नु महदाश्चर्यमार्यपुत्रेत्यभाषत ॥ ८ ॥

असौ हरिशिखेनोक्तः सर्वमेव भवादृशाम् ।
कूपकच्छपकल्पानामाश्चर्यं स्थूलचक्षुषाम् ॥ ९ ॥

पश्य दुःश्रद्दधानेति तमुक्त्वा मरुभूतिकः ।
इदमाश्चर्यमित्युच्चैः पुलिनं नो व्यदर्शयत् ॥ १० ॥

ततो हरिशिखेनोक्तं कृत्वा हसितमुल्बणम् ।
आश्चर्यं पुलिनं पश्य नमस्तस्मै सचक्षुषे ॥ ११ ॥

निम्नेन सलिलं याति पुलिनं सिकतास्थलम् ।
आश्चर्यं यदि तन्मूढ द्वेषः कः सलिले तव ॥ १२ ॥

सोऽब्रवीत्केन पुलिनमाश्चर्यमिति भाषितम् ।
पुलिने यत्तदाश्चर्यमथ वा दृश्यतामिति ॥ १३ ॥

तेनोक्तं पुलिने सन्ति सिकताः किं तदद्भुतम् ।
नेत्युक्ते तेन दृष्ट्वा तु पुलिनं गोमुखोऽब्रवीत् ॥ १४ ॥

मा मा भद्रमुखं कश्चित्परिभून्मरुभूतिकम् ।
मया हि पुलिने दृष्टं संनिविष्टं पदद्वयम् ॥ १५ ॥

As *Gomukha* was speaking thus, *Marubhūtika* came and said, 'O my lord, what a surprising thing.' At this *Hariśikha* retorted, 'For ignorant persons like you who are no better than frogs in the well, all things are surprising.' 'You unbelieving fool, come and see this surprise,' speaking thus to him *Marubhūtika* showed us the bank of the river. Then *Hariśikha* laughed loudly and said, 'My obeisance to that person of supreme vision who regards the riverbank as surprising. Water flows below and beside there is the sandy bank. If the bank is surprising why do you disregard the water?' Then he said, 'Who said that the bank was surprising? That is surprising which is there on the bank. Or see it for yourself.' He said, 'On the bank there are the sands. Now, what is surprising about it?' Then, *Marubhūtika* having said 'nothing', *Gomukha* examined the bank (carefully) and said, 'Let no one slight good *Marubhūtika*. I have

उक्तं हरिशिखेनापि यद्याश्चर्यं पदद्वयम् ।
अत्याश्चर्यमिदं पश्य पदकोटीश्चतुर्दश ॥ १६ ॥

तेनोक्तं सानुबन्धासु नाश्चर्यं पदकोटिषु ।
इदं विच्छिन्नसंतानं तेनाश्चर्यं पदद्वयम् ॥ १७ ॥

तेनोक्तं यदि शेषाणि परामृष्टानि पाणिना ।
भवेयुरिति तेनोक्तं ततः स्यादेव वालुका ॥ १८ ॥

येयं तीरतरोः शाखा पुलिनं यावदागता ।
तया गत्वावतीर्णः स्यात्कश्चिन्नागरको यदि ॥ १९ ॥

एतामेव समालम्ब्य दूरमालम्बपल्लवाम् ।
निवर्तेतेति तेनोक्ते पर्णाकीर्णा मही भवेत् ॥ २० ॥

कस्य तर्हीति तेनोक्ते दिव्यस्येत्यब्रवीत्स तम् ।
दिव्यानां कतमस्येति स विद्याधरमादिशत् ॥ २१ ॥

न स्पृशन्ति भुवं देवा स्थूलत्वाद्यक्षरक्षसाम् ।
दूरं पदानि मज्जन्ति पुलिनेषु विशेषत ॥ २२ ॥

seen two foot-prints on the bank.' Then *Hariśikha* said, 'If a pair of foot-prints causes surprise, look at this great surprise, fourteen crore pairs of foot-prints ' Gomukha said, There is no surprise in the pairs of foot-prints having sequence. This one is without any sequence so it is surprising.' He remarked, 'The remaining ones might have been effaced with hand.' *Gomukha* replied, 'Then there would have been sands (bearing its testimony)' At this *Hariśikha* said, 'You see the tree just on the river-bank. Its branch stretches out to this spot. Somebody (coming through the river) might have climbed the tree and got down here. Then catching hold of the same branch whose shoots are hanging low (enough) he might have returned (to the river).' Then *Gomukha* said, 'In that case the ground would have been strewn over with leaves.' 'Then whose foot-prints are these ?' On his asking this, *Gomukha* replied 'Divine being's.' On being asked as to whose among the divine beings, *Gomukha* declared that those were of some *Vidyādhara*. He said, the gods do not touch the ground. The *Yakṣas* and the *Rākṣasas* (demons) being fat, leave deep impress

तपःक्षामशरीरत्वात्सिद्धानामृषिभिः सह ।
अव्यक्ताङ्गुलिपार्ष्ण्यादिनिक्षेपं जायते पदम् ।। २३ ।।

अन्येषां च मनुष्याणामुपपत्त्या नियुज्यते ।
अवगाढं भवत्यग्रे विपरीतं तु योषितः ।। २४ ।।

भाराक्रान्तः स चेत्युक्ते भूयो हरिशिखोऽब्रवीत् ।
शिलापादपशत्रूणां कोऽस्य भारो भवेदिति ।। २५ ।।

शिलायामवगाढं स्यात्पर्णकीर्णं च पादपे ।
शत्रौ न शत्रुं पुलिने रमणीयेऽवतारयेत् ।। २६ ।।

तस्मादसिद्धविद्यास्य भारो विद्याधरी यतः ।
न विद्यासिद्धिमाप्त्वापि जायन्ते पङ्गुवृत्तयः ।। २७ ।।

आरोपितं च तेनास्या जघनं दक्षिणं भुजम् ।
निमग्नं येन तस्येदं दक्षिणं कामिनः पदम् ।। २८ ।।

पतितैरुत्तमाङ्गाच्च केशधूपाधिवासितैः ।
मालतीकुसुमैर्वासिमवकीर्णं न पश्यसि ।। २९ ।।

specially on (sandy) river-banks. Of the liberated ones and the sages, on account of their being emaciated with asceticism, the foot-print hardly shows any toe or heel. Of other men the foot-prints depend on circumstances; man's are sunken in the fore part and woman's in the rear. This one is bearing some burden.' Then *Hariśikha* asked, 'Among rock, tree and enemy, what possibly can be his burden ?' *Gomukha* replied, 'In case of rock the prints would have been deeper; in case of tree the ground would have been strewn over with leaves. As regards enemy, why should one bring an enemy to such a beautiful spot ? Hence his burden consists of a *Vidyādharī* who has not as yet learnt the magical lores; one who has mastered the lores does not behave like the lame person (i. e. does not mount the shoulders of others like the lame man of the story of a Blind Man and a Lame Man). He has placed her thighs on his right arm, impress of the right foot of that lover is deeper. Can't you perceive the smell of the *Mālatī* flowers fallen from her head ? They are scented with the

रमणीयतरां चेमां न त्यक्ष्यति स निम्नगाम् ।
तेनान्यत्रापि दृश्यन्तां पदानि निपुणैरिति ॥ ३० ॥
ततः पौरैर्मदीयैश्च विचिन्वद्भिरितस्ततः ।
स्त्रीपुंसयोरदृश्यन्त पदानि सलिलान्तिके ॥ ३१ ॥
सहास्माभिस्तमुद्देशं गत्वा दृष्ट्वा च गोमुखः ।
तेन नागरकेणापि भाव्यमित्येतदुक्तवान् ॥ ३२ ॥
कथं वेत्थेति पृष्टश्च स विहस्येदमुक्तवान् ।
ज्ञेयं किमत्र दुर्ज्ञानमथ वा कथयामि वः ॥ ३३ ॥
परचित्तानुवृत्तिश्च स्वचित्तस्य च निग्रहः ।
येयं नागरकैरुक्ता सा नागरकता मता ॥ ३४ ॥
मन्थरं परिसर्पन्तीं कामिनीमनुगच्छति ।
अयं नागरको यस्मादतिक्रम्य न गच्छति ॥ ३५ ॥
इदानीमेव तौ यातौ पदवी दृश्यतामियम् ।
तथा हि चरणाक्रान्तिनतमद्यापि शाद्वलम् ॥ ३६ ॥
इति तामनुगच्छन्तो नवां चरणपद्धतिम् ।
सप्तपर्णमपश्याम प्रवृत्तभ्रमरोत्सवम् ॥ ३७ ॥

perfume of her hair. He would not leave this beautiful river-side. Hence minutely look for the foot-prints elsewhere too.' (8–30)

Then my townsmen looking hither and thither spotted the foot-prints of a man and a woman on the brink. Having gone to that place with us and noticed those, *Gomukha* said that those ought to belong to that clever beau. When asked as to how he knew, he smiled and said, 'What is here difficult to be known ? Or, I will tell you : Behaving according to the w shes of the other and holding in restraint one's own, has been said to be the characteristic of a clever beau. He keeps behind the naturally slow-moving lady. He is a beau because he does not go ahead of her. They have passed just now; see this path, the grass pressed under their feet still remains beaten down.' (31–36)

Following those fresh foot-steps, we saw a *Saptaparṇa* (seven-leaved, *Alsdonia Scholaris*) tree on which black bees were feasting.

तन्मूले यानि वृत्तानि रहो विहरमाणयोः ।
स्वयमाचरितानीव गोमुखस्तान्यवर्णयत् ॥ ३८ ॥

इह सा कुपिता तस्मै तेन चेह प्रसादिता ।
अयं सकुसुमश्चात्र क्लृप्तः पल्लवसंस्तरः ॥ ३९ ॥

श्रान्ता चात्रोपविष्टा सा तथा चेदं निरुप्यताम् ।
आसनं जघनाक्रान्तिजातजर्जरपल्लवम् ॥ ४० ॥

निधाय जघने हस्तौ विनमय्य गुरु त्रिकम् ।
इयं विजृम्भमाणाया मग्नाग्रचरणा मही ॥ ४१ ॥

एवं निरूपयन्तश्च सप्तपर्णतलाद्द्वयम् ।
निर्यान्तीमन्वगच्छाम तयोश्चरणपद्धतिम् ॥ ४२ ॥

अथागम्यमपश्याम चन्द्रसूर्यानलानिलैः ।
माधवीगहनं वेश्म कामिनामनिवारितम् ॥ ४३ ॥

वारुणीपानसंजातमदभृङ्गविलुप्तया ।
पुष्पवत्या परिष्वक्तं श्यामया तन्निरन्तरम् ॥ ४४ ॥

दृष्ट्वा च गोमुखेनोक्तमत्रैवास्ते स कामुकः ।
प्रच्छन्नं रमणीयं च न हीदं त्यागमर्हति ॥ ४५ ॥

Gomukha described what had happened to those two secretly sporting under that tree as if he himself had acted them: Here she was angry with him; here he propitiated her. This is the bed made ready with twigs and flowers. Being tired she sat here; look at this seat, the twigs here are torn and divided under the pressure of her thighs. Having placed her hands on her thighs and having lowered her hips, here she yawned, the toes have sunk into the ground. Interpreting thus we followed the foot-prints of those two as they went out of the shade of that *Saptaparṇa* tree. Then we saw a dense bower of *Mādhavī* creepers, impassable even for the moon, the sun, the fire and the wind but inviting to the lovers. It was closely surrounded by the *Priyaṅgu* creepers in full bloom, being ravished by intoxicated black bees. Having seen this *Gomukha* said, 'That lover must be here, this hidden and

न चापि दर्शनं युक्तमासीनस्य यथासुखम् ।
तस्मान्मुहूर्तमन्यत्र क्वचिद्विश्रम्यतामिति ॥ ४६ ॥

नीलशीतलमूलस्य दूर्वया वटशाखिनः ।
छायया च पलाशानामतिष्ठाम तले ततः ॥ ४७ ॥

गोमुखस्तु तदालोक्य लतागृहकमुन्मुखः ।
नास्त्यसावत्र कामोति सशिरःकम्पमुक्तवान् ॥ ४८ ॥

ततो हरिशिखेनोक्तं पूर्वमस्तीति भाषसे ।
इदानीमपि नास्तीति सर्वथोन्मत्तको भवान् ॥ ४९ ॥

तेनोक्तमिदमत्रस्तं निष्क्रान्तं माधवीगृहात् ।
शिखण्डिमिथुनं कस्मान्मूकमन्ध न पश्यसि ॥ ५० ॥

यदि कश्चिद्भवेदत्र त्रस्तमेतत्ततस्ततः ।
मुक्तातंकेकमुड्डीय वृक्षदुर्गं विशेदिति ॥ ५१ ॥

ततः प्रस्थापयामि स्म विचेतुं परिवारकान् ।
चलयन्तस्तु हस्तांस्ते शून्यमाख्यँल्लतागृहम् ॥ ५२ ॥

स्वयं तत्राप्यपश्याम रचितं प्रस्तरं महत् ।
प्रकीर्णपल्लवन्यासं किशोरलुटितैरिव ॥ ५३ ॥

charming bower is not fit for being abandoned. We should not see him while he is dallying. So, let us wait somewhere for sometime. (37–46)

Then we waited under the shade of the banyan and the *Palāśa* tree which was green and cool on account of the grass. *Gomnkha*, having looked at that bower nodded and said confidently that the beau was not there. At this *Hariśikha* remarked, 'At first you said he was, now you say he is not, you are a lunatic by all means.' *Gomukha* said, 'You blind fellow, don't you see this fearless and silent pair of pea-cocks coming out of the *Mādhavī* bower. If somebody had been there, this pair would have been terrified; cackling and screaming it would have flown and taken shelter in its fortress in the form of the tree. Then we sent our servants to look into the bower who waving their hands declared it to be empty. I myself saw that a big bed had been made there; but the twigs placed thereon had been scattered as if

तरुशाखावसक्तं च हारनूपुरमेखलम्
अन्यत्रान्यत्र च क्षौममम्भोरुहदलारुणम् ॥ ५४ ॥

पतितार्कनिकाशं च विद्याधरधनं क्वचित् ।
वर्मरत्नं स्फुरद्रत्नप्रभाकुञ्चितलोचनम् ॥ ५५ ॥

सर्वं तद्ग्राहयामि स्म पुरुषैर्भूषणादिकम् ।
तस्मै निर्यातयिष्यामि दृष्टायेत्यथ गोमुखः ॥ ५६ ॥

अब्रवीद्वैरिणा नूनं स नीतः सह कान्तया ।
ताभ्यां हि परतन्त्राभ्यां भूषणादीदमुज्झितम् ॥ ५७ ॥

दीर्घायुष्कं च तं वित्त स्निग्धास्तस्य शिरोरुहाः ।
लग्नाः पादपशाखायामद्यापि हि सुगन्धयः ॥ ५८ ॥

एवं निरूपयन्तश्च समन्ताद्दत्त दृष्टयः ।
नातिदूरमतिक्रम्य क्वचित्तुङ्गतरौ वने ॥ ५९ ॥

बद्धं स्कन्धे कदम्बस्य पञ्चभिर्लोहशङ्कुभिः ।
विद्याधरमपश्याम लेपविद्याधराचलम् ॥ ६० ॥

a colt had rolled itself on it. I saw garland, anklet and girdle hanging on the branch of the tree and fine garments, red as the petals of the lotus-flower, scattered helter-skelter. At one place I saw an excellent suit of armour, the very treasure of a *Vidyādhara*, looking like the sun fallen on the ground and glittering with the lustre of gems, offending our eyes. I asked my men to collect all those ornaments etc. to return to the *Vidyādhara* when he was found. Then *Gomukha* said, 'To be sure, he along with his wife has been abducted by some enemy. As they were under another's power, they left behind their ornaments etc. Know him to be blessed with a long life, for his hair entangled in the branches of the tree are soft and sweet-smelling. Investing in this way and looking all around, we had not moved very far when at one place in the forest where trees had grown very high, we saw a *Vidyādhara* motionless as a moulded figure, nailed to the branch of a *Kadamba* tree, with five iron-nails. Having told them to get

अथावतार्यंतामेष स्कन्धादित्यभिधाय तान् ।
अपसृत्य ततश्छायामाश्रयामि स्म शाखिनः ॥ ६१ ॥

गोमुखस्त्वब्रवीन्नैते केनचिल्लोहशङ्कवः ।
शक्याः क्रष्टुमुपायेन सर्वैरपि सुरैरिति ॥ ६२ ॥

अथाहमब्रुवं स्मृत्वा राजाजल्पन्मया श्रुतम् ।
एता ओषधयः पञ्च सदास्थाः किल वर्मणि ॥ ६३ ॥

विशल्यकरणी काचित्काचिन्मांसविवर्धनी ।
व्रणसंरोहणी काचित्काचिद्वर्णप्रसादनी ॥ ६४ ॥

मृतसंजीवनी चासां पञ्चमी परमौषधिः ।
यदि वर्मणि ताः सन्ति ताभिः संजीव्यतामिति ॥ ६५ ॥

मुहूर्तादिव चागत्य विस्मितो गोमुखोऽब्रवीत् ।
प्रसादादयंपुत्रस्य जीवितः स नभश्चरः ॥ ६६ ॥

ता महौषधयो दृष्टा निहितास्तस्य वर्मणि ।
शल्यप्रोते च हरिणे प्रयुक्ताः क्रमशस्ततः ॥ ६७ ॥

him down I moved away and waited in the shade of a tree. Then *Gomukha* said. 'These iron-nails can not be plucked out by any means even by all the gods.' Then I remembered and said, 'Once I heard the king say that these herbs should always remain in the suit of armour : that which frees one from the extraneous substances in the body (*Viśalyakaraṇī*), that which causes the flesh to grow (*Māṁsa-Vivardhanī*), that which heals the wound (*Vraṇa-Saṁrohinī*), that which helps the skin grow clear and bright (*Varṇa-Prasādinī*); the fifth, reviver of the dead (*Mṛta-Saṁjīvinī*) is the most excellent one. Revive him with the aid of these herbs if they be there in his suit of armours.' (47-65)

In a moment *Gomukha* came back pleasantly surprised and said, 'With your grace that sky-rover has been brought back to life. Those great herbs were there in his suit of armours. They were experimented one after another on a deer pierced with a pike. Then with those herbs of which the merits had been asert-

तत्र दृष्टप्रभावाभिः स विद्याधरसुन्दरः ।
अक्षताङ्गः कृतः सद्यः समाश्वस्येति भाषते ॥ ६८ ॥

जीवितः केन बद्धोऽहमित्यथाहं तमुक्तवान् ।
अस्माकमर्यपुत्रेण प्रकारैश्चतुरैरिति ॥ ६९ ॥

तेनोक्तं किं च युष्माकमर्यपुत्रोऽपि विद्यते ।
ओमति च मया प्रोक्ते तेनोक्तं न स मानुषः ॥ ७० ॥

अस्माकमर्यपुत्रोऽपि देवो विद्याधरोऽपि वा ।
प्रसीदतु तमाख्यात प्रसादं चक्षुषामिति ॥ ७१ ॥

मयोक्तमर्यपुत्रेण वयमाज्ञापितो यथा ।
जीवयित्वाभ्यनुज्ञेयो मा स्म पश्यत्स मामिति ॥ ७२ ॥

कृतोपकारस्त्वां द्रष्टुं नायमिच्छति लज्जया ।
पुनःसंदर्शनायातस्तात् प्रस्थीयतामिति ॥ ७३ ॥

अथ विस्रस्तहस्तेन दत्वा जानुनिपातनम् ।
विनिश्वस्य च तेनोक्तं दैन्यगद्गदया गिरा ॥ ७४ ॥

इदानीमस्मि सुमृतः प्राणदानोपकारिणम् ।
स्वामिनं यन्न पश्यामि भविष्यं चक्रवर्तिनम् ॥ ७५ ॥

-ained, that handsome *Vidyādhara* was soon made hale and hearty. Having recovered he said, 'I had been nailed. Who has brought me back to life ?' I (*Gomukha*) said to him, 'You have been revived by our master's son, using clever devices.' He said, 'Then, you have your master's son too ?' On my saying 'Yes', he said, 'He is not a human; he is our master's son too; maybe he is a god or *Vidyādhara*. Tell him to grace mine eyes (by allowing me to see him)'. I said, 'We have been commanded by our master's son : 'Having revived him, direct him, not to see me'. Having done a good turn he does not want to see you out of modesty. So, my friend, please go, we shall meet again.' (66–73)

Then with his hands hanging loosely, he touched his knee and sighed and said in a voice choked with grief : 'Now I am really dead since I cannot see that benefactor who has brought me back to life, my master and the prospective emperor (of the *Vidyā*-

प्रदाय यदि मे प्राणान्पश्चात्तापेन खेद्यते ।
एवं मुञ्चामि भूयस्तान्न चेत्पश्यतु मामिति ॥ ७६ ॥

मया दत्तेऽभ्यनुज्ञाने पश्यत्वेवं करोत्विति ।
गां स्पृशञ्जानुशिरसा स मामिदमभाषत ॥ ७७ ॥

विद्याधरोऽमृनगतिः कौशिकस्य मुनेः सुतः ।
सर्वविद्याधरेशेन प्रणमन्दृश्यतामिति ॥ ७८ ॥

एहीह च मयाहूय स्पृष्टः पृष्ठे निरामयः ।
सुहृद्दृष्ट्या च दृष्टः सन्प्रहृष्टः समुपाविशत् ॥ ७९ ॥

ततो हरिशिखेनोक्तमुक्तं वृषसुतेन यत् ।
सत्यं तत्प्रियसंभाषो महानागरको ह्ययम् ॥ ८० ॥

इदं श्रुत्वामितगतिरिदमस्मानभाषत ।
नेदं नागरकत्वं मे श्रूयतां च कथा यथा ॥ ८१ ॥

अस्ति प्रालेयशैलस्य मनोनयनहारिणि ।
शिखरे कौशिको नाम मुनिस्तुल्याश्मकाञ्चनः ॥ ८२ ॥

dharas). If after having granted me my life he afterwards afflicts it with misery, I am going to give it up again or let him see me.' Then I (*Naravāhanadatta*) having given my assent as—let him see me, let him do this', he knelt down and said, '*Vidyādhara Amitagati*, son of the saint *Kauśika*, is offering his obeisance, let the master of all the *Vidyādharas* favour him with a look.' (74-78)

'Come here' I called him and touched him on the back. Pleased with friendly treatment. he became free from all depressions and sat near me. Then *Hariśikha* remarked, 'What *Gomukha* said is true; this one is really a refined person who converses so politely.' Having heard this, *Amitagati* said to us, 'This is not sheer politeness. There is a big tale, please listen to it : (79–81)

On the charming peak of the mountain which is not submerged even in the flood of the Doomsday, there lives a saint named *Kauśika* who perceives no difference in stone and gold.

तं च बिन्दुमती नाम त्यक्तनन्दनकानना ।
आराधितवती यत्नात्सुदीर्घं कालमप्सराः ॥ ८३ ॥

एकदा कौशिकेनोक्ता वरं ब्रूहीति साब्रवीत् ।
यदि मे भगवान्प्रीतः ततोऽपत्यं ददात्विति ॥ ८४ ॥

तेन चोत्पादितं तस्यामपत्ययुगलं क्रमात् ।
अहं च पुत्रः पुत्री च मत्स्वसा मत्सनामिका ॥ ८५ ॥

सोऽहं संवर्धितस्तेन नास्ति तद्यन्नशिक्षितम् ।
धारयामि च तद्विद्यास्तेन विद्याधरोऽभवम् ॥ ८६ ॥

एकदा पितरं दृष्ट्वा रुदन्तमहमब्रुवम् ।
मादृशं पुत्रमुत्पाद्य किं रोदिति भवानिति ॥ ८७ ॥

तेनोक्तं चक्रवर्तित्वं न ते पश्यामि पुत्रक ।
अङ्गादङ्गान्मदीयात्तु वृथा जातो भवानिति ॥ ८८ ॥

मयोक्तं मम यः स्वामी स मह्यं कथ्यतामिति ।
तेनोक्तं चक्रवर्ती यः स चाप्यन्विष्यतामिति ॥ ८९ ॥

मयोक्तं चक्रवर्तित्वं यैश्चिह्नैरवगम्यते ।
दृष्ट्वा तानि धिया मह्यमाचष्टां भगवानिति ॥ ९० ॥

A divine damsel named *Bindumatī*, having given up *Indra's* paradise, worshipped him for long with zeal. Once *Kauśika* asked her to prefer a boon. She said,' If revered is pleased with me, please give me progeny.' Then he begot on her two children one after another, I, a son and a daughter, my sister and my namesake. The same I was brought up by him; there is no magical lore which he did not teach me. I retain his magical lore, so I became a *Vidyādhara* (retainer of the magical lores). Once I, seeing my father weeping, asked him, 'Why do you weep, having produced a son like me ?' He said, 'O son, 'I see no sovereignhood for thee, in vain did you spring from my body.' I said, 'Please tell me who my master will be.' He said, 'Please search for the prospective sovereign'. I said, 'having seen by your wisdom, please tell me the signs by which the sovereignhood is to

तेनोक्तं शत्रुणा बद्धं यस्त्वां शङ्कुभिरायसैः ।
जीवयिष्यति जानीयात्स्वामिनं तं भवानिति ॥ ९१ ॥

मम त्वङ्गारको नाम व्यालकश्चाभवत्सुहृत् ।
सोदर्यो गमयामि स्म ताभ्यां कालं सुखं सह ॥ ९२ ॥

अथ वायुपथो नाम राजा तेन सहागमम् ।
काश्यपस्थलकं नाम पुरं मानसलोभनम् ॥ ९३ ॥

तत्रैकदा विचरता मयोपवनचारिणी ।
दृष्टा कन्यापरीवारा कन्यका कुसुमालिका ॥ ९४ ॥

प्रशस्यवर्णसंस्थाना सा मे बुद्धौ स्थिरा स्थिता ।
प्रशस्तिरिव विन्यस्ता भित्तौ विन्ध्यशिलाभृतः ॥ ९५ ॥

तामादाय तया सार्धं सुहृद्भ्या च मनोहराः ।
रतये संचरामि स्म सरिद्गिरितरुस्थलीः ॥ ९६ ॥

अङ्गारकमथापश्यं पश्यन्तं कुसुमालिकाम् ।
रागादपत्रपात्रासं वक्रग्रीवानिरीक्षितम् ॥ ९७ ॥

लक्षितोऽहमनेति लक्षयित्वा सहानुजः ।
अनामन्त्र्यैव मां नीचो नीचैरुत्थाय यातवान् ॥ ९८ ॥

be ascertained.' H said, 'You should know him to be your master who revives you when you are nailed by your enemy by means of iron nails.' (82-91)

Then *Aṅgāraka* along with his brother *Vyālaka* became my friend. I spent my time happily with these two (92)

There was a king named *Vāyupatha*. With him I came to a charming city named *Kāśyapasthalaka*. Roaming in that city I once saw a maiden named *Kusumālikā* who surrounded by other girls was taking a walk in the garden. That maiden, having praise-worthy complexion and form, became firmly fixed in my mind like a glorification inscribed on the *Vindhya* mountain. Having won her, I, with her and my two friends, rambled along rivers, hills, trees and high lands for the sake of pleasure. (93-96)

Once I saw *Aṅgāraka* looking aslant at *Kusumālikā*, his sense of shame being drowned in lust. Suspicious that I had noticed him, that fellow stealthily went away with his brother, without

अहं तु जातवैलक्ष्यात्संरक्ताच्च ततस्त्रसन् ।
न जानामि क्व यामीति चकितः सह कान्तया ॥ ९९ ॥

अद्य चेमां समासाद्य रमणीयां नगापगाम् ।
अवतीर्णोऽस्मि पुलिने कोमलामलवालुके ॥ १०० ॥

सुरतानुभवे योग्यं दृष्ट्वा तच्च सुसंवृतम् ।
लतागृहमहं प्राप्तः फुल्लश्यामालतावृतम् ॥ १०१ ॥

यच्च शेषमशेषं तत्कथितं गोमुखेन वः ।
तस्मादाप्तोपदेशोऽयं न नागरकता मम ॥ १०२ ॥

को हि विद्याधरैर्बद्धमविद्याधरसैन्यपः ।
मोचयेन्मादृशं तस्मात्तथेदमृषिभाषितम् ॥ १०३ ॥

सेवन्ते सेवकाः सेव्यान्प्रज्ञाप्राणधनादिभिः ।
येन तेनात्मरक्षार्थं मद्विद्या गृह्यतामिति ॥ १०४ ॥

सद्यः कृतोपकारेण मया मन्दादरेण च ।
न गृहीतास्ततः स चैनमनुगच्छ प्रियामिति ॥ १०५ ॥

speaking a word to me. Surprised (with his behaviour) I, fearing that deceitful and inflamed *Aṅgāraka*, did not know where to go with my sweet heart. Today, taking her along, I got down on the bank of this beautiful mountain-stream full of soft and shining sands. Seeing a secluded bower, covered with green creepers in full bloom and fit for enjoying amorous sports, I entered into it. The remaining events have been related fully by *Gomukha*. So this conduct of mine is in accordance with an authoritative instruction; it is not sheer formality. Who other than the commander of the *Vidyādhara* hosts, could have released a person like me, bound by the *Vidyādhara*? So the words of the sage are true. Since servants serve their masters with their wisdom, life and wealth etc., receive my magical lores for protecting your self.' Immediately having done him a good turn, I was reluctant and so I did not receive his magical lores. I asked him to accompany his sweet heart. Then he said, 'From

अब्रवीच्च दिनादस्मात्परेणाहमहर्निशम् ।
अप्रमत्तो भविष्यामि भवतो देहरक्षणे ॥ १०६ ॥

स्मर्तव्यः संकटे चाहमित्युक्त्वा नः प्रणम्य च।
वेगेनाकाशमुत्पत्य प्रागादङ्गारकं प्रति ॥ १०७ ॥

आदित्यशर्मवचनं वचनं च यक्ष्या ।
यानं प्रदक्षिणमिषोश्च मरुन्मृगाणाम् ।
प्रह्लादिनामितगतेः कथितेन जातम् ।
उत्खातसंशयकलङ्कतया विशुद्धम् ॥ १०८ ॥

इति पुलिनदर्शनसर्गः ॥ ९ ॥

today, I will remain careful in guarding your body from the enemy. Please remember me in crucial times.' Having said this and saluted us, he flew in the sky with speed and proceeded towards *Aṅgāraka*. (97-107)

Now, the prediction of *Āditya Śarmā*, the *Yakṣī*'s story and the circumambulation of the aery deer by my arrow were thoroughly established, the blemishes in the form of doubts being eradicated by joyful utterance of *Amitagati*. (108)

Here ends the (ninth) Canto called Visiting the River-Bank.

दशमः सर्गः

अथ संपादितं तत्र यात्रास्थेन रुमण्वता ।
अशित्वोदारमाहारं यात्रायै गन्तुमारभे ॥ १ ॥

उक्षवृन्दारकैर्युक्तमास्थाय स्यन्दनं सुखम् ।
हंसैरिव शशाङ्काभैर्विमानं यादसां पतिः ॥ २ ॥

अखण्डशशिबिम्बाभं गोमुखश्छत्रमग्रहीत् ।
मृष्टहाटकदण्डं च चामरं मरुभूतिकः ॥ ३ ॥

रथाग्रावस्थितो रश्मीनालम्बत तपन्तकः ।
आततज्यधनुष्पाणिः पार्श्वे हरिशिखोऽभवत् ॥ ४ ॥

आशितं मृदुघासानां शेषं स्नापितपायितम् ।
मन्दमन्दं च नः सैन्यं स्यन्दनं परितोऽगमत् ॥ ५ ॥

एवंप्राये च वृत्तान्ते चामरं चलयन्मनाक् ।
दृष्ट्वा हरिशिखं वाक्यमवोचन्मरुभूतिकः ॥ ६ ॥

CANTO X

Then after having eaten the delicious food got ready by *Rumaṇvān* in the festive procession, I started going onwards. I comfortably sat in a chariot drawn by the best and the most beautiful oxen, like *Varuṇa* (the god of waters) riding an aerial car pulled by moon-white swans. *Gomukha* held an umbrella like the undiminished disc of the moon and *Marubhūtika* a chowry with a handle of pure gold. Sitting in the front of the chariot, *Tapantaka* held the reins and *Hariśikha* sat beside me holding a stringed bow. The rest of our retinue, who had fed their horses with soft grass, bathed them and given them water to drink, marched at slow pace around the chariot. (1—5)

In this condition, waving the chowry slowly and looking at *Hariśikha*, *Marubhūtika* spoke these words: 'While indulging himself in the sinful sport of hunting, our master's son acquired

चरता मृगयाक्रीडामर्यपुत्रेण पापिकाम् ।
प्रदाय प्राणिनः प्राणान्धर्मः प्राप्तो महानिति ॥ ७ ॥

तेनोक्तं किमिहाश्चर्यमनुपासितसाधुना ।
श्रमव्यायामसारेण भाषितं यत्त्वयेदृशम् ॥ ८ ॥

भूमिमित्रहिरण्यानां मित्रमेवातिरिच्यते ।
तन्मूलत्वादितरयोस्तस्मान्मित्रमुपार्जितम् ॥ ९ ॥

तयोः संजल्पतोरेवमहं गोमुखमब्रुवम् ।
धर्मादीनां प्रधानं यत्तदाचष्टां भवानिति ॥ १० ॥

तेनोक्तं धर्ममित्रार्थाः यतः कामप्रयोजनाः ।
प्राधान्यं तेन कामस्य कामश्चेच्छासुखात्मकः ॥ ११ ॥

पुलिने हि पदं दृष्ट्वा पूर्वमिच्छा प्रभोरभूत् ।
येनेदमिह विन्यस्तं तं पश्येयं कथं न्विति ॥ १२ ॥

तं च दृष्ट्वार्यपुत्रेण सुखमासादितं यतः ।
तत्र मित्रं न धर्मार्थौ किं तु कामोऽयमर्जितः ॥ १३ ॥

अन्योऽप्यस्ति महाकामः स युष्माकं न गोचरः ।
यूयं हि सर्वकामिभ्यो बाह्या दारुमनुष्यकाः ॥ १४ ॥

great merit by granting life to the animals' The former said, 'It is not strange that you, who have not worshipped the sages and for whom labour and physical exercises are the be-all and end-all, speak like this. Among land, friend and gold, it is the friend that excels, because friend is the root of the remaining two. So he has acquired friend.' As they were talking thus, I (*Naravāhanadatta*) said to *Gomukha*, 'Please say what is foremost among duty etc.' He said, 'Since duty, friend and wealth all have pleasure as their object, so pleasure is most important among these. Now pleasure (*Kāma*) consists in fulfilment of one's desires. Having seen the foot-print on the bank, first a desire arose in your majesty's mind as to how that one who has set his foot here can be seen. Having seen him you realised pleasure. So you attained here neither friend nor duty and wealth but pleasure There is one great pleasure which is not (as yet) within your

निर्दिष्टाः कामशास्त्रज्ञैः पुरुषास्तु चतुर्विधाः।
उत्तमा मध्यमा हीनाश्चतुर्थास्तु नकेचन ॥ १५ ॥

उत्तमो गोमुखस्तेषामयंपुत्रस्तु मध्यमः।
अधमान्कथयिष्यामि भवन्तस्तु नकेचन ॥ १६ ॥

ततः क्रोधाद्विहस्येदमवोचन्मरुभूतिकः।
अहो नागरकत्वं ते निष्पन्नमनुजीविनः ॥ १७ ॥

अपि बालबलीवर्द सत्यमेवासि गोमुखः।
को नाम मानुषमुखः सन्नशुद्धमुदाहरेत् ॥ १८ ॥

उत्तमो गोमुखस्तेषामयंपुत्रस्तु मध्यमः।
प्रभोरधिकमात्मानमित्थं कः कथयेदिति ॥ १९ ॥

तेनोक्तं दृढमूढोसि न किंचिदपि बुध्यसे।
न हि प्रभुत्वमात्रेण भवत्युतमकामुकः ॥ २० ॥

यः काम्यते च कामी च स प्रधानमहं यथा।
अकामी काम्यते यस्तु मध्योऽसावयंपुत्रवत् ॥ २१ ॥

reach. You all (*Hariśikha* and others) are like wooden statues (so far), out-castes among the lovers (of Pleasure—*Kāma*). Experts in the science of Pleasure (love) have pointed out that there are four categories of men: the High, the Mediocre, the Low and forthly, None among these. Now, *Gomukha* belongs to the High category, our master's son to the Mediocre. I will tell you about the Low one. You all (*Hariśikha* and others) belong to the category 'None'. Then smiling with indignation, *Marubhūtika* said, 'Your polite behaviour as a servant has reached perfection indeed. O foolish bull, you have been truly called *Gomukha* (Cow-faced), who having a human face would utter such nonsense—*Gomukha* is the High and the master's son, the Mediocre, who will thus regard himself as being above his master ?' He replied, 'You are a fool of the first water; you do not understand anything, one does not become a first rate lover simply by virtue of being the master. One who loves and is loved is the foremost, as I am. One who is loved but does not love in his turn is the Mediocre as our master's son. One who loves an unresponding

यस्तु कामयते कांचिदकामां सोऽधमः स्मृतः ।
ते नकेचन भण्यन्ते ये न काम्या न कामिनः ॥ २२ ॥

इतीदं लक्षणं येषां तान्विजानीत कामिनः ।
नकेचन भवन्तस्तु येन निर्लक्षण इति ॥ २३ ॥

अथ चामरमुज्झित्वा स्फुटन्निव कुतूहलात् ।
अपृच्छद्गर्जितमुखं गोमुखं मरुभूतिकः ॥ २४ ॥

योषिन्मधुकरी यासावुपभोक्तुं व्यवस्यति ।
स्वामिनो यौवनमधु क्वासौ कथय तामिति ॥ २५ ॥

तेनोक्तमर्यपुत्राय ब्रवीमि यदि पृच्छति ।
न तुभ्यं स्थलमण्डूक न हि भस्मनि हूयते ॥ २६ ॥

अथ बद्धाञ्जलिः प्रह्वो मावोचन्मरुभूतिकः ।
पृच्छ्यतां स्थिरगर्वोऽयं प्रसादः क्रियतामिति ॥ २७ ॥

इच्छंतापि तमालापं लज्जां भावयता मया ।
अप्रत्याख्यातकथितं कथयेत्यनुमोदितम् ॥ २८ ॥

maiden is said to be a lover belonging to the Low category. They have been designated as 'None' who neither love nor are loved by any maiden. Know them to be lovers who have one or the other of the first three characteristics. Being none among these you (*Hariśikha* and others) are insignificant fellows, having no characteristics at all. (6–23)

Now, *Marubhūtika*, bursting with curiosity set his chowry aside and asked *Gomukha*, who had been laughing loudly: 'Please tell me who is that bee in the form of a maiden who wants to drink the honey of our master's youth ?' He said, I will tell our master's son, if he is pleased to ask, not you, a ground-frog; oblation is not poured into ashes.' Then *Marubhūtika* folded his hands, bowed and said to me, 'Please ask, this (*Gomukha*) is stubborn, be kind.' I myself was desirous of that talk, yet showing modesty, I gave my consent only by not objecting to it. (24–28)

अथानन्दाश्रुतिमिरे नेत्रे संमृज्य गोमुखः ।
संकास्य शुद्धकण्ठश्च रम्यामकथयत्कथाम् ॥ २९ ॥

अथाहमर्यपुत्रेण यौवराज्ये विभूषिते ।
अभिवादयितुं देव्यौ नरेन्द्रान्तः पुरं गतः ॥ ३० ॥

तत्र चित्रं मया द्रष्टमदृष्टं दिव्यमानुषैः ।
वर्णक्रमविशुद्धया यद्राज्यमस्येव भूपतेः ॥ ३१ ॥

पद्मावत्या च पृष्टोऽहं किमस्यिन्पुत्र गोमुख ।
पश्यसीति ततो देवि त्र्यमित्यहमुक्तवान् ॥ ३२ ॥

किं पुनस्त्रयमित्युक्ते देव्यै कथितवानहम् ।
ऋद्धि वः शिल्पिनां शिल्पं बहुरत्नां च गामिति ॥ ३३ ॥

अथ देव्या विहस्योक्तं चेतस्य खलु गोमुखः ।
अचेतस्यो हि पुरुषः कथमेवं वदेदिति ॥ ३४ ॥

आसीच्च मम तच्छ्रुत्वा संदेहाध्यासितं मनः ।
चेतस्य किं नु गुणवानाहो स्विद्दोषवानिति ॥ ३५ ॥

न च पृष्टा मया देवी ससंदेहेऽपि चेतसि ।
मा स्म बुध्यत सा बालमचेतस्यं च मामिति ॥ ३६ ॥

Gomukha wiping the tears of joy that misted his eyes, cleared his throat and began to narrate that charming story. (29)

"Once, when our master's son had already been annointed, I went to the inner appartment of the king to greet the two queens. There I saw wonders hitherto unseen by gods and men, but existing in this very king's regime in which the order of the castes remained undefiled. I was asked by Padmāvatī, 'O son, what do you see here ?' I said, 'Three things'. When she asked me again, 'What' three things ?' I said, 'Your wealth, skill of the artisans and richness of the earth in gems.' Then the queen smiled and said, 'Gomukha is certainly sentient. How could an insentient person talk like this ?' Having heard this my mind was besieged with doubt : Is a sentient one endowed with good qualities or with bad qualities ? Although in doubt I did not ask the queen lest she should consider me a foolish insen-

अपृष्टः को नु कथयेच्चेतस्यमिति चिन्तयन् ।
संचरन्मन्दिरमहं निर्गतो राजवेश्मनः ॥ ३७ ॥

पश्यामि स्म रथं युक्तं चित्रचामरमण्डनैः।
निरन्तरखुरन्यासैः पारसीकैस्तुरंगमैः ॥ ३८ ॥

रथस्य प्राजिता तस्य पुरुषो मां विनीतवत् ।
प्रतोदगर्भमाधाय मूर्धन्यञ्जलिमब्रवीत् ॥ ३९ ॥

भर्तृदारक विज्ञाप्यमस्मिन् राजकुले वयम् ।
कुलक्रमागता भृत्या रथवाहनजीविनः ॥ ४० ॥

सोऽहमाज्ञापितो राज्ञा यथैते पृष्ठवाहिनः ।
अचिराद्भवता रथ्याः क्रियन्तां तुरगा इति ॥ ४१ ॥

मया चैते यथाशक्ति स्कन्धदान्तास्त्वरावता ।
न तु संभावयाम्येतान्कुशलैरपरीक्षितान् ॥ ४२ ॥

तदेवं रथमारुह्य परीक्ष्यन्ताममी त्वया ।
पदवाक्यप्रमाणार्थचतुरेणागमा इव ॥ ४३ ॥

tient person. Who would tell me about the sentient without being asked ?—thinking this and moving from one building to another, I came out of the king's palace. (30-37)

Then I saw a chariot to which had been yoked Persian horses, well adorned with colourful chowries and moving in perfect unison. The driver of the chariot, holding the whip between his folded hands, saluted and addressed me politely, 'O master, I have to say something, we are traditional slaves of this royal dynasty and live by driving chariots. The king ordered me, 'These horses are used to riding; quickhy get them accustomed to pulling the chariot. I, to the best of my ability, exercised them in bearing the yoke and moving at fast speed but I do not have a high opinion since these have not been tested by an expert. May you please ride this chariot and test these horses as one versed in word, sentence, proof and meaning tests the scriptures. (38-43)

इदमादि ततः श्रुत्वा क्षणमानमिताननः ।
उपचारो भवेदेष सत्यमेवेत्यचिन्तयम् ।। ४४ ।।

लम्बकर्णमथापश्यं विनीतं लम्बशाटकम् ।
कायस्थं समषीपात्रं लेखनीकर्णपूरकम् ।। ४५ ।।

सोऽब्रवीन्महति क्लेशे पातिताः प्रभुणा वयम् ।
सर्वथा धिगिमां क्षुद्रां श्ववृत्तिमनुजीविनः ।। ४६ ।।

पृथिव्यां सन्ति यावन्तश्चेतस्याः पुरुषोत्तमाः ।
अचेतस्याश्च कर्तव्यं तेषां लेख्यं मया किल ।। ४७ ।।

न चैकमपि पश्यामि युक्तं चेतस्यलक्षणैः ।
अचेतस्यास्तु सकलां क्षोभयन्ति महीमिति ।। ४८ ।।

पुस्तकद्वयहस्तेन तत्र चैकेन भाषितम् ।
प्रसारिताङ्गुलीकेन मामुद्दिश्य सकौतुकम् ।। ४९ ।।

आगत्यार्याकृतिममुं निर्दाक्षिण्यं न पश्यसि ।
आजीवार्थचिकित्साकं चिकित्सकमिवाधनम् ।। ५० ।।

अयं तावदचेतस्यपुस्तकादौ निवेश्यताम् ।
य एवमनुनीतोऽपि रथं नारोढुमिच्छति ।। ५१ ।।

Hearing this, lowering my head I pondered for a while if he really meant it or it was sheer formality. Then I saw a polite Kayastha in a long gown with an inkpot (in his hand) and a pen adorning his long ear. He said, 'We have been put into a great difficulty by our master; fie on this dog-like petty life of servants. I have to make a list of the sentient and the insentient persons on the earth. I do not find even one individual endowed with the qualities of the sentient, the insentient ones are pestering the whole earth., Then a person holding two books in his hand, pointed his finger at me with curiosity and said, 'Why don't you come and see this uncourteous person, who is like a physician practising medicine for a living and yet remaining penniless ?' Place him at the head of the list of the insentients, who, though thus entreated, would not ride the chariot. Whoever rides it without even being asked should be placed at the beginn-

अप्रार्थितोऽपि यः कश्चिदारोहति स लिख्यताम् ।
चेतस्यपुस्तकस्यादौ नमस्कारादनन्तरम् ॥ ५२ ॥

ततश्चेतस्यतालोभाद्दूरमुत्प्लुत्य सत्वरः ।
मा स्मान्यः कश्चिदारोहदित्यारोहमहं रथम् ॥ ५३ ॥

तेन वेगवता गच्छन्नपश्यं गजमग्रतः ।
सुखायमानं मधुरैरालापैः परिकर्मिणाम् ॥ ५४ ॥

हस्त्यारोहं रथारोहो विधार्य रथमुक्तवान् ।
अन्यतो नय मातङ्गं मा चेतस्य रथं रुधः ॥ ५५ ॥

तेनोक्तमन्यतो यातु चेतस्याध्यासितो रथः ।
विहन्तुमहमेतस्य नेच्छामिच्छामि दन्तिनः ॥ ५६ ॥

अप्रवृत्तमदस्यास्य मदः सान्त्वैः प्रवर्तते ।
इच्छायाश्चाविघातेन तेन नः क्षम्यतामिति ॥ ५७ ॥

अवोचमथ यन्तारं न नाम यदि नेच्छति ।
आधोरणः पथान्येन रथः प्रस्थाप्यतामिति ॥ ५८ ॥

एवं नामेति चोक्त्वा सः परिवर्तितवान् रथम् ।
चेतस्यावासमध्येन त्वां नयामीति चोक्तवान् ॥ ५९ ॥

ing of the book, immediately after benediction. Then, aspiring for sentiency, I jumped into the chariot with haste lest someone else should come and occupy it. Going by that chariot at great speed I saw ahead an elephant being comforted by the sweet words of the attendants. The charioteer held in the chariot and said to the elephant-driver, 'Take your elephant aside, don't obstruct the chariot of the sentient'. He said, 'Let the chariot occupied by the sentient take another route. I don't want to over-ride the wishes of this tusker. He has not as yet started rutting. He can be induced to do so by mild treatment, by leaving him to his own wishes. So, please excuse us.' Then I said to the chariot-driver, 'If the elephant-driver is unwilling (to give passage), drive the chariot by another route.' At this he turned the chariot and said, 'I will take you through the dwelling of the

आसीच्च मम दीर्घायुरयं भवतु कुञ्जरः ।
रुन्धता येन मे मार्गं चेतस्या दर्शिता इति ॥ ६० ॥

पश्यामि स्म च विस्तीर्णशिलातलधरातलम् ।
माल्यभूषणधूपादिप्रायपण्यं वणिकपथम् ॥ ६१ ।

तमतिक्रम्य रम्याग्रा हर्म्यमालाः सनिष्कुटाः ।
सशरीरा इव न्यस्ता वास्तुविद्याकृतां धियः ॥ ६२ ॥

उत्कटाकारचरिताः समदाः प्रमदाः क्वचित् ।
तादृशानेव पुरुषान् सेवमानाः पराङ्मुखान् ॥ ६३ ॥

पृष्ठतोऽनुनयन्तं च युवानं युवतिं क्वचिद् ।
तया निर्भर्त्स्यमानं च वाक्यैर्मधुरदारुणैः ॥ ६४ ॥

अयि वल्लवकापेहि किं मा छुपसि दुर्भगाम् ।
बहुवल्लवकच्छुप्तां छुप वल्लविकामिति ॥ ६५ ॥

चलयन्तीं क्वचित्कांचिद्विपञ्चीमञ्चिताङ्गुलिम् ।
कांचित्कोणपरामर्शशिञ्जानपरिवादिनीम् ॥ ६६ ॥

sentient lady.' I said to myself, 'May this elephant live long, who by obstructing my way, has shown me the sentient lady.' (44–60)

Then I saw a market of which the spacious ground was paved with stones and which had an abundance of garlands, ornaments incense and other articles for sale. After crossing it I saw rows of houses with charming frontages and pleasure gardens. It seemed as if the very wisdom of the architect had taken shape (in these buildings). At one place I saw passionate young ladies of haughty form and demeanour attending the same sort of men who had turned their faces away from them. At another place I saw a young man following a young lady, being rebuked by the latter with sweet and touching words : 'You cowherd, why do you touch me ? I am ugly. Go and touch some cowherdess who has been molested by lots of cowherds.' Somewhere I saw someone playing the lute (*Vipañci*) with curved fingers and another playing the seven-stringed lute (*Parivādinī*) plucking

इति संचरमाणोऽहं रथेन मृदुगामिना ।
पठन्तीः पट्टिका व्यग्राः पश्यामि स्म कुमारिकाः ॥ ६७ ॥

कः पुनः स्यादयं ग्रन्थ इति श्रोतुं मयेच्छता ।
दूरात्प्रहितकर्णेन स्फुटमाकर्णितं यथा ॥ ६८ ॥

समेत्य पूर्वं न स्वप्यात्सुप्तं च न परित्यजेत् ।
प्राणापानौ च यत्नेन समं संधारयेदिति ॥ ६९ ॥

आसीच्च मम का एता विटशास्त्रमधीयते ।
मन्ये सारथिनोपायैरहं वेशं प्रवेशितः ॥ ७० ॥

कामदेवालयं चान्यः कुर्वन्कोऽपि प्रदक्षिणम् ।
अभाषत कृतार्थोऽहं निद्रां प्राप्स्यामि सप्रति ॥ ७१ ॥

योऽसौ विनयगर्वेण दुःखमास्ते स गोमुखः ।
अवन्ध्यं यौवनं कर्तुमेष वेशं विगाहते ॥ ७२ ॥

अवोचमथ यन्तारमशोभनमनुष्ठितम् ।
अधुना तु रथः क्षिप्रं प्रतीपं नीयतामिति ॥ ७३ ॥

the strings by means of a quill. Thus going in a slow moving chariot I saw some girls engaged in reading plates. Desiring to listen from a distance with the curiosity as to what book this might be, I clearly heard as follows : Having come together one should not sleep earlier and one should not leave while the lover is asleep. One should carefully inhale and exhale evenly.' I thought, 'who is this, reading the prostitutes' discipline ? May be the charioteer has manoeuvred me into the courtezans' quarters.' Someone circumambulating the Cupid temple, said, 'I have accomplished my purpose; now I shall get (good) sleep. That *Gomukha*, unmanageable on account of his pride of discipline, is rambling in courtezans' quarters to enjoy the pleasures of youth.' (61–72)

I said to the driver, 'It is your mischief; now, turn the chariot back at once.' He said, 'Please don't be afraid of the courtezans' quarters; it is not the settlement of the untouchable foresters. One does not become guilty just by looking at it. Longer part

तेनोक्तं मा त्रसीर्वेशान्नेदं मातङ्गपक्षणम् ।
न च दर्शनमात्रेण कश्चिद्भवति दोषवान् ॥ ७४ ॥

अतीतश्च महानध्वा शिष्यते स्तोकमन्तरम् ।
रथः किं पृष्ठतो यातु किं पुरः प्रेर्यतामिति ॥ ७५ ॥

मया तु पुर इत्योक्ते त्वरितः सारथी रथम् ।
प्रैरयत्तत्र चापश्यं मन्दिरं मन्दरोन्नतम् ॥ ७६ ॥

राजावरोधनाकारं द्वास्थाध्यासिततोरणम् ।
योषिद्वर्षवरप्रायं विनीतजनसंकुलम् ॥ ७७ ॥

तस्मात्कन्या विनिर्याय हारिहारादिभूषणाः ।
कान्तिबाधितपद्मिन्यः परिवार्य रथं स्थिताः ॥ ७८ ॥

तासामेकाब्रवीत्प्रौढ़ा शिरोविरचिताञ्जलिः ।
भर्तृदारक विज्ञाप्यमागच्छत किलेति माम् ॥ ७९ ॥

मम त्वासीदहो शक्तिर्बत पुण्यस्य कर्मणः ।
जगतः प्रभुरप्येषा येन प्रैष्येव भाषते ॥ ८० ॥

अचेतनैरलं पुण्यैः किलशब्दः प्रलीयताम् ।
यैः कृता परतन्त्रेयं लक्ष्मीर्येन च सूचिता ॥ ८१ ॥

of the route has been crossed, only a little remains ahead. What should I do, turn back or go ahead? I having said, 'go ahead', the charioteer drove fast and then I saw a mansion as high as the *Mandara* mountain. It was just like the women's quarters of a king's palace: a gate-keeper stood at the arched doorway and it was full of women, eunuchs and polite persons. Maidens wearing charming garlands and other ornaments and surpassing lotuses in lustre, came out of that mansion and stood around the chariot. One of them, who looked bold and confident, saluted me with folded hands and said, 'O master's son, I have to request that you must come with me.' I thought, 'The fruit of merits (acquired in previous birth) is really great. This one who could command the whole world, is behaving as a servant (of someone else). Enough of unconscious merits, which made this maiden dependent (on someone else); let the word 'must' (*Kila*)

किं तु यानि न यानीति संशयाने क्षणं मयि ।
दैन्यम्लानमुखाम्भोजास्ता निरैक्षन्त पृष्ठतः ॥ ८२ ॥

अनुयाता च तद्दृष्टिं दृष्टमुद्घाटितं मया ।
वातायनं कवाटस्थमणिजालांशुभासुरम् ॥ ८३ ॥

तेन शृङ्गारसंचारं तालवृन्तत्रयं चलत् ।
विश्रान्तग्राहिणीपाणिकरप्रकरपिञ्जरम् ॥ ८४ ॥

तालवृत्तान्तरालोनं मुखमुन्नतकण्ठकम् ।
सरस्तरंगरन्ध्रस्थमुन्नालमिव पङ्कजम् ॥ ८५ ॥

चञ्चत्प्रदेशिनीकं च पाणिमुच्चैः प्रसारितम् ।
सुकुमारमरुत्प्राप्तमिव विद्रुमपल्लवम् ॥ ८६ ॥

केयमाहूयतीत्येतदविचार्यैव यानतः ।
भुवमागतमात्मानमाशु चेतितवानहम् ॥ ८७ ॥

उक्तः सारथिना चास्मि प्रणयं प्रणयीजनः ।
करोतु सफलं तेन भर्तृपुत्र प्रविश्यताम् ॥ ८८ ॥

perish, which has indicated the affluence (of someone else). I was in a fix for a while "should I go or not ?". Just then those girls whose lotus-like faces had turned pale and miserable, looked behind. Following their gaze I saw an open window shining with the rays of the gems studded in its window-panes. (73–83)

Through that window I saw three palm-leaf-fans being waved daintily and shining golden with the lustre of the hands of the maidens who held them. Beyond the fans I saw a face with the neck slightly raised, looking like a lotus-flower with up-raised stem, situated in the middle of the waves of a tank. Then I saw a hand, stretched out, its fore-finger waving like a coral coloured young sprout in a gentle breeze. Without considering as to who was beckoning to me, I got down from the chariot. But soon, I checked myself. Then the charioteer said to me, 'Please enter my master's son, let those who love (you)

यावतीं च भवान्वेलामिहास्ते तावतीमहम् ।
धुर्यान्विश्रमयन्नासे जाततीव्रश्रमानिति ॥ ८९ ॥

गणिकाभिस्त्वहं ताभिरारण्यक इव द्विपः ।
वारीमिव दृढद्वारामाद्यां कक्ष्यां प्रवेशितः ॥ ९० ॥

प्रशस्तैरन्वितां तत्र प्रदेशैः पुष्करादिभिः ।
अधीयमानविनयामपश्यं नागकन्यकाम् ॥ ९१ ॥

द्वितीयायां तु कक्ष्यायां शिल्पिकौशलशंसिनी ।
कर्णीरथप्रवहणे शिबिकां च शिवाकृतिम् ॥ ९२ ॥

प्रशस्तलक्षणगणान् रणदाभरणस्रजः ।
नानादेशांस्तृतीयाणां वाजिनः साधुवाहिनः ॥ ९३ ॥

चतुर्थ्यां विरुवत्केकचकोरशुकशारिकम् ।
सरावकुक्कुटव्रातं वयःपञ्जरमण्डलम् ॥ ९४ ॥

कलाविन्यासकुशलैर्नानाकाराणि शिल्पिभिः ।
सुवर्णतारताम्राणि कल्पितानि ततः परम् ॥ ९५ ॥

षष्ठ्यां तु योज्यमानानि गन्धशास्त्रविशारदैः ।
धूपानुलेपनम्लानवासनानि ततस्ततः ॥ ९६ ॥

fulfil their wishes. While you stay here I will give some rest to the horses who are extremely fatigued. By these courtezans (also female elephants) I was taken to the first court (in their quarters) of which the gate was firmly fixed, as a wild elephant is taken to the waters (by female elephants). There I saw, in the spacious field, the young elephants being trained with the accompaniment of drums etc. In the second court I saw litters and carts which won admiration for the artisans who made them, and also beautifully formed palanquins. In the third I saw well-broken horses brought from different countries, and wearing auspicious marks, jingling ornaments and garlands upon their bodies. In the fourth court I saw a row of birds' cages in which pea-cocks, partridges, parrots and mainas were cooing and crowds of cocks were cackling. After this (in the fifth court) I saw gold, silver and copper statues of different shapes and sizes made by skilled

सप्तम्यां रच्यमानानि रङ्गधूपनपासनैः ।
वासांसि पट्टकौशेयदूकूलप्रभृतीनि तु ॥ ९७ ॥

अष्टम्यां मणिमुक्तस्य प्रकोर्णबहलत्विषः ।
संस्कारान्दृष्टवानस्मि निशानव्यधनादिकान् ॥ ९८ ॥

अष्टस्वपि च कक्ष्यासु महामात्रादयश्चिरम् ।
स्वकौशलानि शंसन्तो विघ्नन्ति स्म गतिं मम ॥ ९९ ॥

आगत्यागत्य ताः कन्याः कान्तरूपविभूषणाः ।
अब्रुवन्कारणीमूल्याद्भूवन्तो मूढबुद्धयः ॥ १०० ॥

अयं केनापि कार्येण प्रविशन् भर्तृदारकः ।
दुर्भगैर्धार्यते कस्मात्स्वशिल्पकथितैरिति ॥ १०१ ॥

हेमकुण्डलधारिण्यः पाण्डराम्बरमूर्धजाः ।
प्रयुक्तरत्नपुष्पार्घमवोचन्मामथ स्त्रियः ॥ १०२ ॥

दीर्घायुषा गृहमिदं चिन्तामणिसधर्मणा ।
अलंकृतं च गुप्तं च गमितं च पवित्रताम् ॥ १०३ ॥

artists. In the sixth court I saw incense, paints, oils and scent being prepared by expert perfumers of the respective trades. In the seventh I saw upper and middle garments and fine silken sheets being treated with colour, incense and scents. In the eighth court I saw the treatments such as grinding and piercing of glittering gems and pearls. In all the eight courts the elephant-driver and others described their skill and delayed me. Those maidens with their lovely figures and onraments came again and again and said, 'Your brains have thickened with continuous investigation and evaluation. Our master's son has come here with some special purpose, why do you wretch delay him by bragging about your arts ?' (84–101)

Grey haired women in white dresses, wearing gold ear-rings, welcomed me by offering flowers of gems and said, 'O long-lived one, just like the wish-fulfilling gem, you have adorned, protected and sanctified this house. So having met the sentients here, be the chief among the sentients; the sole object of the qualities

ततः संगत्य चेतस्यैश्चेतस्यग्रामणीर्भव ।
गुणिसङ्गनिमित्ता हि गुणा गुणवतामिति ॥ १०४ ॥

सूर्यकान्तशिलाकान्तिनिरस्ततिमिरां ततः ।
कन्यायूथपरीवारः प्राप्तः सोपानपद्धतिम् ॥ १०५ ॥

तया प्रासादमारुह्य वाक्प्रस्पन्दितवर्जिते ।
प्रसुप्त इव संसारे चित्रे दृष्टिं न्यवेशयम् ॥ १०६ ॥

कलाभिरथ चित्राभिर्बुद्धिं सर्वविदामिव ।
अप्रमेयगुणाकारां कन्यां कन्याभिरावृताम् ॥ १०७ ॥

अनुमानोपमाशब्दौ सुदूरे तावुपासताम् ।
प्रत्यक्षेणापि तद्रूपं दुर्निरूपं निरूपकैः ॥ १०८ ॥

चक्षुर्निरीक्ष्य तस्यां हि मूर्छामुषितचेतनः ।
पाषाणपुरुषाकारः प्रत्यक्षेण किमीक्षते ॥ १०९ ॥

नेश्वरेण न धर्मेण न प्रधानेन नाणुभिः ।
न च कालस्वभावाद्यैस्तादृशी सुकराकृतिः ॥ ११० ॥

of the accomplished persons is association with other accomplished persons. Then, surrounded by a crowd of maidens, I came to a stair-case where the darkness was being dispelled by the light of the sun-gem. Ascending the mansion by that staircase, I saw a pictorial depiction, nobody speaking a word as if the whole world had been in deep slumber. That was a maiden of exquisite qualities and form surrounded by other maidens like the intellect of the omniscient surrounded by wonderful arts. Now, let alone inference-analogy and verbal authority, it is difficult to delineate her beauty even by direct perception. Looking at her the perceiver (eye) would swoon and, thus robbed of his consciousness would turn into a stonefigure. What then would he see even by direct perception ? That beautiful form can not be easily created by the Supreme Being (*Iśvara*) or by Property of Matter (*Dharma*) or by the Original Source (*Pradhāna*) or by the Atoms (*Aṇu*) or by Time (*Kāla*) or by Nature (*Svabhāva*)

अलं तद्रूपकथया तद्गुणाख्यानदीर्घया ।
करिष्यथ स्वयं तस्या गुणरूपविचारणाम् ॥ १११ ॥

तदहं तां नमस्कर्तुमुत्तमाङ्गाहिताञ्जलिः ।
तद्रूपं विस्मितः पश्यंस्तूष्णीमासं मुहूर्तकम् ॥ ११२ ॥

उन्मथ्य मुखं सापि विकसल्लोचनोत्पलम् ।
चिरं गोमुख जीवेति मां पूर्वं समभाषत ॥ ११३ ॥

मम त्वासीदहो धूर्ता मुग्धाभा चापि खल्वियम् ।
एवं निरभिमाना च ययाहं समयार्थितः ॥ ११४ ॥

निन्दिता च मयात्मीया बुद्धिर्वाक्च प्रमादिनी ।
हस्तौ प्रशस्तौ ताभ्यां हि पूर्वमेव कृताञ्जलिः ॥ ११५ ॥

सर्वतो हस्तमात्रोऽहमचेतनमुखादिकः ।
अप्रमत्ता हि जीवन्ति मृता एव प्रमादिनः ॥ ११६ ॥

इति चिन्तयते मह्यं तया दापितमासनम् ।
निखर्वदन्तचरणं तत्र चाहमुपाविशम् ॥ ११७ ॥

etc. It is no use describing her form or giving a long account of her qualities, you will yourself judge them." (102–111)

Gomukha continued, 'To salute her I took my folded hands to my fore-head; but looking at her figure, remained speechless for some time in utter astonishment. Before I could say anything, she raised her face, her eyes like open lotuses, and said 'O *Gomukha*, may you live long.' I thought, though apparently innocent, she is quite smart who has thus timely spoken to me without any pride. I condemned my own intellect and negligent tongue; the hands certainly proved more efficient than those two for they had already been folded in salutation. I was all hands only; mouth and the rest were all bereft of consciousness. Only the careful live, the careless ones are surely lifeless. As I was thinking thus, a seat, with short ivory feet, was offered to me and I sat there. When I sat for a while, she asked me where I was coming from. I said that I had come

सा ह मां क्षणमासीनमपृच्छद्गोमुखः कुतः ।
आगच्छतीति कथितं मया राजकुलादिति ॥ ११८ ॥

तयोक्तं कुशली राजा देव्यौ चान्तःपुराणि च ।
रुमण्वदादयो वापि मन्त्रिणः सपरिग्रहाः ॥ ११९ ॥

कुमारिति ततः किंचिदुल्लाप्यास्फुटरेफकम् ।
तृष्णीभूता क्षणं दृष्टिं नासाग्रे निश्चलामधात् ॥ १२० ॥

पृष्टे हरिशिखादीनां क्रमेण कुशले तया ।
मया कुशलमित्युक्तं मामपृच्छदसौ पुनः ॥ १२१ ॥

जानाम्येव यथा बुद्धिः सर्वैः सर्वा सुखेदिता ।
प्रकर्षो यस्य यस्यां वो विद्यां कथय तामिति ॥ १२२ ॥

मयोक्तमर्यपुत्रस्य प्रावीण्यं गजनीतिषु ।
मानुषैरविगाह्ये च गान्धर्वज्ञानसागरे ॥ १२३ ॥

दण्डनीतौ हरिशिखः शास्त्रेपु मरुभूतिकः ।
रथादियानविद्यासु निष्ठायातस्तपन्तकः ॥ १२४ ॥

मया तु करभेणैव शमीनामग्रपल्लवाः ।
गृहीताः सर्वविद्यानामेकदेशा मनीषिताः ॥ १२५ ॥

from the king's palace. She said, 'Are the king, the two queens, the harem and the counsellors, *Rumaṇvan* and others along with their families doing well ? Then going to say '*Kumāra*' she could only half utter the final 'ra' and then resorting to silence, fixed her gaze on the tip of her nose. Then on her asking about *Hariśikha* and others I said that they were all fine. Again she said to me, 'I know to the best of my understanding that you all have exerted well in all the branches of learning but tell me about your respective specializations.' I said, 'Our master's son excels in elephant-training and swimming across the ocean of divine music unfathomable for human beings. *Hariśikha* excels in administration, *Marubhūti* in law-books and *Tapantaka* is intersted in learning about chariots and other vehicles. I have only caught the fringes of all the desired branches of knowledge just as the young elephant catches the tips of the branches of the Sami tree. (112–125)

सान्नवीदथ विद्यानामासामासेवनस्य कः ।
भवतामुचितः कालः कतमद्वा विनोदनम् ॥ १२६ ॥

मयोदितं त्रियामान्ते प्रवुद्धाः स्तुतदेवताः ।[1]
मङ्गलालंकृताः पश्चादितिहासमधीमहे ॥ १२७ ॥

अनुज्ञातास्ततो वैद्यैः सुगन्धिस्नेहधारिणः ।
अभ्यस्यामः सयानानि नियुद्धान्यायुधानि च ॥ १२८ ॥

ततः स्नात्वा च भुक्त्वा च मुहूर्तं यापितश्रमाः ।
अर्थशास्त्राणि शंसन्तो महाकाव्यानि चास्महे ॥ १२९ ॥

निशामुखे ततः सौधे सान्द्रचन्द्रप्रभाजिति ।
रमामहे सुखं कान्तैर्वेणुतन्त्रीरुतैरिति ॥ १३० ॥

अथ सा नयनान्तेन श्रवणान्तविसारिणा ।
बालिकामन्तिकासीनां दृष्ट्वापश्यन्मदन्तिकम् ॥ १३१ ॥

ततः कृच्छ्रादिवोत्थाय नितम्बभरमन्थरम् ।
मयासन्ने निविष्टा सा मनागपि न लक्षिता ॥ १३२ ॥

Then she asked what was our time for practising these disciplines and what was the time for recreation. I said, "We get up in the fourth quarter of the night and offer prayers to gods. Then after being decorated with auspicious ornaments, we read history. Then, after scented oil haveng been applied to our bodies according to the directions of the physicians, we practise combat and the uses of weapons by fighting each other in our vehicles (such as horses and chariots). Then having bathed and eaten our food we rest for a while. Subsequently we recite books dealing with practical life and the epics. Towards night-fall, in the marble-palace surpassing the thick moon-light in lustre, we relax with the lovely music of the flutes and the lutes.' (126–130)

Now, with the corner of her eye extending up to the ear, she looked at a girl sitting close by and then at me. Having got up with difficulty and walking slowly on account of the heavy buttocks, that girl came and sat beside me. But I did not take the least

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1. Literally, for oneu *Muhūrta*, i. e. 48 minutes.

एवमन्यापि गणिका तृणवद्गणिता मया ।
यदापरा तदायाता रूपिणी रूपदेवता ॥ १३३ ॥

साब्रवीत्कष्टमायातमितो गुरु गुरोर्वचः ।
इतश्चातिथिसत्कारः किमत्र क्रियतामिति ॥ १३४ ॥

मयोक्तं देवताभ्योऽपि गुरवो गुरवो यतः ।
तस्माद्गुरुर्गुरोराज्ञा सैव संपाद्यतामिति ॥ १३५ ॥

साब्रवीन्न त्वयोत्कण्ठा कार्या मित्राण्यपश्यता ।
करिष्यति निरुत्कण्ठमियं त्वा पद्मदेविका ॥ १३६ ॥

ममाभिप्रायमूहित्वा लज्जमानेव साब्रवीत् ।
न युक्तमननुज्ञातैः प्रेष्यैरासन्नमासितुम् ॥ १३७ ॥

इदं स्वास्तीर्णपर्यङ्कं शरणं भर्तृदारकः ।
प्रविश्य रथसंक्षोभखेदं विनयतामिति ॥ १३८ ॥

तत्प्रविश्य तदादेशाद्विकसद्रमणीयकम् ।
शयनं हेमरत्नाङ्कं सापाश्रयमपाश्रयम् ॥ १३९ ॥

पादस्थाने ततः स्थित्वा साब्रवीत्कः करोतु वः ।
मन्दपुण्यैरसंभाव्यां पादसंवाहनामिति ॥ १४० ॥

notice of her. When I slighted the other courtezan too in the same way, a veritable *Hebe* came forward. She said 'it is difficult to come here; but there is the inviolable command of the preceptor and also reception to the guest; what should one do ?' I said, 'The preceptors are greater than the gods even, so the inviolable command of the preceptor should be carried out' She said, 'You should not be anxious in the absence of your friends; this *Padmadevika* will remove all your anxieties.' Having guessed my intention she blushed and said, 'It is not proper for the servant to sit close to the master without permission. Here is an apartment furnished with a cot. The master's son may enter it and remove the fatigue of travelling in the chariot.' At her words I entered that bright and pleasant apartment and laid myself on the cot, made of gold and gems and provided with a pillow. Then standing at the foot of the cot, she said, 'Now, who should massage your

पादसंवाहनं कार्यं भद्रं स्याद्येन केनचित् ।
संवाहकविशेषेण किमत्रेति मयोदितम् ॥ १४१ ॥

तया त्वालम्बिते पादे पाणिभ्यामभवन्मम ।
निर्दोषे मयि केनेयं प्रयुक्ता विषकन्यका ॥ १४२ ॥

करणान्यस्वतन्त्राणि न जाने कीदृशं मनः ।
विचेष्टानि च मेऽङ्गानि धिगनार्यामिमामिति ॥ १४३ ॥

सा तु संवाह्य चरणौ मुहूर्तमिदमब्रवीत् ।
कथं दासजनो वक्षः श्रांतं वः सेवतामिति ॥ १४४ ॥

मम त्वासीत्प्रगल्भेयमनाचारा च या मम ।
स्पृष्टपादतलौ हस्तावुरस्याधातुमिच्छति ॥ १४५ ॥

ममाभिप्रायमूहित्वा साब्रवीद्दर्शितस्मिता ।
उरः स्पृशति वः को वा कराभ्यां मूढधीरिति ॥ १४६ ॥

आसीच्च मम काप्येषा देवता ब्रह्मवादिनी ।
परचित्तज्ञता यस्मान्नास्ति रागवतामिति ॥ १४७ ॥

feet ? The less meritorious ones are not worthy of doing this.' 'Shampooing of the feet can be executed by anybody; what is the necessity here of any particular shampooer ? As she held my feet in both her hands, I thought, who has applied this poison-girl[1] on my innocent self ?' All my senses were held captive. I cannot describe how I felt. All my limbs became lifeless. I started cursing that ill-behaved girl (in myheart) (131–143)

Having pressed my feet for a while (*Muhūrta*), she said, 'How should a slave serve your fatigued chest ?' I thought, 'This impudent girl is certainly ill-behaved; having first touched my feet she now wants to lay her hands on my heart.' Having read my mind she smiled and said, 'Who is so foolish as to touch your chest with hands ?' I thought she was some goddess endowed with spiritual knowledge. Those who are imbued with

1. A girl gradually treated with poison as a result of which she can kill the man who has intercourse with her.

तयोक्तं रथसंक्षोभजातखेदस्य वक्षसः ।
स्तनोत्पीडितकं नाम संवाहनमनिन्दितम् ॥ १४८ ॥

यदि वाहमनुग्राह्या वक्षो वा प्रबलश्रमम् ।
ततो मामनुजानीत भर्तृतन्त्रा हि योषितः ॥ १४९ ॥

आसीच्च मम धीरेयं निरस्तकरुणा च या ।
अनुज्ञां लभते यावत्तावदास्ते निराकुला ॥ १५० ॥

अथैनामब्रुवं बाले परायत्तं निबोध माम् ।
यः संवाहनशास्त्रज्ञः स स्वतन्त्रः प्रवर्तताम् ॥ १५१ ॥

उरसा स्तनसारेण सा मदीयमुरस्ततः ।
संवाहयितुमारब्धा सकम्पेन सवेपथु ॥ १५२ ॥

सर्वथालं विसर्पन्त्या प्रसङ्गकथयानया ।
संक्षिप्तवस्तु रम्येऽर्थे न कदाचिद्विरज्यते ॥ १५३ ॥

ततः क्रीडागृहात्तस्माद् बाह्यां तामेव वीथिकाम् ।
उपागच्छं मुहूर्ताच्च तामेवार्यसुतागता ॥ १५४ ॥

passions cannot read the minds of others. She said, 'Of a chest fatigued with travelling in a chariot, massage by pressing it with the breasts has been said to be a blameless one. If I am to be favoured and if your chest is very fatigued, please permit me; women have to act according to the will of their masters (husbands). 'I thought that the girl who was courageous and also, pitiless could remain pacified as long as she went on getting permissions.' So I said to her, 'O maiden, consider me to be under the power of another person (i.e. yourself); let the one who is an expert in the art of caressing do as he pleases. Then with her trembling and shaking prominent breasts she started stroking my chest. Enough of this digression; a short plot having pleasant contents never engenders indifference. (144–153)

Then I (*Gomukha*) came out of that house and went to its outer terrace. In a moment master's daughter too arrived

वन्दित्वा प्रस्थितं सा मां क्षणमालोक्य विस्मिता।
आलपन्मधुरालापा स्मितप्रच्छादितारितिः ॥ १५५ ॥

इदं भवनमात्मीयं प्रत्यवेक्ष्यं सदा त्वया।
दृश्यमानो भुजंगोऽपि कालेन परिचीयते ॥ १५६ ॥

अथ वस्त्रान्तमालम्ब्य मदीयं पद्मदेविका।
विज्ञाप्यमस्ति मे किंचित्तच्च नाद्येत्यभाषत ॥ १५७ ॥

ततो हृदयवासिन्या पद्मदेविकया सह।
तमेव रथमारुह्य कुमारागारमागमम् ॥ १५८ ॥

तत्र युष्मानभुञ्जानान्पश्यामि स्म मया विना।
उपहासं च कुर्वन्तं तं तथा मरुभूतिकम् ॥ १५९ ॥

दिनेऽन्यत्र च सेवित्वा क्षणं युष्मानहं पुनः।
गत्वार्यदुहितुर्मूलमासेवे पद्मदेविकाम् ॥ १६० ॥

उक्तश्चार्यदुहित्राहमधीराः सुहृदस्तव।
वृत्तान्तोऽयमतस्तेषां मा गमत्कर्णगोचरम् ॥ १६१ ॥

ततः प्रतिष्ठमानं मामवोचत्पद्मदेविका।
तद्वः किं विस्मृतं कार्यमिति मेति मयोदितम् ॥ १६२ ॥

there. As I was about to leave after saluting her, she looked at me in astonishment, then, concealing her slant in a smile, she said in a sweet voice 'It is your own house, it has to be looked after by you always. Even a serpent constantly looked at becomes friendly'. Then catching the fringe of my garment, *Padmadevikā* said, 'I have to say something to you; but not today.' Then *Padmadevikā* occupying my heart, I returned to the princes' quarters by the same chariot. Ther: I saw you abstaining from food in my absence and that *Marubhūtika* too who was laughing at me like that (154–159).

Again on another day, after staying with you for some time I went again to master's daughter, and enjoyed the company of *Padmadevikā*. Master's daughter had said to me, 'Your friends are excitable take care that this secret does not reach their ears. Then holding me back *Padmadevikā* said, 'Have you forgotten

तयोक्तं कथयिष्यामि पुनरभ्यागताय ते ।
घत्ते संध्रियमाणं हि रहस्यं रम्यतामिति ॥ १६३ ॥

अथापरस्मिन्दिवसे गत्वार्यदुहितुर्गृहम् ।
शोकमूकप्रवृद्धास्रमपश्यमबलाजनम् ॥ १६४ ॥

करद्वयावृतमुखी स्तम्भे लग्ना पराङ्मुखी ।
मन्दशब्दं मयादृष्टा क्रन्दन्ती पद्मदेविका ॥ १६५ ॥

तामपृच्छं महाराज्ये वत्सराजे सुराजनि ।
जङ्गमस्य कुतः शोको युवराजे च राजति ॥ १६६ ॥

न किंचिदपि सावोचन्मया पृष्टासकृद्यदा ।
तदा किल विषण्णोऽहं मुमोह च पपात च ॥ १६७ ॥

तत्र चैका प्रमृज्यास्रं मामवोचत्सचेतनम् ।
त्वन्नाथाश्लाघनीयेयमशोच्या पद्मदेविका ॥ १६८ ॥

अस्यास्तु स्वामिनीं पश्य युवराजे त्रिराजति ।
यस्याः शोकोपतप्ताया यतो रक्षस्ततो भयम् ॥ १६९ ॥

that purpose of ours ? 'Not at all' I said. She said, 'I will tell you when you come again. A secret retains its charm as long as it remains a secret.' (160–163).

On another day, when I went to the house of the master's daughter, I found the women shedding profuse tears and speechless with grief. I saw *Padmadevika* sobbing, standing against a pillar, her face covered with her two hands. I said, 'In the well-governed empire of the king of *Vatsa*, the crown prince ruling (here) whence comes grief to the mobile creatures ?'' When she did not speak a word though asked by me again and again, I too, feeling despondent, swooned and fell down. When I regained consciousness, a girl wiping her tears, said to me, 'The fortunate *Padmadevika*, having found a support in you, has no cause for grief. Please take care of the poor mistress. Even with crown prince being in power, that grief stricken person has fear from her very protector. Or go and see her with

अथ वा पश्य तामेव पश्यतामेव पीड्यते ।
त्वादृशां सुहृदां यस्याः समदुःखसजीवनम् ।। १७० ।।

तदावेदितमार्गेण गत्वा प्रमदकाननम् ।
दृष्टा कमलिनीकूले तत्रार्यदुहिता मया ।। १७१ ।।

मृणालशैवलाम्भोजनलिनीदलसंस्तरम् ।
शाषयन्ती सनिश्वासैर्मुहुर्विपरिवर्तनैः ।। १७२ ।।

मुद्रिकालतिका नाम दारिका हारिका दृशः ।
तदङ्कन्यस्तचरणा ध्यायन्ती पुरुषोत्तमम् ।। १७३ ।।

अथोपगम्य संभ्रान्तस्तां कृताञ्जलिरब्रवम् ।
देवी दुःखाङ्कदानेन संभावयतु मामिति ।। १७४ ।।

साब्रवीदलमाकर्ण्य प्रवृद्धसुखभागिनः ।
तथा ममाप्रतीकारां लज्जाशोककरीं कथाम् ।। १७५ ।।

को हि नन्दनसंचारिकामिनीजनकामुकः ।
तन्मकरगम्भीरां विशेद्वैतरणीमिति ।। १७६ ।।

whose suffering even the onlookers are grieved and who has friends like you, the sharer of her grief. Then, led by her, I went to the pleasure-garden, and saw master's daughter on the bank of the lotus-tank. She was causing the bed of the lotus-stalk, duck-weeds and lotus-leaves to dry with her sighing and frequent tossing and turning over. There was a girl, charming to the eyes, named Mudrikā-latikā. Placing her feet in her lap, she was meditating on her supreme man (*Naravāhanadatta*).[1] I approached her hastily and folding my hands in salutation said, "O lady, favour me by sharing your grief with me" She said, 'For those who have an abundance of pleasures, it is useless to hear my story which has no remedy and which brings only shame and grief. Who, in love with the damsels moving about in *Indra's* paradise, would enter the deep *Vaitaraṇī*[2] full of crocodiles?" Then cheering her, *Mudrikālatikā* said, 'Some body is

1. Also *Viṣṇu*. 2. River of Blood situated between the Earth and the Lower Region.

ततः प्रसादयन्ती तां मुद्रिकालतिकाब्रवीत् ।
भर्तृदारिकया कश्चित्स्मर्यते न विमानितः ॥ १७७ ॥

यदि च स्वमाख्यातुमशक्ता भर्तृदारिका ।
ततो मामनुजानातु धृष्टो हि गणिकाजनः ॥ १७८ ॥

एवमुक्ताब्रवीदेवमेवं नाम निगद्यताम् ।
अकृत्वा साहसं कैर्वा महाँल्लब्धो मनोरथः ॥ १७९ ॥

न चेमं गोमुखादन्यः श्रोतुमालापमर्हति ।
भेदसंधानदक्षो हि दूतः कार्ये नियुज्यते ॥ १८० ॥

अथोत्सार्य ततो देशान्मुद्रिकालतिका कथाम् ।
मह्यमाख्यातुमारब्धा क्षणमाधीयतां मनः ॥ १८१ ॥

भरतो नाम राजासीत्त्रिवर्गान्तपरायणः ।
स समाहृतवान्कान्ताः कुमारीरा महोदधेः ॥ १८२ ॥

युगपत्परिणीयाहमेताः सर्वा रहोगताः ।
सुखान्यनुभविष्यामि संततानीत्यचिन्तयत् ॥ १८३ ॥

यस्याश्च प्रथमं तेन गृहीतः कम्पनः करः ।
तस्यामेव स संतुष्टः शुद्धपुण्यार्जिताकृतौ ॥ १८४ ॥

only being remembered not insulted by your ladyship. If you yourself are not able to speak (about it), permit me, courtezans are impudent creatures". Being thus addressed she replied, 'You may speak, who has ever realized a great ambition without being courageous ? None but *Gomukha* is a fit person to hear this account. Only the messenger who is skilful in creating dissensions and making friends is sent on an errand'. Then taking me away from that place *Mudrikālatikā* began to relate the story to me 'Please give your attention for some time. There was a king named *Bharata* who was given to bringing to consummation the three categories (Duty, Wealth and Pleasure). He snatched away lovely maidens from Ocean and wanted to marry them all secretly and simultaneously to experience the pleasures of life ceaselessly. But he was content with the beauty, obtained

परिशेषास्तु यास्तासां मनोनयनहारिणः ।
मनोरुहकराकारानष्टौ प्राकल्पयद्गणान् ॥ १८५ ॥

गणे-गणे च प्रमुखां मुखराभरणावृताम् ।
अनुज्ञातासनच्छत्रचामरामकरोन्नृपः ॥ १८६ ॥

ता गणान्तर्गता यस्मादन्यासां च महत्तमाः ।
तं महागणिकाशब्दमलभन्त नराधिपात् ॥ १८७ ॥

महागुणास्ततश्चान्यास्ततोऽप्यन्यास्ततः परा: ।
यावद्घटकसंघट्टकठोरकटय: खला: ॥ १८८ ॥

य एष गणिकाभेद इदानीमपि दृश्यते ।
ततः कालात्प्रभृत्येव भरतेन प्रवर्तितः ॥ १८९ ॥

गणमुख्यास्तु यास्तासामेकस्यां किल संततौ ।
जाता कलिङ्गसेनेयं सरस्यामिव पद्मिनी ॥ १९० ॥

सुरासुरोरगस्त्रीणां निन्दन्ती रूपसपदम् ।
अनया तनया लब्धा सेयं मदनमञ्जुका ॥ १९१ ॥

through pure merit, of that maiden whose trembling hand he took first in his hand. With the remaining maidens charming to the mind and eyes, he made eight groups like the hands (?) of Cupid. The king permitted the chief of each group to wear jingling ornaments and to have (kingly) seat, umbrella and chowry. Since those eight chiefs were within the groups and were the most excellent ones among them, they (collectively) got the epithet of the Great Group from the king. There were some who had great qualities and yet others who had greater qualities and so on till there came to be sub-divisions like *Ghaṭaka*, *Saṁghaṭṭa*, *Kaṭhorakaṭi* and *Khala*. The divisions of the courtezans that are seen even today were started by *Bharata* and are in vogue since then. Out of the progeny of one of the chiefs of the Groups, this *Kaliṁgasenā* was born as a lotus is born in the tank. This *Kalimgasenā* got a daughter who obscured the beauty of the women of gods, demons and Serpents. And that daughter is this *Madanamañjukā*. (164–191)

एषा राजकुलं यान्तीं दृष्ट्वा मातरमेकदा ।
अहमप्याचि यामीति पुनः पुनरभाषत ॥ १९२ ॥

ज्ञात्वा तु दृढनिर्बन्धां साची दुहितरं प्रियाम् ।
गृहीतबालाभरणामनयन्नृपसंसदम् ॥ १९३ ॥

अथ राजकुलादेषा निवृत्ता लक्षिता मया ।
सविकासैः सतोषेव कपोलनयनाधरैः ॥ १९४ ॥

स्थिता संप्रस्थितासीना निषीदन्ती च संतताः ।
करोति स्म सखीमध्ये राजास्थानगताः कथाः ॥ १९५ ॥

दिनशेषमतिप्रेर्यं क्षणदां च सजागरा ।
प्रातः सादरमादत्त चित्रं मण्डनमात्मनः ॥ १९६ ॥

प्रस्थिता प्रस्थितां दृष्ट्वा राजास्थानाय मातरम् ।
तया पृष्टा क्व यासीति यत्र त्वमिति चाब्रवीत् ॥ १९७ ॥

तयोक्तमननुज्ञातैः पुत्रि गन्तुं न लभ्यते ।
राजास्थानं तनुस्नेहाः परुषा हि नराधिपाः ॥ १९८ ॥

Mudrikālatikā continued, "Once seeing her mother going to the court, this girl said again and again, 'O mother I too will go with you'. Noticing her to be firm in her obstinacy, the mother took her dear daughter, in ornaments suitable for a child, to the kings assembly hall. When she came back from the court I inferred from her blooming cheeks, eyes and lips that she was very pleased. Standing, walking or sitting among her friends she always talked about the king's court. Having spent the remaining part of the day and the winkless night, she carefully gave herself a conspicuous make-up in the morning. As the mother started for the court she found the daughter too following her. When asked by her mother as to where she was going, she replied that she was going where her mother was going. Then the mother said, 'O daughter, one cannot go to the king's court without (previous) permission; kings are generally harsh, having little affection; hence, go back, O mother; you will go

तेन मार्तनिवर्तस्व लब्धानुज्ञा गमिष्यसि ।
धृष्टा हि द्वेष्यतां यान्ति प्रणयिन्योऽपि योषितः ॥ १९९ ॥

मधुराश्चोपपन्नाश्च श्रुत्वा मातुरिमा गिरः ।
कटुका दुर्घटाश्चेयं मन्यमाना न्यवर्तत ॥ २०० ॥

दृष्टनष्टनिधानेव दरिद्रवणिगङ्गना ।
मुक्तनिद्राशनालापा शय्यैकशरणाभवत् ॥ २०१ ॥

एकदा प्रस्तुतकथाः सखीरियमभाषत ।
स्वप्तुमिच्छाम्यहं सख्यस्तावन्निर्गम्यतामिति ॥ २०२ ॥

यातासु तासु मनसा यत्सत्यं मम शङ्कितम् ।
एताः प्रस्थापिताः सख्यः किमकारणमेतया ॥ २०३ ॥

या सखीभिर्विना निद्रां नैव लब्धवती पुरा ।
तस्यास्ता एव निघ्नन्ति निद्रामिति न बध्यते ॥ २०४ ॥

चिन्तयित्वेति तिष्ठन्ती जालवातायनावृता ।
मण्डनव्यापृतामेतां पश्यामि स्म सदर्पणा ॥ २०५ ॥

अभिराजकुलं स्थित्वा बद्धाञ्जलिरभाषत ।
जन्मान्तरेऽपि भूयासमहं तस्मिन्वधूरिति ॥ २०६ ॥

there when you are permitted. Even loving women suffer aversion when they become impertinent.' Hearing these sweet and apt words of her mother, she, taking them to be bitter and cruel returned. Then she resorted to her bed, giving up sleep, food and conversation like a merchant's wife who sees her treasure slip away from her grasp. Once in the midst of a conversation she said to her friends, 'I want to sleep, so my friends, please depart.' When they had left I indeed, suspected, 'Can it be without any reason that she has sent away her friends? It is not plausible that these very friends now disturb her sleep without whom, previously, she could not sleep.' As I stood, thinking thus behind the latticed window, I saw her, holding a mirror in her hand, lost in make-up. Then she stood with her face towards the king's court and folding her hands in salutation

दुकूलपाशमासज्य कंधरायामनन्तरम् ।
उदलम्बयदात्मानं सत्वरा नागदन्तके ॥ २०७ ॥

वेगादिषुरिवागत्य प्राणापहरणोद्यतम् ।
कण्ठपाशं तमेतस्याः कालपाशमिवाक्षिपम् ॥ २०८ ॥

शयनीयमथानीय सजलैर्व्यजनानिलैः ।
बलात्प्रत्यानयं संज्ञां प्रेतराजकुलादहम् ॥ २०९ ॥

क्रमेणोन्मील्य नयने मन्थरा ताम्रतारके ।
निनीय मयि मत्तश्च प्रत्याहृत्येदमब्रवीत् ॥ २१० ॥

तन्मित्रमतिकष्टाद्यद् व्यसनात्किल रक्षति ।
व्यसने प्रहरन्त्या तु शत्रुत्वं दर्शितं त्वया ॥ २११ ॥

अहं हि सर्वदुःखानामिदमुत्पन्नमालयम् ।
त्वया जीवितमुज्झन्ती विधृता किमकारणम् ॥ २१२ ॥

आनुकूल्येन निर्वाह्य कालमेकपदे त्वया ।
विघ्नन्त्या मम संकल्पं दर्शिता प्रतिकूलता ॥ २१३ ॥

said, 'Let me be a bride theren in my next birth.' After that she made a noose with her veil and putting it around her neck quickly hanged herself from a peg. (192–207)

Mudrikālatikā continued, 'Having entered with the speed of an arrow, I snatched away from her neck that noose which was like the noose of Death God ready to take away life. Then I brought her to bed and forced her senses back from the God of Death by fanning and sprinkling her with water. Gradually opening her eyes of which the pupils were red, she fixed them on me, and then glancing away spoke thus. He is a friend who saves one from a calamity. By throwing me into a calamity you have only shown enmity. Why did you hold me back without any reason while I was discarding this life of mine which is obviously the abode of all my miseries ? All this time you lived agreeably with me; but suddenly you have shown contrariness by sabotaging this resolve of mine. The popular saying is not at all wrong

यदेतदुच्यते लोके सर्वथा न तदन्यथा ।
अशेषोपायदुःसाध्यो मित्रं शत्रुर्महानिति ॥ २१४ ॥

ब्रुवाणामित्यसंबद्धमित्येनामहमब्रवम् ।
स्वामिनि प्रभुरित्यस्मानुपालम्भेन तक्षसि ॥ २१५ ॥

इदं कथय नस्तावद् व्यसनेऽभ्युदयेऽपि वा ।
स्वामिन्या वयमायाते कस्मिन्नाभ्यन्तरीकृताः ॥ २१६ ॥

जातासि कृपणेदानीं दासवर्गमपास्य या ।
तनुमेकाकिनी त्यक्त्वा सुखमासितुमिच्छसि ॥ २१७ ॥

दुःखहेतुमतः शंस यदि साध्यं भविष्यति ।
जीविष्यामस्ततः सर्वा मरिष्यामो विपर्यये ॥ २१८ ॥

अथ स्थित्वा क्षणं तूष्णीं शनकैरिदमब्रवीत् ।
एकजीवशरीरायै किं तुभ्यमपि कथ्यते ॥ २१९ ॥

अथ जानन्त्यपि त्वं मां निर्लज्जयितुमिच्छसि ।
इदमाख्यायते को वा स्त्रीभ्यः साहसिकः परः ॥ २२० ॥

that a friend is a great enemy difficult to be dealt with by any of the means.[1] While she was speaking inconsistently thus, I said to her, 'Your ladyship has power over us. So you hurt us with reproaches. But first tell me this, weal or woe befalling you, when was it that you did not take us in your confidence ? Now you have turned into a miser. That is why sending away your slaves and committing suicide you want to enjoy pleasure alone (without sharing it with us). Tell me the cause of your suffering. If it can be remedied we shall live together; otherwise, we shall die together.' (208-218)

Then keeping mum for a wh le she whispered, 'Shall I have to communicate this even to you who are one with my soul and body ? If knowing it already, you only want to ashame me, (no matter), it is here, who can be more courageous than a woman ? When I had been to the court, the king called me and

1. The four means viz negotiation, reward, punishment and creating dissensions.

अहं राजकुलं याता देवेनाहूय सादरम् ।
दक्षिणं परिघाकारमूरुमारोपिता तदा ॥ २२१ ॥

उपविष्टस्तु नृपतेरूरौ वामे नृपात्मजः ।
मया दृष्टः प्रविष्टश्च हृदयं मेऽनिवारितः ॥ २२२ ॥

दहनोऽपि वसन्नन्तर्न दहत्यरणीं स तु ।
सौम्योऽपि पुण्यवानस्मान्निर्धूमं दग्धुमिच्छति ॥ २२३ ॥

स हेतुरस्य दुःखस्य सकृद्दर्शनमागतः ।
अधुना श्रूयमाणोऽपि किं वा विलपितैरिति ॥ २२४ ॥

श्रुत्वेदमहमस्यास्तु जाता यत्सत्यमाकुला ।
उपायमेतमाशङ्क्य समुद्रोत्सेकदुष्करम् ॥ २२५ ॥

हा हेति हसितेनोच्चैर्गूहमाना विषण्णताम् ।
एतामाश्वासयामि स्म निःसारैर्वचनैरिति ॥ २२६ ॥

मुञ्च स्वामिनि संतापमपि विद्याधरेश्वरम् ।
वशयेयं तव प्रीत्यै किं पुनः पुरुषेश्वरम् ॥ २२७ ॥

किं तु त्वरावता शक्यं न लब्धं फलमीप्सितम् ।
राजानोऽपि हि सामादीन्क्रमेणैव प्रयुञ्जते ॥ २२८ ॥

affectionately placed me on his iron-beam-like right thigh. His son sat on his left thigh, I saw him and he at once entered my heart without any hindrance. Even fire residing inside the sticks which produce it, does not burn them. But he, though cool like the moon and virtuous too, wants to burn me without any smoke. Now, you have heard; but what is going to happen by lamenting over it ?' (219-224)

Hearing this from her and apprehending its remedy to be as difficult as the spouting over of the ocean I (*Mudrikālatikā*) became restless indeed. But concealing my despondence in a loud laugh, I started consoling her with empty words, 'My lady, give up all anxieties; for your pleasure I will bring under my power even the king of the *Vidyādharas*, leave aside a king of the humans. But those who are in haste cannot achieve the desired object. Even

तेन धैर्यप्रकर्षेण मनः संधृत्य चञ्चलम् ।
लोकेनालक्षिता कांश्चित्सहस्व दिवसानिति ॥ २२९ ॥

तं चेयं सिद्धमेवार्थमर्थिभावादबुध्यत ।
अन्तश्चाकथयत्तोषं विकसन्मुखपङ्कजा ॥ २३० ॥

दिवसे दिवसे चैतां वचोभिर्मधुरानृतैः ।
कार्यसंसिद्धिसंबद्धैर्दर्शिताशामयापयम् ॥ २३१ ॥

वन्ध्योत्तरैर्यदात्मानं वञ्च्यमानाममन्यत ।
मोक्तुकामा तदा प्राणान्पुनरुत्प्रेक्षिता मया ॥ २३२ ॥

ततः संभ्रान्तया गत्वा मयास्या मातुरन्तिकम् ।
संप्रधार्य तया सार्धमुपायोऽयमनुष्ठितः ॥ २३३ ॥

शरीरं राजपुत्रस्य द्वितीयमिव गोमुखः ।
स केनचिदुपायेन वेशमाशु प्रवेश्यताम् ॥ २३४ ॥

स एव सहचारित्वादानेष्यति नृपात्मजम् ।
मनःश्रोत्रहरालापो वसन्तमिव कोकिलः ॥ २३५ ॥

कलिङ्गसेनया चायं वृत्तान्तः कथितस्तदा ।
पद्मावत्यै तया चासि चेतस्य इति भाषितः ॥ २३६ ॥

the kings employ negotiation and other means by turn. Hence holding the unsteady mind with an extraordinary patience, bear for a few daya more, so that the world does not notice it. Owing to her eagerness she took it as the very accomplishment of her desire and expressed her inner satisfaction with a bloom on her lotus-like face. Day after day I gave her some hope with sweet concoctions pertaining to the accomplishment of the object and thus spent the time. When from barren consequences she realized that she was being deceived, I (again) observed her as desirous of giving up life. Then in confusion I rushed to her mother and having consulted with her manoeuvred as follows : *Gomukha* is just like the second self of the prince. Let him somehow be brought to the courtezan-quarters. He, being his companion will sureily bring the prince as the cuckoo whose song is charming to the mind brings in the spring. *Kaliṅgasenā* narrated the whole account to *Padmāvatī* and subsequently you were addressed as sentient

ततः सारथिकायस्थहस्त्यारोहादिभिस्तथा ।
धूर्तैरस्मत्प्रयुक्तैस्त्वं वेशमेतं प्रवेशितः ॥ २३७ ॥

तिसृणां च प्रयुक्तानामभवद्भवतः प्रिया ।
तन्त्रीणां वर्णतन्त्रीव मधुरा पद्मदेविका ॥ २३८ ॥

सा तु निर्वर्तितस्वार्था सुहृदर्थपराङ्मुखी ।
न निवेदयते तुभ्यं स्वार्थभ्रंशविशङ्कया ॥ २३९ ॥

नोपायमपरं दृष्ट्वा प्रयुक्तं भर्तृदारिका ।
असाध्यायतनिश्वासा निराशा दृश्यतामिति ॥ २४० ॥

तदिदं दुःसहं दुखं यस्मादस्माकमागतम् ।
त्वदायत्तः स शेषश्च संविधत्तां भवानिति ॥ २४१ ॥

अथाहमब्रुवं कस्मान्नखच्छेद्यमुपेक्षया ।
कुठारच्छेद्यतां नीतं भवतीभिरिदं तृणम् ॥ २४२ ॥

स्वयमेव ततो गत्वा देवी विज्ञापिता मया ।
मुच्यतामेष संतापः सिद्धं विद्धि प्रयोजनम् ॥ २४३ ॥

by her. Then you were brought to courtezan-quarters by cunning persons such as the charioteer, the scribe (*Kāyastha*), and the elephant-driver etc., all employed by us. Out of the three girls employed for the purpose, sweet *Padmadevikā*, like the seven-stringed lute (*Varṇatantrī*) among the stringed musical instruments became dear to you. But she, having served her own interest, became indiffrent to the interest of her friend and did not make any request to you for fear of her own interest being jeopardised. Seeing no other means being employed, our master's daughter became irremediable, despondent and bereft of all hopes; you see it for yourself. Thus this unbearable suffering has come our way. What remains to be done is under your power. Please, do make some arrangement.' (225–241)

I (*Gomukha*) said, 'Why did you, through your negligence, allow this grass, which could have been cut with nails, to (grow and) need an axe to fell it?' Then I went there myself and said

युवराजार्थिनी देवी स चर्तुगुणवत्सलः ।
संघाता गोमुखश्चेति धन्यस्त्रिकसमागमः ॥ २४४ ॥

नास्त्येव च ममायासः शरत्कान्त्युन्मना यतः ।
राजहंसो हि नलिनीं स्वयमेवोपसर्पति ॥ २४५ ॥

अलं चालापजालेन सर्वथाहं नृपात्मजम् ।
स्वामिन्यै कारयिष्यामि प्रणाममचिरादिति ॥ २४६ ॥

साब्रवीन्न नसंभाव्यमिदं नागरके त्वयि ।
किं तु प्रस्तावमासाद्य यतेथाः कार्यसिद्धये ॥ २४७ ॥

अप्रस्तावप्रयुक्ता हि यान्ति निष्फलतां क्रियाः ।
अनिष्टफलतां वापि कोपयित्वा प्रभूनिति ॥ २४८ ॥

ततस्तस्यै नमस्कृत्य कुमारखटकामगाम् ।
उच्छिष्टानागतश्चास्मि गृहीत्वा मोदकादिकान् ॥ २४९ ॥

तां च विज्ञापयामि स्म राजपुत्रेण मोदकः ।
स्वयमारभ्य हस्ताभ्यां युष्मभ्यं प्रहिता इति ॥ २५० ॥

to her ladyship, 'Please give up this anxiety and consider your object accomplished——you are desirous of the prince and he is a lover of true qualities; *Gomukha* is there to unite you two. This coming together of the three is lucky. I need not exert, since the king-goose, being excited by the autumnal beauty, would go to the lotus-tank himself. Enough of verbal jugglery, I will surey make the prince bow down to your ladyship very soon.' She said, 'An accomplished person as you are, it is not impossible for you. But try for the success of the purpose (only) when you get an opportunity. Efforts made without opportunity become fruitless or they even bear evil fruit by enraging persons in authority'. Then having saluted her I came to the Princes' quarters and went back with sweet balls etc. from the remains of your (*Naravāhanadatta's*) meal. I declared to her—'the prince has sent this sweet ball to you, having formed it with his own hands'. She said, 'Even if this is a deception, it consoles a

साब्रवीज्जालमप्येतदाश्वासयति मादृशम् ।
आश्वसन्ति क्षणं दृष्ट्वा मृगा हि मृगतृष्णिकाम् ॥ २५१ ॥

माल्यचन्दनताम्बूलवासोभूषणधूपनैः ।
युष्माभिः प्रेषितानीति तामाश्वासितवानहम् ॥ २५२ ॥

एष विज्ञापयाम्यद्य श्वो विज्ञापयितेति च ।
अलब्धावसरः कालमेतावन्तमयापयम् ॥ २५३ ॥

अथ मामब्रवीद्देव्याः पुरतो मुद्रिकालता ।
अहो संभावना कार्या महानागरको भवान् ॥ २५४ ॥

प्रणामं कारयामीति विस्फूर्ज्य भवता तथा ।
किमियं वञ्च्यते मुग्धा पत्रपुष्पफलादिभिः ॥ २५५ ॥

अथ वा तिष्ठ तावत्त्वमहमेवानयामि तम् ।
विरक्तमपि संधातुमलं कौशलमस्ति नः ॥ २५६ ॥

एवमुत्तेज्जितस्तस्या गुरुभिर्वचनैरहम् ।
फलेन ज्ञास्यसीत्युक्त्वा प्रस्तावावहितोऽभवम् ॥ २५७ ॥

person like me. Seeing (even) the mirage the deer takes heart for a while.' 'Garland, sandal-paste, betel, perfume, ornament and incenses have been sent by you (*Naravāhanadatta*)—I continued to console her like this. I am going to tell you today, or I will do so tomorrow, resolving thus but not getting a chance, I passed all this time. (242–253)

One day, *Mudrikālatā* said to me in the presence of her ladyship, 'You are really a big town-born person and deserve a big ovation.' After having bragged 'I will get you saluted', why do you now deceive this innocent maiden with leaves, flowers and fruits etc. ? Or you may retire now, I myself will bring him (here). We have enough to hook even the indifferent ones.' Thus provoked by her harsh words I said, 'The result will convince you and attentively bided my time. It was my manoeuvre that in course of the festive procession, I sat beside you having pushed *Hariśikha* and others aside. The cart that you saw on the way had her ladyship inside it, just as a cloud has the thundering flash of lightning inside it. There you saw that half (concealed)

यात्रायां तु प्रवृत्तायामभ्यासेऽत्र यदेव मे ।
तन्मया कारिता यूयं क्षिप्रत्वा हरिशिखादिकान् ॥ २५८ ॥

यत्तत्प्रवहणं गच्छत्पथि युष्माभिरोक्षितम् ।
तदर्यदुहिताध्यास्त विद्युदभ्रमिव ध्वनत् ॥ २५९ ॥

तत्र यत्तन्मुखस्याद्धं ललाटनिहिताङ्गुलि ।
युष्मभ्यं दर्शितं वन्द्यं तत्तया वन्दमानया ॥ २६० ॥

यच्च विज्ञापिता यूयमानतं मुकुटं मनाक् ।
उन्नम्यतामिति मया तत्रापीदं प्रयोजनम् ॥ २६१ ॥

आसीदासां प्रणामोऽयमर्यपुत्रेण नागरः ।
कृतस्तोषयता कान्तामस्माकं स्वामिनीमिति ॥ २६२ ॥

सेयं कामयते देवं देवी मदनमञ्जुका ।
प्रज्ञापराक्रमप्राणं लक्ष्मीरिव नराधिपम् ॥ २६३ ॥

अयत्नोपनता चेयं न प्रत्याख्यातुमर्हति ।
नवेव मालतीमाला लोभनीयगुणाकृतिः ॥ २६४ ॥

दष्टानङ्गभुजंगेन लघु संभाव्यतामसौ ।
न ह्याशीविषदग्धान्त्राः क्षमन्ते दिवसानिति ॥ २६५ ॥

face with fingers on the fore-head; that was a salutation to you offered by her. When I requested you to raise a little your drooping crown, it was with a purpose. Those girls in the cart thought that it was the salutation from their accomplished master intending to please his beloved, their mistress. This same lady *Madanamañjukā* loves you just as the goddess of wealth (*Lakṣmī*) loves the wise and courageous king. This maiden like a garland of fresh *Mālatī* flowers, charming in quality and form, has suddenly come to you herself and does not deserve to be refused. Cupid in the form of a snake has bitten. Please take care of her immediately. Those whose entrails have been burnt with snake's poison cannot wait for long.' (254–265)

इति गोमुखतः श्रुत्वा कथां नवदशप्रियाम् ।
तत्कथापहृतव्रीडः प्रकाशमहमब्रवम् ॥ २६६ ॥

तदैव हृदयेऽस्माकं राजोत्सङ्गनिषण्णया ।
अशीर्णं मन्मथतरोः प्रकीर्णं बीजमेतया ॥ २६७ ॥

तद्गुणश्रवणाम्भोभिः सिच्यमानं तदा तदा ।
बाधमानं मनो जातमुच्छ्वसत्कर्कशाङ्कुरम् ॥ २६८ ॥

तद्दोहदमिवासाद्य प्रियां प्रवहणे स्थिताम् ।
कम्पनिःश्वासजननानमुञ्चत्पल्लवानिव ॥ २६९ ॥

समाप्तावयवो यावन्मनोभवमहातरुः ।
न समाक्रम्य मृद्नाति तावद्दर्शय तामिति ॥ २७० ॥

तेनोक्तं नर्तनाचार्यावस्पर्धेतां परस्परम् ।
त्वत्प्रवीणोऽहमित्युक्तौ तौ च भूपतिना किल ॥ २७१ ॥

अलं वां कलहं कृत्वा कर्मशास्त्रविदौ युवाम् ।
यस्य या कुशला शिष्या स नर्तयतु तामिति ॥ २७२ ॥

On hearing from *Gomukha* this story appealing to young men of nineteen years, my shyness vanished and I (*Naravāhanadatta*) declared—In the same way, she while sitting in the lap of the king, sowed the seed of the ever-green tree of desire in my heart. Being watered frequently by my listening to her qualities, it looms large in my mind and is full of hard sprouts in the form of sighs. Having realized its desire (for blossoming) in the form of the beloved seen in the cart, it has sent forth twigs causing thrill and sigh. Show her to me, before, having grown to fullness, this great tree of desire over-shadows and crushes me. (266-270)

He (*Gomukha*) said, 'The two dance-masters contended for superiority. They have been told by the king—It is useless for you to quarrel. Both of you are experts in a practical (opposed to speculative) discipline. Let each ask his expert disciple (dancing girl) to give performance. Tomorrow the king is

श्वः सुयामुनदन्तां च तस्मादर्यसुतां च नः।
नृत्यन्तीं नृपतिर्द्रष्टा तत्र द्रष्टास्थ तामिति ॥ २७३ ॥

या स्वाभाविकरूपखण्डितजगद्रूपाभिमाना प्रिया
श्रृङ्गारादिरसप्रयोगसुभगा जायेत सा कीदृशी।
इत्यध्यासितचेतसा कथमपि प्रक्रान्तया चिन्तया
पर्यङ्काङ्कविवर्तिनार्ततनुना नीता त्रियामा मया ॥ २७४ ॥

इति रथ्यासंलापो नाम [दशमः] सर्गः ॥ १० ॥

going to see in action *Sujāmunadanta* and therefore our master's daughter too. There you will see her. (271-273)

With her natural beauty my beloved has shattered to pieces the whole world's pride of beauty. How will she look while demonstrating charmingly the sentiments of love etc. ? My mind being occupied with this (thought), I somehow spent the night, with increasing restlessness and my thirsty body tossing and turing on the bed (274).

Here ends the (Tenth) Canto called Conversation on the Way.

एकादशः सर्गः

अथ नागरकाकारस्तदाकारसुहृद्वृतः ।
संप्रस्थाप्य मनः पूर्वं नृपास्थानमगामहम् ॥ १ ॥

तत्र पुष्पकसंस्थानमञ्चस्थानं महीपतिम् ।
प्रणम्य तदनुज्ञातं मञ्चान्तरमसेविषि ॥ २ ॥

रङ्गाङ्गणमथालोक्य कुशलप्रेक्षकाकुलम् ।
नृत्याचार्यौ नमस्कृत्य महीपालमवोचताम् ॥ ३ ॥

राजन्नुपान्तनेपथ्ये भृत्ये वः समुपागते ।
द्रष्टुमिच्छथ यां पूर्वमाज्ञापयत तामिति ॥ ४ ॥

सोऽब्रवीन्नृत्यगीतादिकलाशास्त्रविशारदः ।
गोमुखः स च यामाह सा पूर्वं नृत्यतामिति ॥ ५ ॥

ताभ्यामागत्य पृष्टश्च का पूर्वं नृत्यतामिति ।
स सुयामुनदन्तेति तदुपाध्यायमादिशत् ॥ ६ ॥

CANTO XI

Now, having dressed gaily (as a town-born person) I, surrounded by similarly dressed friends, and having sent my mind ahead went to the assembly hall of the king. Then, having bowed to the king who was seated on a dais shaped like the *Puṣpaka* (chariot of *Kubera*) I, with his permission, sat on another dais. Having noticed that the auditorium was full of expert spectators, the two dance-masters saluted the king and said, 'Both your servants (the two dancing girls) are present in the corridor of the tiring room. Please command her whom you want to see first.' The king said, '*Gomukha* is an expert in dance, music and other such arts. Let her dance first who is asked by *Gomukha* to do so. When the two came to *Gomukha* and asked, he directed the dance-master concerned to produce *Sujāmunadanta* (first). When she danced all the dance-experts danced with

ततस्तस्यां प्रनृत्तायां प्रनृत्ता नृत्यवेदिनः ।
रङ्गशेषस्तु निश्चेष्टः सुषुप्तावस्थतां गतः ॥ ७ ॥

प्रत्याहृत्य ततश्चेतो ह्रियमाणं बलात्तया ।
मनोनेत्राङ्गसंचारैरनाहार्यैरचिन्तयम् ॥ ८ ॥

नानुगन्तुमलं रम्भा नूनमस्याः समेनका ।
कुत एव पराजेतुमबला बालिका प्रिया ॥ ९ ॥

राजहंसः पिपासान्धः प्राप्तः पङ्कजिनीं यथा ।
पङ्काविलजलां पश्येत्तथाध्यासमहं प्रियाम् ॥ १० ॥

अवोचं गोमुखं चेदं जोयमानां प्रियामहम् ।
अशक्तः प्रेक्षितुं तेन रङ्गान्निर्गम्यतामिति ॥ ११ ॥

तेनोक्तमिच्छया गन्तुमागन्तुं वा न लभ्यते ।
वत्सराजकुलात्तेन मुहूर्तं स्थीयतामिति ॥ १२ ॥

विरतायां ततस्तस्यां पुराणार्करुचाविव ।
जीवलोकमिव ज्योत्स्ना प्रिया रङ्गमरञ्जयत् ॥ १३ ॥

her and the rest of the audience who were motionless fell into a state of deep slumber (of bliss). Then having brought back my mind which perforce being carried away by the natural (not artificial) gestures of the mind, eyes and other limbs of the dancing girl, *Sujāmunadantā*, I thought, 'Even *Rambhā* and *Menakā* are not able to keep pace with *Sujāmunadantā*, how can my feeble-young beloved defeat her ? The king-goose blinded with thirst comes to the lotus-tank and finds it turbid; I had the same feeling about my beloved. I said to *Gomukha*, 'Since I cannot bear to see my beloved being defeated, let us go out of the auditorium.' He said, 'One can neither go out nor enter the assembly of the king of *Vatsa* at one's will. So please wait for some time. (1–12).

When *Sujāmunadantā* left my sweet-heart filled the audience-hall with gaiety, as the rays of moonlight fills the world with gaiety after the rays of the setting sun have departed. I asked Gomukha as to who among those (three) was *Padmadevikā* and

अपृच्छं गोमुखं चासां कतमा पद्मदेविका ।
मुद्रिकालतिका चेति स विहस्येदमब्रवीत् ॥ १४ ॥

कीर्तिकान्त्योरियं मध्ये या लक्ष्मीरिव राजते ।
एषा नः स्वामिनी देवी वामतो मुद्रिकालता ॥ १५ ॥

न चेयं शक्यते जेतुमलं वः शङ्कया यतः ।
दृष्टा केन शरज्ज्योत्स्ना खद्योतप्रभया जिता ॥ १६ ॥

मया विजयमानेयमनेकं नर्तकीशतम् ।
दृष्टा संभावयाम्यस्यास्तेन नृत्तगुणानिति ॥ १७ ॥

गोमुखाभिमुखो यावत्तावधानं शृणोम्यहम् ।
तावज्जय जयेत्युच्चैर्विमुक्तः प्रेक्षकैर्ध्वनिः ॥ १८ ॥

रङ्गाद् दृष्टा च निर्यान्ती बाध्यमानेव सा मया ।
दैन्यवेपथुवैवर्ण्यविषादैः सहजैरिव ॥ १९ ॥

ततो विसर्जितास्थानं नमस्कृत्य महीपतिम् ।
स्वमावासं व्रजामि स्म कान्ताचिन्तापुरःसरः ॥ २० ॥

गोमुखं चाब्रवं कस्मान्मामिदानीमुपेक्षसे ।
न ह्यादेशमुपेक्षन्ते त्वादृशा मादृशामिति ॥ २१ ॥

who was *Mudrikālatikā*. At this he smiled and said, 'In the middle is our mistress shining as the goddess of wealth (*Lakṣmī*) would shine amidst Fame (*Kīrti*) and Beauty (*Kānti*). To her left is *Mudrikālatā*. Away with your fear that she cannot win. Who has seen the autumnal moon-light being defeated by the light of the shining insect ? I have seen this one conquering hundreds of dancing girls; that is why I have full faith in her dancing qualities. As I listened with my face turned towards Gomukha, there came from the spectators a loud cry of, 'Victory, Victory'. I saw my beloved leaving the stage afflicted with almost natural (not affected) depression, trembling, paleness and despair. Then, the assembly having dispersed I left for my own place, after saluting the king, with anxiety for my beloved going ahead of me. I said to *Gomukha*, 'Why do you neglect me now ? Persons like you do not disregard the orders of persons like me.' He said,

तेनोक्तमपरः कश्चित्प्रत्ययार्थं विसर्ज्यताम् ।
श्रद्धास्यति न मे वाक्यं विप्रलब्धा हि सा मया ॥ २२ ॥
एषामन्यतमं याहि गृहीत्वेति मयोदिते ।
मरुभूतिक एवात्र योग्य इत्ययमुक्तवान् ॥ २३ ॥
अयं हरिशिखस्तावन्नीत्या वक्रगतिः कृतः ।
अपायशतमालोक्य कदाचिज्जालमालिखेत् ॥ २४ ॥
कथं कष्टतमे वालो व्यसनानां चतुष्टये ।
यत्प्रधानस्त्रियस्तत्र राजपुत्रः प्रवर्त्यते ॥ २५ ॥
एवमङ्गुलिभङ्गेन विचार्यालोकपण्डितः ।
विहन्यादपि नः कार्यं तस्मादेष न युज्यते ॥ २६ ॥
तपन्तकोऽपि बालत्वान्मूढः शून्यमुखो यतः ।
तस्मादेवंविधे कार्ये नियोगं नायमर्हति ॥ २७ ॥
विक्रमैकरसत्वाच्च समर्थो मरुभूतिकः ।
अभ्यस्तसाहसस्तस्मादेष प्रस्थाप्यतामिति ॥ २८ ॥
ततस्तौ सहितौ यातौ चिरात्तु मरुभूतिकम् ।
प्राप्तं हरिशिखोऽपृच्छत्किं वृत्तं भवतोरिति ॥ २९ ॥

'Please send somebody else to create confidence. She will not believe me, she has been deceived by me. Then I having told him to take anyone of these friends and to go, he said that *Marubhūtika* alone was fit for the purpose. 'This *Hariśikha*,' he said, 'has been made retrogressive by his moral philosophy. Having seen hundreds of evils, he may delineate it as a deception. 'Why should the young prince be involved in women, the worst among the four bad habits[1] (of kings).' Thinking thus, with the wave of the finger, this vain scholar may even spoil our work. Hence he is not fit. *Tapantaka* also on account of immaturity is foolish and blank-faced. So he (too) does not deserve to be employed in such errands. *Marubhūtika* alone is fit, because he takes delight in courageous deeds; he is used to adventures. So, please send him.' Then the two having gone *Marubhūtika* returned after a long time and was asked by *Hariśikha* as to what had happened to them. (13–29)

1. Addictions to—Liquor, game of dice, women and hunting.

तेनोक्तमावयोस्तावद्वेशमध्येन गच्छतोः ।
आयात्यभिमुखी यैव सैव याति पराङ्मुखी ॥ ३० ॥

भञ्जन्ती चाङ्गुलीः क्रोधाद्वदत्यारक्तलोचना ।
न स्प्रष्टव्यो न संभाष्यो गोमुखः पापवानिति ॥ ३१ ॥

क्रुद्धदौवारिकाक्रान्तहाटकस्तम्भतोरणैः ।
कक्ष्याद्वारैः प्रविष्टौ स्वः स्थानमर्यसुतास्थितम् ॥ ३२ ॥

तत्रैका दारिकावोचद दारिकाः पश्यताद्भुतम् ।
धूर्तेनानेन चातुर्याद्गोमयं पायसीकृतम् ॥ ३३ ॥

अपराधोऽयमेतावत्सर्पः प्राणहरः कृतः ।
तमेव पश्यतानेन वाचालेन गुणीकृतम् ॥ ३४ ॥

वन्दमानो यदा कोपात्स्वामिन्या नाभिनन्दितः ।
संभ्रान्तश्च विलक्षश्च तदा तामाह गोमुखः ॥ ३५ ॥

मन्ये निष्कारणं कोपं देव्या को नाम मादृशः ।
सेवकः परचित्तज्ञः स्वामिनं कोपयेदिति ॥ ३६ ॥

He (*Marubhūtika*) said, 'whoever came before us as we proceeded through the courtezans' quarters, turned away her face from us and waving her finger in anger said with red eyes that sinful *Gomukha* should neither be touched nor spoken to. When the angry gate-keepers attacked us with (their) gold sticks and the boughs of trees decorating the door-way, we two entered through a side entrance, the inner apartment where our lady was present. One of the girls there said, 'O you girls, see this marvel: This crafty fellow with his cleveeness, has turned cow-dung into sweet rice. See this (small) fault of this man: this chattering knave has proved a fatal snake (i. e. himelf) to be a string.' When the mistress did not return the greetings, in her anger, a perplexed and abashed *Gomukha* said to her: 'I think my lady's anger is without cause; how can a servant like me who knows the minds of others, enrage his master ?" Then one of the girls holding the

तथान्यतमया कोपात्तालवृन्तभृतोदितम् ।
कथं निष्कारणो नाम किमिदं लघु कारणम् ॥ ३७ ॥

उत्कण्ठादर्शमिच्छन्ती कस्यापि चिरकाङ्क्षितम् ।
त्वया नर्तयता कान्ता किमियं सुखमासिता ॥ ३८ ॥

अथ वा तद्गतं नाम स्वामी किंकारणं त्वया ।
पश्यन्नभिमुखं प्रीत्या स तथा विमुखीकृतः ॥ ३९ ॥

भवान्पश्यतु वा मा वा त्वद्विधेयो युवा जनः ।
त्वमिच्छसि जयं यस्याः किमसौ न पराजिता ॥ ४० ॥

ततो भियावनमितं मुखमुन्नम्य गोमुखः ।
उक्तवान्पश्यतानर्थं दोषोभूतो गुणोऽपि नः ॥ ४१ ॥

यदि प्राक् स्वामिनी नृत्येत्तया राजा सुनोषितः ।
कदाचिदितरां नैव पश्येद् वृत्तकुतूहलः ॥ ४२ ॥

तदा च गुणविद्वेषी जनो वक्ता भवेद्यथा ।
पक्षपातान्नरेन्द्रेण दृष्टा मदनमञ्जुका ॥ ४३ ॥

fan, said, 'How is it without cause ? Is it not cause enough ? What delight did you bring to this lovely maiden who was anxiously longing to see someone desired by her since long, by making her dance ? Or it is now bygone. Why did you divert the attention of the master when he was affectionately looking at her (in the auditorium) ? You may or you may not be aware that the young man (the Prince) is (very much) under your influence. Was not she whose victory you so much wanted really defeated ?' (30-40)

Then raising his head which had been hanging with fear, *Gomukha* said, 'Look at this injustice; even our virtues have become vices. Had our mistress danced first, the king, being well contented, his interest having waned, might not have seen the other (dancer). Then people envious of accomplishments, might have said that the king had been partial to *Madanamañjukā*. If he had first seen the other dancer performing, he would have disregarded even *Urvaśī*, not to

इतरा यदि नृत्यन्ती तेन दृष्टा भवेत्तदा ।
नोर्वशीमपि पश्येत्सः कुतो मदनमञ्जुकाम् ॥ ४४ ॥

प्रीत्या यश्चोन्मुखः पश्यन्कृतः स्वामी पराङ्मुखः ।
मयोपायः प्रयुक्तोऽसौ कथमित्यवधीयताम् ॥ ४५ ॥

न सुयामुनदन्तायाः शक्यः कर्तुं पराभवः ।
कृतानुकरणैः साक्षाद्भरतेनापि नृत्यता ॥ ४६ ॥

आर्यपुत्रे तु विमुखे युष्माभिः सा पराजिता ।
सहजैरेव वैवर्ण्यविषाद[1]स्वेदवेपनैः ॥ ४७ ॥

तेन ब्रवीमि सेवापि याति यद्यपराधताम् ।
भक्त्याराधितभर्तारः सेवका हन्त दुःस्थिताः ॥ ४८ ॥

अथवा सापराधोऽपि दूतः संमानमर्हति ।
संदेशश्रवणात्तेन संमानयत मामिति ॥ ४९ ॥

अथ सात्र परावृत्य प्रसादविशदानना ।
ईषद्विहसितज्योत्स्नासलिलस्नपिताधरा ॥ ५० ॥

talk of *Madanamañjukā*'. That I diverted the attention of the master while he was looking at her affectionately was a contrivance employed by me. I will tell you why. It was not possible to defeat *Sujāmunadantā* with affected emotions even if *Bharata* himself had danced. But when the master turned his face away you could defeat her with your spontaneous (not affected) paleness, despondency, sweating and trembling. It is why I say that the servants who serve theirs master with devotion are miserable indeed because their services too are taken for offences. Or, even when guilty, a messenger deserves honourable treatment. Hence, do me the honour of listening to my message. (41–49)

Then having turned around, she said, her face blooming with pleasure and the lips bathed in the moon-light of a suppressed smile, 'Please do not be harsh to *Gomukha*. The associates of the king of *Vatsa* are not heard to be averse to women and friends.

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१. विवाद. (L)

अयि चन्द्रमुखं मा स्म गोमुखं परुषं वद।
न हि वत्सेश्वरासन्नाः श्रूयन्ते स्त्रीसुहृद्द्रुहः ॥ ५१ ॥
अनालापेन यच्चासि क्षणमायासितो मया।
तत्क्षमस्व न हि स्वास्था बाधन्ते त्वादृशामिति ॥ ५२ ॥
ततः सा गोमुखेनोक्ता द्रष्टुमिच्छति वः प्रियः।
संदेहश्चेदियं मुद्रा तदीया दृश्यतामिति ॥ ५३ ॥
तयोक्तं कुम्भकाराणां कोटिर्वसति वः पुरे।
कोटिः किमिति नानीता न हि ते क्षीणमृत्तिकाः ॥ ५४ ॥
तेनोक्तं केन वानीता मुद्रा वा मृत्तिकामयी।
न ह्यारभ्यमहाकार्याः प्रमाद्यन्ति सचेतसः ॥ ५५ ॥
यौगन्धरायणसुतः प्रियं मित्रं प्रियस्य वः।
स्वामिना प्रेषितः प्रीत्या दृश्यतां मरुभूतिकः ॥ ५६ ॥
अथ देवी नमस्कृत्य प्रीता विज्ञापिता मया।
यत्संदिशति नः स्वामी युष्मभ्यं तन्निशाम्यताम् ॥ ५७ ॥
प्रेरितः त्वामहं द्रष्टुं येन लक्ष्मीमिवालसः।
क्रीडतास्मद्विधैरेष विलक्षः क्रियतामिति ॥ ५८ ॥

Please excuse me for having vexed you for a while by not conversing with you. No one in the natural state (of mind) would vex people like you.' Then she was told by *Gomukha* that her loved one wanted to see her; if she had any doubt she could see his seal there. She said, 'There are millions of potters living in your city and you have no dearth of mould of earth. Why didn't you bring ten million (seals) ?' *Gomukha* said 'Who has brought here an earthen seal ? Once having undertaken a great task, the sentient ones do not procrastinate. See this *Marubhūtika*, the son of *Yaugandharāyana* and a dear friend of your loved one, whom the master has been pleased to send here.' (50–56)

Then I (*Marubhūtika*) saluted the (prospective) queen who seemed pleased. I said, 'Please listen to our master's message : By dallying with me please shame him who in inspiring a person like me to see you, inspired the slothful to see the goddess of

प्रस्थितायां ततो देव्यामाह मां पद्मदेविका ।
इयं प्रसाध्यते यावत्तावदास्तां भवानिति ॥ ५९ ॥

देव्या सह प्रविश्यान्तर्मुहूर्तादिव सा ततः ।
आह प्रकृष्टप्रमुदा प्रफुल्लनयनोत्पला ॥ ६० ॥

मया कलिङ्गसेनायै तया गत्वा रुमण्वते ।
तेनापि भूमिपतये वृत्तान्तोऽयं निवेदितः ॥ ६१ ॥

तेनोक्तं किमिहाख्येयं तरुणो ननु दारकः ।
जीवलोकसुखान्येष तस्मादनुभवत्विति ॥ ६२ ॥

सेयं राज्ञाभ्यनुज्ञाता गुरुणा मन्मथेन च ।
इयमायाति ते पश्चाद्यातु तावद्भवानिति ॥ ६३ ॥

अथ प्रविश्य संभ्रान्ता प्रतीहारी न्यवेदयत् ।
सयानो गोमुखः प्राह लघु श्रावय मामिति ॥ ६४ ॥

मयोक्तं गोमुखस्तावदेकाको प्रविशत्विति ।
स प्रविश्योक्तवान्द्वारे देवी किं विधृतेति माम् ॥ ६५ ॥

wealth.' Then the queen having left, *Padmadevikā* said to me, 'Please wait till she finishes her make-up.' After some time she entered again with the queen and said with great delight, the lotuses of her eyes being in full bloom : I reported this matter to *Kalingasenā*, she went and communicated this to *Rumaṇvān* who laid it before the king. The latter said, 'What is there to be told ? The prince has now grown up. Let him enjoy the pleasures of life.' So this maiden permitted by the king and also by her elders and by Cupid too, is following you; please proceed ahead.' (57–63)

The female door-keeper hurriedly entered and said, '*Gomukha* has come with a cart and prays for an immediate audience.' I (*Naravāhanadatta*) said that *Gomukha* should come alone. Having entered he said, 'Why has the queen been detained at the door ?' I said, 'Being ignorant of companionship with young women I am at my wit's end. Please teach me the manners of a beau.' He said, 'The saying—Horses are being broken at the time

अज्ञातप्रमदासङ्गमाकुलीभूतमानसम् ।
कुरु नागरकं तावत्त्वं मामित्यहमुक्तवान् ॥ ६६ ॥
तेनोक्तं युद्धवेलायां दम्यन्ते तुरगा इति ।
यदेतद् घुष्यते लोके तदेतत्तथ्यतां गतम् ॥ ६७ ॥
न नागरकतां प्राप्तुमुपदेशेन शक्यते ।
इयं हि मोक्षविद्येव प्रयोगावृत्तिसाधना ॥ ६८ ॥
संक्षेपतस्तु वक्ष्यामि यद्यद् देवी करिष्यति ।
तत्तदेवानुकुर्यास्त्वं दक्षो हि लभते श्रियम् ॥ ६९ ॥
अनुशिष्य स मामेवं निर्यायानीय च प्रियाम् ।
सुखं सुप्यास्तमित्युक्त्वा यथास्वं ससुहृद्‌गतः ॥ ७० ॥
ततः प्रविश्य दयिता मामधीक्षणा निरैक्षत ।
कृतं तथैव च मया वन्दितेन च वन्दिता ॥ ७१ ॥
सर्वथा यद्यदेवाहमनया कारितस्तदा ।
तदेवानुकरोमि स्म नर्तनाचार्यशिष्यवत् ॥ ७२ ॥
अथ बुद्ध्वानुकूलं मामियमन्वर्थवेदिनम् ।
स्मित्वा सोत्कम्परोमाञ्चं गाढमङ्गमपीडयत् ॥ ७३ ॥

of fighting, has come true. One cannot be a beau by receiving instructions. Just like the knowledge of emancipation, it is to be acquired through practice and repetition. But I will tell you in a nutshell. Please do whatever the queen does. It is the attentive person who wins the Beauty.' Having thus instructed me he went out and came back with my sweet heart. Then saying : Let the night be pleasant for both of you, he left with other friends. Having entered (the apartment) my sweet heart looked sideways at me. I too did the same. When she greeted me I also greeted her. I imitated in toto whatever she did to me just like the disciple of a dance-master. (64-72)

Now finding me agreeable and sensitive she smiled. Then trembling and thrilling with emotion she embraced me warmly. I, in course of imitating her instinctively, was possessed by some

ततोऽहमनपेक्ष्यैव तत्कृतानुकृतक्रमम् ।
अशरीरस्य कस्यापि गतो भूतस्य वश्यताम् ।। ७४ ।।

स्त्रीपुंसतामागतयोरनभिप्रेतनिद्रयोः ।
प्रदोष एव क्षणदा क्षीणा क्षणवदावयोः ।। ७५ ।।

प्रातः प्रवहणेनैव प्रियमादाय गोमुखः ।
मातुरेवानयद्गेहं मन्मानसपुरःसराम् ।। ७६ ।।

वर्धमानरतेरेवमतियातेषु केषुचित् ।
दिनेषु मम संप्राप्तः सेनानीरिदमब्रवीत् ।। ७७ ।।

अद्याष्टासु प्रयातेषु मुहूर्तेषु प्रवक्ष्यति ।
मौहूर्तानुमतो राजा रात्रेः शान्तिपुरःसरम् ।। ७८ ।।

तारयिष्यामि यमुनामहं यात्रागतं जनम् ।
युष्माभिरपि कर्तव्यं यत्तदाज्ञप्यतामिति ।। ७९ ।।

मयोक्तं गोमुखो गत्वा युष्मान्विज्ञापयिस्यति ।
इति तस्मिन्गते[1] मह्यं गोमुखेन निवेदितम् ।। ८० ।।

unknown Numen. We two were no more than a man and a woman. We did not long for sleep and spent that night in the twinkling of an eye as if it were the evening twilight. In the morning *Gomukha* took my beloved in a cart and reached her to her mother's house, my mind also going with her. Thus my love for her growing and some days having passed, the commander-in-chief came and said to me, 'Today eight *Muhūrtas* (approximately six and half hours) of the night having passed, the king with the advice of the astrologers will call upon the harbingers of peace (i. e. the vanguards) to depart. I will take the processionists across the *Yamunā*. Please tell me what I should do for you. I said *Gomukha* will go and let you know.' When he (the commander-in-chief) had left, *Gomukha* said to me, "The courtezans are leaving tomorrow with their paramours. You too should go quietly in their company'. *Gomukha* having acquainted *Rumaṇvān* with this decision, I with my friends followed the

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१. तस्मिन्नते (L)

अथ सकामुकगणः श्वो गन्ता गणिकागणः ।
तेनैव सहिता यूयं गन्तारः शनकैरिति ॥ ८१ ॥

गोमुखेन तु वृत्तान्ते कथितेऽस्मिन् रुमण्वते ।[1]
प्रतिष्ठे ससुहृत्प्रातः पृष्ठतो जनसंहतेः ॥ ८२ ॥

तच्च क्रीडागृहं प्राप्य कल्पितं यमुनातटे ।
दिवसं गमयामि स्म तं त्रियामामुखोत्सुकः ॥ ८३ ॥

गोमुखानीतया सार्धमासित्वा कान्तया सह ।
निशायां यातकल्पायामपश्यं रुदतीमिमाम् ॥ ८४ ॥

किमेतदिति पृष्टा च मया संभ्रान्तचेतसा ।
यदा नोक्तवती किंचित्तदान्या दारिकाब्रवीत् ॥ ८५ ॥

अपैति गुणवत्सङ्गाद् दोषो दोषवता किल ।
गणिकाशब्ददोषस्तु नैनामद्यापि मुञ्चति । ८६ ॥

काशिराजस्य या कन्या वृता तुभ्यं पुरोधसा ।
तस्याश्चामरधारिण्या भवितव्यं किलानया ॥ ८७ ॥

crowd, in the morning. Having reached that pleasure-house which had been constructed on the bank of the *Yamunā*, I spent the day, anxiously waiting for the nightfall. Having spent the night with my beloved who had been brought by *Gomukha*, I found her weeping when the night was almost over. When she would not speak though asked by me in a state of mental agitation as to what had happened, another girl said, 'It is said that the blemished persons shed their blemishes in the company of the virtuous. But the blemish of her appellation as courtezan does not leave her even now. Maybe she will have to be the chowry-bearer of the maiden, the daughter of the king of *Kāśi*, who has been selected for you by the priest. Having apprehended that grief which is greater than the pangs of death, she is determined to take poison and give up her life (breath)'. I said, 'I too shall be liberated from pain, having quietly left this body ema-

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१. LA अचं ।

सेयमुत्प्रेक्ष्य तद्दुःखं दारुणं मरणादपि ।
विषपानकृतोत्साहा हातुमिच्छत्यसूनिति ॥ ८८ ॥

मयोक्तमहमप्यङ्गं त्वद्वि योगरुजातुरम् ।
नित्योत्क्षपितमक्षीबं त्यक्त्वा स्थास्याम्यवेदनः ॥ ८९ ॥

इत्यस्मिन्नेव समये प्राप्ता हरिशिखादयः ।
वृत्तान्तमेवमाकर्ण्य भीषणं सभियोऽभवन् ॥ ९० ॥

ततः संभाष्य सुहृदाववोचन्मरुभूतिकः ।
वयमेव विषं पूर्वं पिबामः कल्प्यतामिति ॥ ९१ ॥

ततो हरिशिखेनोक्तं क्वासौ संप्रति गोमुखः ।
यो हि मूलमनर्थस्य स तावत्पाय्यतामिति ॥ ९२ ॥

तेन गोमुखमाह्वातुं प्रहितागत्य दारिका ।
अब्रवीद्गोमुखो वक्ति किं मयातः प्रयोजनम् ॥ ९३ ॥

दीर्घजीवितनामानमध्यायं चिरविस्मृतम् ।
अहमध्येतुमारब्धो वैद्यात्प्राणप्रदादिति ॥ ९४ ॥

ततो हरिशिखेनोक्तः क्रुद्धेन मरुभूतिकः ।
प्रेर्यमाणं गलाष्ट्राभिः शीघ्रमानय तं शष्ठम् ॥ ९५ ॥

ciated and gradually decayed in separation from you.' Just then *Hariśikha* and others arrived. Having heard this news they were all horrified. Then having consulted with the two friends (*Hariśikha* and *Tapantaka*), *Marubhūtika* said, 'We shall take poison first, let it be made ready.' Then *Harisikha* said, 'Where is that *Gomukha* now, who is the root of all this calamity ? Let us first administer poison to him. 'The girl who was sent by him to call *Gomukha*, came back and said : *Gomukha* says, 'What have I got to do with it ? I have started learning the long forgotten chapter called 'Long Life' from the life-giving Doctor.' Enraged at this *Harisikha* said to *Marubhūtika*, 'Bring that knave immediately goading him at the neck.' (*Gomukha*) having arrived *Hariśikha* said to him),[1] 'The

1. Verse No. 96 is missing in the text.

.... ।
.... ॥ ९६ ॥

यस्त्वया घटितोऽनर्थः स्वामिनो जीवितः सुखम् ।
स्वामिन्या सह संयोगः सोऽयमेवं विजृम्भते ॥ ९७ ॥

सोऽब्रवीत्सोऽयमायातो वादः संप्रति सत्यताम् ।
ज्वरिष्यामीति संचिन्त्य मण्डं पिबति मुण्डितः ॥ ९८ ॥

स कालस्तावदायातु स्वामिनी यद्विशङ्किता ।
तत्रैव विद्याम न्यञ्चो पास्यामस्त्यज्यतां त्वरा ॥ ९९ ॥

अथ वालं प्रलापेन महीपालं तपन्तकः ।
विज्ञापयतु तेनास्य दत्तः पूर्वमयं वरः ॥ १०० ॥

अप्रसङ्गेऽपि भवता कार्या विज्ञापना मयि ।
सिद्धि यास्यति चावश्यं मा स्म शङ्कां करोदिति ॥ १०१ ॥

इतीमामनुकूलाभिर्वाग्भिराश्वस्य गोमुखः ।
मातुरेवानयन्मूलं प्राविशाम ततः पुरीम् ॥ १०२ ॥

calamity that you brought about, viz. the joy of our master's life, his union with her ladyship, has taken such a turn.' *Gomukha* said, 'That saying has indeed come true—the poor recluse drinks the scum thinking that he may (in future) suffer from fever. Let that time come of which the mistressis apprehensive. Then we shall see to it—we shall quietly drink (poison). Why this haste now at the moment. ? Or it is no use making a fuss. Let *Tapantaka* go and inform the king. The latter has already granted him liberty to speak to him even without occasion. His errand will surely succeed. Don't have any doubt about it.' (73-101)

Thus having consoled me with these agreeable words *Gomukha* brought me to the mother (*Kaliṅgasenā*). Then we entered the city. (102)

कुमारवटकास्थेन मयानूक्तस्तपन्तकः ।
गोमुखेन यदाख्यातं तत्कार्यं साध्यतामिति ॥ १०३ ॥

तपन्तकस्तु सास्फोटमिदं सिद्धमिति ब्रुवन् ।
गत्वा राजकुलं तस्मादागत्येदमभाषत ॥ १०४ ॥

राजपादैरहं पृष्टस्तात किं क्रियतामिति ।
शालीनेन मयाप्युक्तं मोदको दीयतामिति ॥ १०५ ॥

एवं मालाफलादीनि निःसाराणि तपन्तकः ।
याचते स्म प्रहीणत्वाद्गत्वा गत्वा महीपतिम् ॥ १०६ ॥

इति सशरीरया क्षणमिव क्षणदाः क्षपयन्
सह विशरीरया दयितया विरसान्दिवसान् ।
दिनरजनीविहारविपरीतमहं चरितै
रथचरणाह्वयस्य चरितानि विडम्बितवान् ॥ १०७ ॥

इति श्लोकसंग्रहे मदनमञ्जुकालाभः ॥ ११ ॥

Once in the princes' quarters I reminded *Tapantaka* to do what he had been asked to do by *Gomukha*. *Tapantaka* clapped his hands and said, 'It is almost done. From that place he went to the king's court and coming back said, 'The revered king asked me, 'What should be done for you ?' I modestly said, 'Give me sweets.' In this way *Tapantaka* frequented the king and asked for such trifles as garlands and fruits etc. when we ran short of these things. (103-106)

Thus spending the nights in the twinkling of an eye with the physical presence of the beloved and the dull days with her I travestied the conduct of the ruddy goose by being reverse to his practice of enjoyment with respect to the day and the night. (107).[1]

Here ends (the Eleventh Canto called) the Acquisition of *Madanamañjuka* in the *Ślokasaṅgraha.*

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1. According to poetic convention, the ruddy goose remains in the company of its consort during day time; at night it keeps away.

द्वादशः सर्गः

अथ मां कृतकर्तव्यं सुखासीनमहर्मुखे ।
वादी जित इवाच्छायस्त्रपया गोमुखोऽब्रवीत् ॥ १ ॥

अहमर्यसुतां नीत्वा गृहं स्वगृहमागतः ।
ततोऽपि वन्दितुं देव्यौ नरेन्द्रान्तःपुरं गतः ॥ २ ॥

वन्दिता च विहस्याह देवी पद्मावती यथा ।
किंकारणं वधूरद्य नास्मानायाति वन्दितुम् ॥ ३ ॥

भ्राता ते किं न मुक्तैव न वाद्यापि विबुध्यते ।
कोपिता वा भवेद्भर्त्रा शिष्टा दुश्चरितैरिति ॥ ४ ॥

अथागता हतोरस्का क्रन्दन्ती पद्मदेविका ।
नास्ति नः स्वामिनीत्युक्त्वा देव्योर्निपतिता पुरः ॥ ५ ॥

ततो देव्यौ ततः शेषमशेषमवरोधनम् ।
राजा च श्रुतवृत्तान्तः सास्थानो धैर्यमत्यजत् ॥ ६ ॥

CANTO XII

In the morning when I had finished my duties, *Gomukha* looking like a defeated disputant, spoke to me with embarrassment, 'Having escorted (our) master's daughter to her abode, I returned to my own house. From there I went to the women's apartment of the king to salute the two queens. On being saluted (by me) queen *Padmāvatī* smiled and said, 'Today, my dauther-in-law has not come to salute us till now, what may be the reason ? Has she not still been released by your brother ? Or hasn't she got up from her sleep till now ? Or may be that well-behaved lady is offended with the misconducts of your brother ?' (1–4)

Then *Padmadevikā* came in, weeping and beating her breast and having said to the two queens that her mistress (*Madanamañjukā*) was not there in the house, fell down before them. Hearing this news the two queens and subsequently the whole women's apart-

ततः प्राप्याचिरात्संज्ञां मागध्या पद्मदेविका ।
कथं जानासि नास्तीति पृष्टाचष्ट निशाम्यताम् ।। ७ ।।

यथैव गोमुखेनासौ स्वमावसं प्रवेशिता ।
तथैव कगिति घ्रातो गन्धोऽस्माभिरमानुषः ।। ८ ।।

अकस्माच्च क्षणं निद्रां गच्छामः प्रतिबुध्य च ।
शून्यामीक्षामहे शय्यामश्रीकां नलिनीमिव ।। ९ ।।

ततो हा हेति विक्रुष्य समूर्छाः क्षणमास्महे ।
न क्वचिच्च विचिन्वत्यः पश्यामः स्वामिनीमिति ।। १० ।।

कलिङ्गसेनया त्वत्र शोकगद्गदयोदितम् ।
इदं तदागतं मन्ये दुर्विद्याधरचेष्टितम् ।। ११ ।।

वालिकामहमादाय पूर्वं मदनमञ्जुकाम् ।
हर्म्याग्रे क्रीडयामि स्म चन्द्रिकासङ्गशीतले ।। १२ ।।

एहि विद्याधरा३ एहि गृहाणेमां सुरूपिकाम् ।
एकामेव मया लब्धां सुतां दुर्लभिकामिति ।। १३ ।।

ment and the king too with his courtiers lost their patience. Then having regained consciousness after a long time, *Padmāvatī* asked *Padmadevikā* as to how she knew that *Madanamañjukā* was not there in the house. She said, 'Please listen. No sooner had *Gomukha* escorted my mistress to her abode than we felt some super human smell. Suddenly we fell asleep for a while, and then waking up found the bed as empty as a lotus bereft of the goddess of wealth. After loud lamentations we fell into a swoon and subsequently making a search could not find her anywhere. At this point *Kaliṅgasenā* said with a voice choked with sorrow 'I suppose it is the doing of that wicked *Vidyādhara*. Once having taken *Madanamañjukā*, then a small girl, I was playing on the top of the house, cool on account of the moon-light. I said, 'Come, O *Vidyādhara*, come, take this beautiful doll, this dear little creature' Then someone descended from the heavens having divine perfume,' garland and clothes and glittering in the light of shield, sword,

ततश्चर्मासिकेयूरहारादिकरभासुरः ।
अवातरद्दिवः कोऽपि दिव्यगन्धस्रगम्बरः ॥ १४ ॥

दूरादेव च मां भीतां मा भैषीरिति सान्त्वयन् ।
गम्भीरध्वनिवित्रस्ततनयामिदमब्रवीत् ॥१५ ॥

यदि मह्यमियं दत्ता सत्येन तनया त्वया ।
ततो मुञ्च नयाम्येनां न्यासभूता हि कन्यका ॥ १६ ॥

नाम्ना मानसवेगोऽहं विद्याधरगणाधिपः ।
सर्वविज्ञेयविज्ञानमनोज्ज्वलितधीरिति ॥ १७ ॥

अनिच्छन्ती ततस्तस्य संनिधौ चिरमासितुम् ।
प्रयत्नाद्धैर्यमाधाय प्रगल्भेव तमब्रवम् ॥ १८ ॥

अर्हत्यवश्यमेवेयमीदृशी त्वादृशं पतिम् ।
न पुनर्दीयते तावद्बालिका शैशवादिति ॥ १९ ॥

अथ मामभिवाद्यासावुल्कासंघातभासुरः ।
दृश्यमानो महावेगः क्षणेनान्तर्हितोऽभवत् ॥ २० ॥

तेन ब्रवीमि तेनाद्य तत्स्मृत्वा क्षुद्रबुद्धिना ।
विद्याधराधमेनासौ नीता यदि भवेदिति ॥ २१ ॥

bracelets and necklace. From a distance he said to me, 'Don't be afraid.' My daughter was alarmed with his deep voice. He addressed me thus: If you have really given this daughter to me, give her up. I will take her away; a daughter is just like a deposit (to be handed over to the owner). I am *Mānasavega*, the king of the *Vidyādharas*. My mind is blazing with an intellect which has known all that has to be known. 'Reluctant to sit with him for long, I took my courage in both hands and said boldly, 'A girl like this surely deserves a husband like you; but she is not being given away (now) on account of her infancy.' (5–19)

Then having saluted me, he, blazing like a multitude of meteors and having tremendous speed, disappeared in the twinkling of an eye. So I say that she might have been kidnapped by that evil-minded *Vidyādhara* who happened to remember

सर्वथा दृश्यते नेह देवी मदनमञ्जुका ।
यदत्रानन्तरं न्याय्यं तदनुष्ठीयतामिति ॥ २२ ॥

ततः समुत्पतन्नेव शोकः क्रोधेन मामकः ।
प्रेरितः पवनेनेव प्रबलेन बलाहकः ॥ २३ ॥

स्त्रीतस्कर दुराचार मूढ मानसवेगक ।
तिष्ठ तिष्ठ क्व यासीति प्रालपं गगनोन्मुखः ॥ २४ ॥

युगपत्क्रोधशोकाभ्यां शोषितोऽहं क्रमेण च ।
यथानिलतुषाराभ्यां शिशिरे कमलाकरः ॥ २५ ॥

गोमुखस्तु नृपाहूतः प्रत्यागत्येदमब्रवीत् ।
किमेतदिति पृष्टेन वृत्तान्तोऽयं मयोदितः ॥ २६ ॥

ततः संभ्रमविस्रस्तमाकर्षन्नुत्तराम्बरम् ।
विषादाकुलितो राजा प्रस्थितो युष्मदन्तिकम् ॥ २७ ॥

अन्तरे च रुमण्वन्तमाह केयं प्रमादिता ।
सर्वथा ख्यापितं लोकैर्भवतां नीतिकौशलम् ॥ २८ ॥

that (episode). Queen *Madanamañjukā* is nowhere to be seen, the next proper step in this regard may be taken.' Then my soaring grief was dispersed by anger as the cloud is dispersed by strong wind. With my face to the sky I shouted, 'You abductor of women, ill-behaved, foolish and mean *Manasavega*, come, where are you going ?' I was simultaneously dried up by anger and sorrow as the autumnal lotus-tank is by the wind and the snow. (20–25)

Gomukha was called by the king. Having come back he said to me (*Naravāhanadatta*) : Asked by the king as to what was the matter, I reported the occurrence to him. Then drawing behind him his upper garment, loosened on account of perplexity, the perturbed king set out to see you. On the way he said to *Rumaṇvān*, 'What a lack of vigilance ? The whole world has praised your political wisdom in every way. At that time it was all right, considering that a great purpose was at stake, I was deprived of

युक्तं तदा यदालोच्य महत्सीदत्प्रयोजनम् ।
विप्रलब्धोऽस्मि युष्माभिर्देव्या वासवदत्तया ॥ २९ ॥

अधुना ध्रियमाणेऽपि समर्थसचिवे मयि ।
अपनीता वधूः कस्माद्बालान्मम सुतादिति ॥ ३० ॥

स तमाह निवर्तध्वमलं तत्र गतेन वः ।
युष्मान्दृष्ट्वा हि स शिशुः प्राणानपि परित्यजेत् ॥ ३१ ॥

आज्ञापयथ मां यच्च यच्च विज्ञापयामि वः ।
आसीनानासने तेन निवृत्य स्थीयतामिति ॥ ३२ ॥

उपविष्टाय चाचष्ट स्फुटं दिव्येन सा हृता ।
अनाथापि न वः काचित्केनचित्परिभूयते ॥ ३३ ॥

यावदन्तःपुराटव्यौ यावच्च गृहपक्षिणः ।
नास्त्यसौ यो न चास्माभिरीक्षितश्चारचक्षुषा ॥ ३४ ॥

आकाशे तु न मे प्रज्ञा क्रमते दिव्यगोचरे ।
तेन विद्याधरेणासौ हृतेति हृदये मम ॥ ३५ ॥

queen *Vāsavadattā* by all of you. But this time, I being alive, with my capable counsellors around me, how is it that my daughter-in-law has been taken away from my young son ? He (*Rumaṇvān*) said to the king, 'Please return, it is no use your going there. Maybe on seeing you that child may give up even his life. Please ask me and I will submit (my findings) in respect of whatever you ask while you occupy your seat. Hence, please return.' Then the king having taken his seat, *Rumaṇvān* said to him, 'Evidently she has been kidnapped by some divine being. Even a widow among your subjects cannot be insulted by anybody. Among women's apartment, forest and domestic birds, there is none who has not been seen by us through our spies. My intelligence does not work in the sky which is accessible only to the divines. Hence I think that she has been kidnapped by a *Vidyādhara*. (26–35)

अथ वा भवतूद्याने युवराजः परीक्षताम् ।
कदाचित्कुपिता भर्त्रे तत्रासीत वधूरिति ॥ ३६ ॥

कुपितानां हि भर्तृभ्यः श्रूयन्ते कुलयोषिताम् ।
साधुभिः कथ्यमानानि पञ्च स्थानानि तद्यथा ॥ ३७ ॥

श्वश्रूभ्रातृननान्दॄणां भर्तृमित्रस्य वा गृहम् ।
दुष्टसंचारशून्यानि मन्दिरोपवनानि वा ॥ ३८ ॥

अत्रान्तरे कथितवानाख्यानं मरुभूतिकः ।
प्रस्तावे यन्मया पूर्वं श्रुतं तदवधीयताम् ॥ ३९ ॥

अष्टावक्रस्य दुहिता सावित्री नाम कन्यका ।
आसीद्या चरिताकारैः सावित्रीमतिरिच्यते ॥ ४० ॥

अष्टावक्रमयाचिष्ट कदाचिद्दृषिरङ्गिराः ।
ब्रह्मन्नकृतदारोऽस्मि सुता मे दीयतामिति ॥ ४१ ॥

सोऽब्रवीद्भवतः कोऽन्यस्त्रैलोक्येऽपि वरो वरः ।
किं तु दत्तेयमन्यस्मै क्षमतां भगवानिति ॥ ४२ ॥

Or let the prince look into the garden of her house; being angry with her husband she might have resorted to the garden. The sages are said to have pointed out five places (of shelter) for respectable women when they have quarelled with their spouses: the houses of mother-in-law, brother, brother's sister or husband's friend or the house gardens where evil persons cannot enter.' At this *Marubhūtika* told a story. He said, 'Please listen to what I heard in some past context : *Aṣṭāvakra* had a daughter named *Sāvitrī* who in her form and conduct shadowed even *Sāvitrī* (the Deity representing the *Gāyatrī* Verse). Once the sage *Aṅgirasa* asked *Aṣṭāvakra* to give his daughter to him who had not till then taken a wife. *Aṣṭāvakra* replied, 'Who in the three worlds can be a better groom than you. But she has already been betrothed to another. So let your revered self please excuse me.' *Aṣṭāvakra* had a brother named *Bṛṣa*. He said to *Aṅgirasa*, 'I have a daughter named *Amṛtā*, please accept her.' Having married

तस्य भ्राता वृषो नाम स चाङ्गिरसमब्रवीत् ।
अमृता नाम दुहिता मम सा गृह्यतामिति ॥ ४३ ॥

परिणीय तु तां कन्याममृताममृतोपमाम् ।
आत्मानमङ्गिरा मेने पीतामृतमिवामृतम् ॥ ४४ ॥

सा कदाचित्कथंचित्तं कारणेऽल्पेऽपि पीडिता ।
उपालब्धवती नाथमृषिपुत्रस्य वल्लभा ॥ ४५ ॥

चक्षूरक्तेन भवता सावित्री स्वयमर्थिता ।
अहं त्वनिच्छते तुभ्यं पित्रा दत्ता बलादिति ॥ ४६ ॥

नानाविधैः स शपथैरमृतां परिसन्त्वयन्
कंचिदभ्यनयत्कालमेकदास्तंगते रवौ ॥ ४७ ॥

पश्चात्सन्ध्यामुपासीनमासीनं मौनधारिणम् ।
अपृच्छदमृतागत्य किं ध्यायति भवानिति ॥ ४८ ॥

तेन वन्दितसंध्येन चिरादुक्तं ननु प्रिये ।
देवीं विहाय सावित्रीं किमन्यच्चिन्तयाम्यहम् ॥ ४९ ॥

अथ सा श्रुतमित्युक्त्वा स्वस्मिन्नाश्रमपादपे ।
देवताभ्यो नमस्कृत्य शरीरमुदलम्बयत् ॥ ५० ॥

that girl who was verily like the nectar (*Amṛta*), *Aṅgirasa* considered himself an immortal (*Amṛta*) who had drunk the nectar (*Amṛta*) Once somehow agrieved with some trifling matter, she who was dear to that sage, reproached her husband, 'Falling in love at first sight you yourself asked for *Sāvitrī*, I was forcibly imposed on you by my father. He consoled *Amṛta* with various oaths. After some time when the sun had set and the sage sat meditating, offering his evening prayer, *Amṛta* came and asked, 'What are you meditating upon ?' After a long silence, having finished his prayer he replied, 'O my darling, what shall I meditate upon except the divine *Sāvitrī* ?' (36–49).

Then she, having said I have heard (enough) and having saluted the gods hanged herself from a tree of her hermitage. But

आकृष्टकण्ठपाशा च पुरः प्रैक्षत देवताम् ।
विद्युत्पिङ्गजटाभारां साक्षमालाकमण्डलुम् ॥ ५१ ॥

ततो दन्तप्रभाजालप्रभासिततपोवना ।
देवतावोचदमृताममृतेनेव सिञ्चती ॥ ५२ ॥

पुत्रि मा स्म त्यज प्राणान्दुस्त्यजान्धर्मसाधनान् ।
स्त्रैणमज्ञानमाश्रित्य संतुष्टो हि पतिस्त्वया ॥ ५३ ॥

नाष्टावक्रस्य दुहिता सावित्री तेन चिन्तिता ।
किं त्वहं ब्रह्मरुद्रादिसप्तलोकनमस्कृता ॥ ५४ ॥

सर्वथा मत्प्रसादात्ते पुत्रि पुत्रो भविष्यति ।
बलेन तपसा यस्य न समानो भविष्यति ॥ ५५ ॥

इति दत्वा वरं तस्यै सावित्री दिवमाश्रयत् ।
अमृतापि गताशङ्का भर्त्रा सह समेयुषी ॥ ५६ ॥

तेन ब्रवीमि कुपिता कदाचिदमृतेव सा ।
उद्यानं प्रविशेत्तत्र स्वयमन्विष्यतामिति ॥ ५७ ॥

soon her noose was taken off and she saw before her a goddess with a heap of lightning yellow matted hair, a rosary of beads and a water-pot. Then, the whole forest radiating with the lustre of her teeth, the goddess said to *Amṛtā* as if bathing her in nectar: O daughter, you must not give up your life in womanish ignorance. It is painful to give up life and life is a means of religious acts. Your husband is quite contented with you. He thought not of *Aṣṭāvakra's* daughter *Sāvitrī* but of me, revered by the seven worlds including the Creator (*Brahmā*) and the Destroyer (*Rudra*). O daughter, through my graces you will surely get a son who will be matchless in respect of strength and austerities. Having granted this boon *Sāvitrī* went back to Heaven. *Amṛtā* too, all her doubts being dispelled, lived (happily) with her husband. So I say that being offended she might have resorted to the garden. Please search her there yourself. (50-57)

अथाहं शिविकारूढ़: प्रस्थितो वेशमस्मृतिः ।
चक्षुश्चेतोहराकाराः पश्यन्वेश्याः समूहशः ॥ ५८ ॥

आसीच्च मम देवीभ्यां प्रयोगोऽयमनुष्ठितः ।
अपि नामास्य कस्यांचित्स्त्रियां भावो भवेदिति ॥ ५९ ॥

तदायं मोह संकल्पो न हि संकल्पजन्मनः ।
रतेरन्यासु संकल्पः प्रमदासु प्रवर्तते ॥ ६० ॥

ततः संकल्पयन्नेवमचन्द्रिकमिवाम्बरम् ।
कान्तामातुर्गृहं कान्तं कान्ताशून्यमुपागमम् ॥ ६१ ॥

प्रकाशानप्रकाशांश्च प्रदेशान् बहुशो बहून् ।
अन्विष्यन्तो भ्रमाम स्म न चापश्याम तत्र ताम् ॥ ६२ ॥

गोमुखोद्दिष्टमार्गश्च प्रविश्य गृहकाननम्[1] ।
पृच्छामि स्म प्रियावार्त्तां साक्षिशाखामृगाण्डजान् ॥ ६३ ॥

केभ्यश्चित्कुपितः शापान् केभ्यश्चिद्वितरन्करान् ।
विडम्बयन्नशास्त्रज्ञमत्युत्कटरसं नटम् ॥ ६४ ॥

Then I left for the courtezan quarters in a palanquin, in a foregetful state of mind, looking at the crowd of courtezan whose forms were charming to the mind and the eyes. It occurred to me that the two mothers had contrived it so that I might be attracted towards some other woman. But it is a delusive hope; the mind-born god *Kāmadeva* does not take a fancy for any woman other than *Rati* (his consort, amorous enjoyment personified). Thinking thus I reached the beautiful house of my beloved's mother which on account of its being bereft of my sweet-heart looked like the sky without the moon. Searching in many open and secret places many a time I still did not find her anywhere. Having entered the house-garden, led by *Gomukha*, I was asking the witness—the monkeys and the birds, about my sweet-heart, angrily bestowing curses on someone and paying tributes to others and thus imitating an ignorant actor who overdoes a sentiment. (58-64)

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१. ''''घ'''' (?)

अथोपगम्य त्वरितः प्रहृष्टो मरुभूतिकः ।
अर्यपुत्रार्यदुहिता मया दृष्टेत्यभाषत ।। ६५ ।।

ततस्तस्य परामृज्य पाणिना विकसन्मुखम् ।
अपि सत्यमिदं सौम्य स्यात्क्रीडेत्यहमब्रवम् ।। ६६ ।।

सोऽब्रवीत्सत्यमप्येतत्क्रीडा यैषातिहर्षजा ।
असत्ये ह्यत्र या क्रीडा तदुन्मत्तविजृम्भितम् ।। ६७ ।।

अथ वालं विमर्शेन महाभ्युदयवैरिणा ।
त्वरितं गम्यतां यस्मान्नार्तः कालमुदीक्षते ।। ६८ ।।

पश्यामि स्म ततो गच्छन्नशोकशिशुमग्रतः ।
रक्तं कुसुमसंघातमयमाभूमिपल्लवम् ।। ६९ ।।

अकाले किमशोकस्य कुसुमानीति चिन्तयन् ।
तस्य स्कन्धे ह्रियालीनामपश्यं प्राणदायिनीम् ।। ७० ।।

आसीच्च मम किं चित्रं यत्पादस्पर्शदोहदः ।
सद्यः कुसुमितोऽशोकः प्राप्य सर्वाङ्गसंगतिम् ।। ७१ ।।

Then a pleased *Marubhūtika* hurriedly came to me and said, 'O master's son, I have seen the master's daughter.' Then having caressed his blooming face, I said, 'Is it true or are you only joking ?' He said, 'It is true, and the joke in case of its being true is exceedingly pleasant. But in case of its being untrue, the joke that is there, is a mad man's act. Or we have nothing to do with deliberation which is an enemy to great prosperity; please hurry up; the grief-sticken does not wait for time.' Going ahead I saw a young *Aśoka* tree which was red and laden with bunches of flowers and whose branches touched the ground. Wondering as to why the *Aśoka* had blossomed without season, I saw my life reclining bashfully against its branch. I thought, 'It is not surprising that the *Aśoka* whose wish is fulfilled by a mere kick, has blossomed, coming in contact with all her limbs. Sur-

इदमत्र महच्चित्रं यदालोकितमेतया ।
वनदेवतयोद्यानं सकलं न विजृम्भितम् ॥ ७२ ॥

सर्वथाचेतना वृक्षाः कान्ताया दर्शने सति ।
सुभगे निर्विकारत्वादङ्गारतुषभस्मवत् ॥ ७३ ॥

अथालिङ्गितुमारब्धः सानुरागमहं च ताम् ।
तया चाङ्गानि संहृत्य मा तावदिति वारितः ॥ ७४ ॥

ततः प्रसरभङ्गेन विलक्षमुपलक्ष्य माम् ।
साब्रवीदपरोधोऽयमर्यपुत्रेण मृष्यताम् ॥ ७५ ॥

आराधितवती यक्षमहं कन्या सती यथा ।
अर्यपुत्रस्य भूयासं दयिता परिचारिका ॥ ७६ ॥

तुभ्यं कार्ये च संसिद्धे शमीलाजसुगन्धिना ।
पानं हस्तेन दास्यामि प्रसीदतु भवानिति ॥ ७७ ॥

स च तस्य प्रसादान्मे यातः सिद्धि मनोरथः ।
आयाचितं तु यक्षाय न मया प्रतियाचितम् ॥ ७८ ॥

तेनाहं पानशौण्डेन नीता धनपतेः सभाम् ।
वृत्तान्तः कथितश्चायमथोक्तो धनदेन सः ॥ ७९ ॥

prise of all surprises is that the whole garden fallen in the ken of this forest deity, has not burst into blossoms. The trees are really insentient like fire, chaff and ashes, for even after the beloved has been seen, they remain unchanged. (65–73)

I was about to give her a loving embrace when she contracted her limbs and forbade me. Noticing my embarrassment at my advances being foiled, she said, 'My master's son, please excuse me for this prohibition. In my maidenhood I had worshipped a *Yakṣa* so that I might be a beloved slave to your honour. I had promised that if my wish was fulfilled I would offer him a drink with my hand perfumed with *Śamī* wood and puffed rice-grains (i. e. just after the marriage ceremoney), he should be pleased with me.' With his favour, that wish of mine has been fulfilled. But I did not fulfil my promise to the *Yakṣa*. So that hard drinker took me to the assembly hall of the god of wealth (*Kubera*).

आयाचितमियं तुभ्यमचिरेणैव दास्यति ।
नीत्वा समर्पय क्षिप्रं दारकाय वधूमिति ॥ ८० ॥
तेन चाहमिहानीता गगनागमनाच्च मे ।
शरीरं परुषोभूतं वारिता स्थ ततो मया ॥ ८१ ॥
....।
तस्मै यक्षाय युष्माभिः स मे संपाद्यतामिति । ८२ ॥
अथास्यै गणिकाध्यक्षो राजादेशं न्यवेदयत् ।
अद्यारभ्य कुलस्त्रीत्वं भवतीनां भवत्विति ॥ ८३ ॥

तं चाकर्ण्य महामनोरथमिदं पूर्णं चिरात्काङ्क्षितं ।
नैव प्रीतिविकासिहारिहसितं धत्ते स्म कान्तामुखम्
याञ्चावृत्तिकदर्थितैर्बहुभिरप्याप्तैर्न हि प्राथंकाः
प्रीतिं यान्ति तथा यथा तनुभिरप्यर्थैः सुखाभ्यागतैः ॥ ८४ ॥

इति वेगवतीलाभे उद्याननिमयो[1] नाम द्वादशः सर्गः ॥ १२ ॥

The matter being placed before him, the bestower of wealth (*Kubera*) said to him, 'she will soon give to you what has been promised. Take my daughter-in-law soon to my son. Then he brought me here. My limbs have become stiff. That is why I forbade you. (74–81)

So please help me fulfil my promise to that *Yakṣa*." (82)[2]

Then the superintendent of the courtezans communicated to her the king's decision that from that day she had been given the status of a respectable house-wife. (83)

Having heard that which fulfilled her long cherished wish, my beloved's face did not show any thrill of joy nor did it put on any attractive smile. The supplicants are not so pleased with plenty soiled on account of its being obtained by begging as they are with the scanty wealth that comes by itself. (84)

Here ends the Twelfth Canto in Acquisition of
Vegavatī called *Udyān-nimaya* (?)..

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१. "''नियमो''" (?)

2. The first line of Verse 82 is missing.

त्रयोदशः सर्गः

ततो दिवसमासित्वा कान्तामातुरहं गृहे ।
प्रियां नववधूवेषां प्रदोषे परिणीतवान् ॥ १ ॥

प्रसादादर्यपादानां कुलस्त्रीत्वमुपागताम् ।
तामादाय स्वमावासं प्रवृत्तोत्सवमागमम् ॥ २ ॥

तत्र सा सधनाध्यक्षं तं यक्षं कुसुमादिभिः ।
अभ्यर्च्य पानदानेन सुदुष्तोषमतोषयत् ॥ ३ ॥

पद्मरागमयीं शुक्तिं पद्मरागद्रवत्विषः ।
आदाय मधुनः पूर्णां ततो मामब्रवीत्प्रिया ॥ ४ ॥

मङ्गलानां प्रधानत्वात्कार्यसंसिद्धिदायिनी ।
एषा धनपतेः शेषा स्वादुरास्वाद्यतामिति ॥ ५ ॥

मयोक्तमननुज्ञातस्तातपादैर्गुणानपि ।
नाहं सेवितुमिच्छामि किं पुनर्व्यसनं महत् ॥ ६ ॥

ततः सा दृढसंरम्भा शपथैरव्यतिक्रमैः ।
चिरान्निरुत्तरीकृत्य मामनिच्छुमपाययत् ॥ ७ ॥

Canto XIII

Having spent the day in the house of my beloved, in the evening I married my sweet-heart who was dressed as a bride. With her who had now got the status of a respectable house-wife, through the graces of my elders, I came back to my own jubilant abode. There having worshipped with flowers etc., she propitiated that almost inappeasable *Yakṣa* as well as the master of wealth (*Kubera*) with the offering of drink. Then having brought a rubycup full of wine sparkling like liquid ruby, my sweet-heart said to me, 'Owing to the importance of auspicious celebrations, please taste this delicious wine which is the remain of the offerings made to the master of wealth and which is capable of fulfilling your purpose.' I said, 'Without the permission of my father I do not take to virtues even, not to talk of this great vice' Then she, remaining firm in her request and with oaths that could not be transgressed, silenced me after a

पीतैकमधुशुक्तिं च मां सापृच्छत्कृतस्मिता ।
किमास्वादमिदं पानमिति प्रत्यब्रवं ततः ॥ ८ ॥

आपाने मधुरास्वादमनुस्वादे तु तिक्तकम् ।
क्षये कषायकटुकमवच्छेदे मनागिति ॥ ९ ॥

साब्रवीद् व्यक्तमद्यापि न जानीथ रसं पुनः ।
पीयतामिति पीतं च पुनस्तद्वचनान्मया ॥ १० ॥

इदं कीदृशमित्यस्यै पृच्छत्यै कथितं मया ।
किमर्थमपि मे चित्तं गतमस्वस्थतामिति ॥ ११ ॥

तयोक्तमपराप्येका शुक्तिरास्वाद्यतां ततः ।
गमिष्यत्यचिरादेव चित्तं ते स्वस्थतामिति ॥ १२ ॥

तस्यामपि च पीतायामपश्यं वेगवद्भ्रमान् ।
तरुप्रासादशैलादीन् स्थावरानपि जङ्गमान् ॥ १३ ॥

यथा चाहं तयोपायैरग्राम्यैः शपथादिभिः ।
अनिच्छन् पायितः पानं तथा तामप्यपाययम् ॥ १४ ॥

बलवद्भ्यामथाक्रम्य मदेन मदनेन च ।
यदेव रुचितं ताभ्यां तत्तैवास्मि[1] प्रवर्तितः ॥ १५ ॥

long time and made me drink though I was quite unwilling. When I had drunk one cup she asked with a smile, 'How did this drink taste ?' I said, 'While taking, it tasted sweet, the after taste was bitter; at the end its taste was astringent and pungent; drinking having been stopped, all the tastes waned.' She said, 'Obviously you do not know the taste yet, please drink more.' At her words I drank again. 'How was this ?' on her asking this, I said, 'Somehow my mind is out of its normal frame.' She said, 'Please taste one more cup, your mind will be in its right frame soon.' That too being drunk I saw the trees, palaces and the mountains reeling with great speed—the stationaries turned into the mobile. As I, though unwilling, was cleverly made to drink by her with refined oaths etc., so did I made her drink. Now the strong wine and the strong passion

१. [तदेवास्मि] ।

यः संतोषयितुं यक्षं विवाहः कृत्रिमः कृतः ।
तेन कृत्रिममेवासौ कन्यात्वं प्रतिपादिता ॥ १६ ॥

ततः प्रातरुपागम्य मधुगन्धाधिवासितम् ।
घ्रात्वा हरिशिखो वेश्म संभ्रान्तमतिरुक्तवान् ॥ १७ ॥

अपूर्व इव गन्धोऽयमर्यपुत्र विभाव्यते ।
मन्येऽर्यपुत्रया[1] यूयमनिच्छाः पायिता इति ॥ १८ ॥

स मयोक्तः सखे सख्या तवाहं पायितो बलात् ।
भवतापि रुचौ सत्यां स्थीयतां पीयतामिति ॥ १९ ॥

सोऽब्रवीद्व्यसनग्रामग्रामण्यं भवतामपि ।
पानं साधु न पश्यामि किं पुनर्मन्त्रिणामिति ॥ २० ॥

मयोक्तमर्यपादेषु समित्रेषु समाशतम् ।
पालयत्सु किमस्माकमात्मभिर्वञ्चितैरिति ॥ २१ ॥

तेनोक्तं मन्त्रिसचिवैर्विज्ञाप्यं कार्यमागतम् ।
अनुष्ठाने पुनस्तस्य स्वातन्त्र्यं स्वामिनामिति ॥ २२ ॥

both rising together, did with me as they pleased. The false marriage that she arranged to appease the *Yakṣa* proved that her maidenhood (modesty) too was false, (she was not shy). (1-16)

Then in the morning, *Hariśikha* arrived there and after sniffing around the house which was filled with the smell of wine, said with embarrassment, 'O my master's son, some unique smell is pervading this place. I suppose, you, though unwilling, have been made to drink by our master's daughter.' I said, 'My friend, your friend (my wife) has forcibly made me drink; if you too have a desire, stay here and drink.' He said, 'I do not see any good, even for you, in drinking—the worst of the vices, how can it bring any good to the counsellors?' I said, 'Why should we deprive ourselves when revered father is there to protect the subjects for one hundred years?' He said, 'Counsellors' and secretaries' duty is to

1. A remarkable grammatical form.

तं पिबन्तं सहावाभ्यामालोक्य मरुभूतिकः ।
निःशङ्कः पातुमारब्ध तं च दृष्ट्वा तपन्तकः ॥ २३ ॥

राजमानस्ततो रक्तैरङ्गरागस्रगम्बरैः ।
पुनरुक्तप्रियालापो मामवन्दत गोमुखः ॥ २४ ॥

तमत्यासन्नमासीनमतिमात्रप्रियंवदम् ।
पादौ संवाहयन्तं मे क्रुद्धो हरिशिखोऽब्रवीत् ॥ २५ ॥

उन्मत्त किमसंबद्धं भाषमाणः पुरः प्रभोः ।
उद्वेजयसि भर्तारमपसृत्यास्यतामिति ॥ २६ ॥

तनोक्तं मूर्ख नैवेदं मदसामर्थ्यजृम्भितम् ।
स्वामिनो निःसपत्नौ तु पादाविच्छामि सेवितुम् ॥ २७ ॥

यदा तूभयवैतर्द्धभर्तृमूर्धभिरर्चितौ ।
भविष्यतस्तदास्माकं ससपत्नौ भविष्यतः ॥ २८ ॥

वैतर्द्धनामग्रहणात्ततो मदनमञ्जुका ।
स्मितसंदर्शितप्रीतिरब्रवीत्साश्रुलोचना ॥ २९ ॥

अहो चातुर्यमाधुर्यप्रधानगुणभूषणा ।
आलापा निर्गताः सौम्याद् गोमुखस्य मुखादिति ॥ ३० ॥

advise, in execution, the masters (kings) are at liberty. Having seen him (*Hariśikha*) drinking with us, *Marubhūtika* started drinking without any hesitation and *Tapantaka* (too) followed suit. Then, gleaming with red unguents, garlands and clothes, the eternally sweet-tongued *Gomukha* came and saluted me. *Hariśikha* said angrily to him who sat very close and was talking amiably while massaging my feet, 'You lunatic, why do you excite the master, talking thus irrelevantly before him, please make room and keep a proper distance.' He replied, 'O fool, it is not intoxication; I want to serve my master's feet without a rival. When worshipped by the foreheads of the kings of the countries on either side of the *Vaitardha* mountain, there will be rivals for us (in the matter of serving them). At the very name of *Vaitardha*, *Madanamañjukā* (for so I took her to be), expressed her delight with a smile and said with tears in her eyes, 'Oh, good *Gomukha* has really

मयोक्तं भण पश्यामस्त्वया कस्माच्चिरं स्थितम् ।
को वा तवेदमाकारमुज्ज्वलं कृतवानिति ॥ ३१ ॥

तेनोक्तं वयमाहूय मागध्या राजसंनिधौ ।
आज्ञापितास्तव भ्रात्रा पानमासेवितं निशि ॥ ३२ ॥

तेन पानगृहात्पानं स्वाद्यमानं स्वदेत यत् ।
स्वयमास्वाद्य तद्भ्रात्रे त्वया प्रस्थाप्यतामिति ॥ ३३ ॥

सोहं देवीद्वयेनापि मण्डयित्वा स्वपाणिभिः ।
पानागाराय गमितः पानाध्यक्षपुरः सरः ॥ ३४ ॥

तत्र चास्वादयन्नेव तत्तत्पानं मनाङ्मनाक् ।
मत्तोऽहं प्रेषयामि स्म युष्मभ्यमपि संततम् ॥ ३५ ॥

तस्मात्पिबत निःशङ्काः कापिशायनमासवम् ।
अनुज्ञाताः सहामात्यैर्गुरुभिर्मुदितैरिति ॥ ३६ ॥

सेवमानस्ततः पानं सकान्तामित्रमण्डलः ।
दिवसान्गमयामि स्म प्रहृष्टपरिचारकः ॥ ३७ ॥

said words which are adorned with the best of virtues like cleverness and amiability.' (17-30)

I said (to Goukha), 'Please tell me wby you stayed away so long and who dressed you thus gorgeously.' He said, 'I was called before the king by the younger queen (*Māgadhī*) and told—'Your brother indulged in drinking last night. Hence take wines from the cellar and after tasting them yourself send those to your brother which taste delicious.' Thus adorned by the two queens with their own hands, I was sent to the wine cellar with the manager of wines-cellar. Tasting just a little of each of the wines there, I got intoxicated and kept constantly supplying them to you. Hence, drink without scrupples, the wine of grapes, parents with their counsellors have gladly permitted it. Then indulging in wine with my wife and friends, I spent my days and the servants were delighted with this. (31-37)

कदाचिदेकपर्यङ्कस्थिता मदनमञ्जुका ।
युष्माभिः सुखसुप्ताहं न द्रष्टव्येत्यभाषत ॥ ३८ ॥

मम त्वासीत्किमित्येषा निवारयति मामिति ।
यत्सत्यं सुतरां चेतः कुतूहलतरङ्गितम् ॥ ३९ ॥

कदाचिदर्धरात्रेऽहं स्थावराकारजङ्गमे ।
पाने परिणतिं याति प्रतिबुद्धः पिपासितः ॥ ४० ॥

ततः परिजनं दृष्ट्वा प्रसुप्तमभवन्मम ।
न युक्तं सुखसुप्तस्य शत्रोरपि विबोधनम् ॥ ४१ ॥

भार्या पुनः शरीरार्धमतो मदनमञ्जुकाम् ।
प्रतिबोध्य जलं याचे तद्धि मे न विरूप्यते ॥ ४२ ॥

इति निर्धार्य तस्यां च मया दृष्टिर्निपातिता ।
यावदन्यैव सा कापि नारीरूपेव चन्द्रिका ॥ ४३ ॥

आसीच्च मम किं यक्षी किं गन्धर्वी किमप्सराः ।
मानुषी स्यात्कुलस्त्री स्याद्गणिका स्यादियं न हि ॥ ४४ ॥

यस्मादन्यतमाप्यासां लक्षणैर्नोपपद्यते ।
तस्माद्विद्याधरी प्राप्ता कापि केनापि हेतुना ॥ ४५ ॥

Once when *Madanamañjukā* (as I supposed her to be) was on the same bed with me, she said, 'You must not see me while I am sleeping comfortably.' I thought, 'Why does she thus forbid me ?' In fact my mind was tickled with curiosity. Once at midnight when the mobiles too had become stationary, I woke up feeling thirsty, the wine that I had taken having been digested. Then seeing the servants asleep I thought, 'It is not proper to awake even an enemy from comfortable sleep. But since wife is ones half self so I would wake up *Madanamañjukā* and ask for water. It is not improper. Having considered thus I looked at her. Lo, she was somebody else, the moon-light in the form of a woman. I thought, 'Is this a *Yakṣī* or a demigoddess (*Gandharvī*) or a divine damsel (*Apsarā*) ? If a human being she is a respectable house-wife; she cannot be the courtezan (*Madanamañjukā*). Since she cannot be proved to be one of even these, somehow or other a *Vidyādharī* has

इति निर्णीय निपुणं करिणीतालुकोमलौ ।
गाढं संवाहयामि स्म तस्याश्चरणपल्लवौ ॥ ४६ ॥

सा तु संत्याजिता निद्रां सद्यश्चरणपीडया ।
मामालोक्य तथाभूतं भीता भूमावुपाविशत् ॥ ४७ ॥

अब्रवीच्च न कर्त्तव्यमर्यपुत्रेण साहसम् ।
त्वादृशामनुकम्प्यो हि बलिनां प्रमदाजनः ॥ ४८ ॥

ततः श्रुत्वेति यत्सत्यमात्मन्येवास्मि लज्जितः ।
एवं कारिणमप्येषा संभावयति मामिति ॥ ४९ ॥

सा मां लज्जितमालोक्य जानुसंनिहिताननम् ।
लज्जामपहरन्तीव त्वरितेदमभाषत ॥ ५० ॥

श्रूयतां चाप्रियं सा ते प्रिया मदनमञ्जुका ।
त्वद्गुणस्मरणव्यग्रा नयते दिवसानिति ॥ ५१ ॥

आसीन्मे मनसि हृता न सा मृता सा
या दृष्टेर्व्रजति न गोचरं प्रिया मे ।

arrived here. Having decided thus I took in my hand her two sprout-like feet, tender as elephant's palate and started pressing them hard. (38-46)

Her feet being pressed she at once woke up and was horrified with my doing. She sat on the ground and said, 'My master's son should not indulge in such improper acts. Young ladies are to be looked at with compassion by heroes like you.' Hearing this I was really ashamed of myself, thinking she is still respectful to me, although I have stooped to this extent. Having noticed that I was ashamed, my head being buried between my knees, she removed my shame, by saying at once, 'Please listen to this unpleasant news, that beloved of yours, *Madanamañjukā*, spends her days restlessly, recapitulating your virtues.' (47-51)

I had thought, that my beloved who never appeared before my eyes, was not kidnapped, but perhaps, she had in fact died.

ज्योत्स्ना हि स्फुटधवलापि कौमुदीन्दोर्
अन्धानां बहलतमोमलीमसैव ॥ ५२ ॥

इति वेगवतीदर्शनो नाम त्रयोदशः सर्गः ॥ १३ ॥

The radiant light of the full moon is only deep darkness for the blind. (52)

Here ends the thirteenth Canto called the Vision of *Vegavatī*.

चतुर्दशः सर्गः

ततस्तामब्रवं भीरु त्वमेव हि मम प्रिया।
तथापि तु विनोदेन तिष्ठामः कथ्यतामिति ॥ १ ॥

ग्रहीतव्यानि नामानि गुरुदेवद्विजन्मनाम्।
यस्मात्तेन विशुद्ध्यर्थं स्नानमाचरितं तया ॥ २ ॥

अस्ति मेरुगिरिप्रांशुराषाढो नाम पर्वतः।
शूरपण्डितवित्ताढ्यविद्याधरकुलालयः ॥ ३ ॥

तत्र विद्याधरस्वामी वेदवान्वेगवानिति।
यः कुवेराधिकस्वोऽपि निःस्व एव दिनात्यये ॥ ४ ॥

तस्यापि पृथिवी नाम महिषी प्रांशुवंशजा।
तृणाय मन्यते स्थैर्याद्या देवीं पृथिवीमपि ॥ ५ ॥

तौ च पुत्रमविन्दन्तौ चिरं दुःखमतिष्ठताम्।
प्रौढाया इव कन्यायाः पितरौ सदृशं वरम् ॥ ६ ॥

Canto XIV

Then I said to her, 'O timid one, you (alone) are my sweetheart, yet I want to amuse myself, please tell me (about *Madanamañjukā*). Since names of elders, gods and the twice-born (*Brāhmaṇa*) had to be uttered, she took a bath to purify herself. (1-2)

She began her story : There is a mountain as high as the *Meru*, named *Āṣāḍha*. It is the abode of brave, learned and affluent *Vidyādharas*. There is a *Vidyādhara* king, learned in the *Vedas*, named *Vegavān* who, though wealthier than *Kubera*, is penniless at the end of the day (owing to his charities). His chief queen named *Pṛthivī*, comes of a high family and considers the earth as nothing as compared to her own firmness. The two, not getting a son, were miserable for a long time, like the parents of a grown up maiden who fails to get a suitable groom. They both, desirous of a son, began to

तौ मनःपुत्रिका नाम कुलविद्यां सुतार्थिनौ ।
आराधयितुमारब्धौ तया चोक्तं प्रसन्नया ॥ ७ ॥
सर्वविद्याधरोत्कृष्टविद्याधरपराक्रमः ।
भविता भवतोः पुत्रः पुत्रकौ दुःखमुज्झतम् ॥ ८ ॥
एका च दुहिता यस्याः कलाशाली भविष्यति ।
शूरः साङ्ग इवानङ्गो विद्याधरपतिः पतिः ॥ ९ ॥
काले क्वचिदतीते च प्रसूता पृथिवी सुतम् ।
त्रिवर्गमक्षतं देवी पृथिवीव सुरक्षिता ॥ १० ॥
मनःपुत्रिकया दत्तः स यस्मात्कुलविद्यया ।
तस्मान्मानसवेगाख्यः पुत्रः पित्रा प्रसाधितः ॥ ११ ॥
संवत्सरत्रयेऽतीते जातायाः दुहितुः कृतम् ।
नाम वेगवतात्मीयमसौ वेगवती ततः ॥ १२ ॥
लब्धेष्टतनयौ तौ च मोदमानावहर्निशम् ।
नीतवन्तौ चिरं कालमेकाहर्निशसंमितम् ॥ १३ ॥
वेगवानेकदा स्नातः प्रीणिताग्निसुरद्विजः ।
भद्रासनस्थमात्मानं ददर्शादर्शमण्डले ॥ १४ ॥

worship their family deity *Manaḥputrikā* (the doll or image perceived in the mind). On being propitiated she said, 'O my children, forget your grief, you will get a son who in respect of prowess will be the most excellent among the *Vidyādharas*. You will get a daughter also whose husband, master of all the arts, brave, in form like the incarnation of the bodiless Cupid, will be the king of the *Vidyādharas*. After some time *Pṛthivī* gave birth to a son as the well protected Earth gives birth to the three categories (Duty, Wealth and Happiness). Since he was a gift of the family deity *Manaḥputrikā*, the father gave him the appellation of *Mānasavega* (having the speed of mind). The daughter born three years later was called *Vegavatī* as she was begotten by *Vegavāna*. Having got the desired children, the two, always lost in merry-making, spent a long period of time as one day and night. (3-13)

Once *Vegavān* having taken his bath and propitiated the Fire, the God and the twice born (*Brāhmaṇa*), sat on the

अथ हंसमिवासीनमञ्जनाचलमूर्धनि ।
मृणालधवलं केशं दृष्टवानात्ममूर्धनि ॥ १५ ॥
ततो भद्रासनं त्यक्त्वा वसुधास्थण्डिले स्थितः ।
पृष्टो मानसवेगेन किमेतदिति वेगवान् ॥ १६ ॥
तेनोक्तं पलितं दृष्ट्वा मनःपुत्रिकवंशजाः ।
तपांसि वा निषेवन्ते वेदान्तविहितानि वा ॥ १७ ॥
तत्प्रजाः पालयेः पुत्र प्रजास्त्वां पालयन्तु च ।
पालितैर्हि मृगेन्द्रोऽपि काननैरेव पाल्यते ॥ १८ ॥
अथ मानसवेगेन क्रोशन्तीषु प्रजासु च ।
राजा मन्दसुखोत्कण्ठः प्रतियातस्तपोवनम् ॥ १९ ॥
भर्त्रा निवर्त्यमानापि वचोभिः सोपपत्तिभिः ।
न निवृत्ता यदा देवी तदोपायं प्रयुक्तवान् ॥ २० ॥
अद्यैवाहं च्युतो राज्यादद्यैवेयं प्रतिव्रता ।
न मे संपादयत्याज्ञामहो धर्मः सतामिति ॥ २१ ॥
ततो ह्रीता च भीता च साश्रुश्रेणिः सवेपथुः ।
पादयोः पतिता पत्युर्व्यज्ञापयदसौ शनैः ॥ २२ ॥

throne and looked at himself in a mirror. He saw on his head a lotus-stem-white hair like a swan sitting on the peak of the Blue Mountain (*Nīlagiri*). Then having left the throne he sat on an earthen platform. He was asked by *Mānasavega* as to what the reason was. He said, 'Those born in the family of *Manaḥputrikā* take to asceticism or the injunction of the Vedas (viz. sacrificial performances) when they see their hair getting grey. So, sustain the subjects, O son, and let them sustain you. Even the lion is sustained by the forest sustained by him. Thus the king whose zeal in worldly pleasures had waned, was sent off to the forest by *Mānasavega* while the subjects remained wailing. When the queen would not return though persuaded by her husband with reasonable words, the latter employed a trick. He said, 'Only today I have ceded my kingdom and look at this lady, devoted to her husband—she will not obey me, fie on the dutifulness of (such) good people. Then ashamed and also afraid, she, shedding profuse

यदा तर्हि मया यूयं पावयन्तस्तपोवनम् ।
उपास्याः पावनतमं स कालः कथ्यतामिति ॥ २३ ॥

सोऽब्रवीद्दुर्लभं पुत्रं स्थिरसिंहासनास्थितम् ।
भर्तारं वेगवत्याश्च दृष्ट्वा द्रष्टासि मामिति ॥ २४ ॥

एवं चैव च कल्याणि पिता विज्ञाप्यतामिति ।
उक्ता वेगवती मात्रा पितरं प्रणताब्रवीत् ॥ २५ ॥

तात त्वयि वनं याते को मे दास्यति मोदकान् ।
कल्पवृक्षप्रसूतानि फलानि कुसुमानि वा ॥ २६ ॥

तेनोक्तं येन येनार्थो दुर्लभेनापि केनचित् ।
तत्तन्मानसवेगस्ते भ्राता दातास्यतामिति ॥ २७ ॥

इति राज्यकलत्रमित्रपुत्रान्
गृहधामं च तृणाय मन्यमानः ।
गुरुसत्त्वरजस्तमः कलङ्कां
प्रकृतिं हातुमगाद्वनं नरेन्द्रः ॥ २८ ॥

tears and trembling, fell at her husband's feet and sobbed : Then tell me the time when I must come to you who will be sanctifying the most sacred forest resort.' He said, 'You will see me, having first seen your dear son firmly established on the throne and also the husband of *Vegavatī*. When *Vegavatī* was asked by her mother to take leave, she bowed down and said, 'O father, now that you have resorted to the forest, who will give me sweet balls and the fruits and the flowers of the wish-fulfilling tree ?' He replied, 'Whatever you will desire, even things that are difficult to get, will be given by your brother, rest assured. (14-27)

Thus counting for nothing his kingdom, wife, friend and children and also family and house, the king went to the forest to be rid of Nature *(Prakṛti)* stained with inordinate goodness (*Sattva*), impurity or greed (*Rajas*) and darkness or stupor (*Tama*) (28)

श्रियं मानसवेगोऽपि कदलीदलचञ्चलाम् ।
शक्तित्रयप्रयोगज्ञः कृतवानचलाचलाम् ॥ २९ ॥

अथ याते क्वचित्काले मातङ्गाधिपतेः सुता ।
आषाढं वायुमुक्तेति सखीपरिवृतागमत् ॥ ३० ॥

सा स्म वेगवतीमाह राजपुत्रि किमास्यते ।
उत्तिष्ठाकाशमार्गेण गच्छामो मलयाचलम् ॥ ३१ ॥

शृङ्गकुञ्जनितम्बेषु तस्य रम्येषु रम्यताम् ।
नेत्रापिधानिकाख्यानपुत्रिकाकन्दुकैरिति ॥ ३२ ॥

तयोक्तं नास्ति मे शक्तिर्गन्तुमाकाशवर्त्मना ।
अलब्धकुलविद्यायाः सखि तन्मृष्यतामिति ॥ ३३ ॥

उपहस्य ततस्तास्तामुच्चैस्ताडितपाणयः ।
आधताम्बरपक्षाः[1] खं हंसकन्या इवास्थिताः ॥ ३४ ॥

भ्रातुरन्तिकमायाता सावेगा वेगवत्यपि ।
तेन चोक्ताङ्कमारोप्य मातः किं दीयतामिति ॥ ३५ ॥

Mānasavega also, well-versed in the employment of the three regal powers (*Prabhutva* = personal pre-eminence, *Mantra* = good counsel and *Utsāha* = energy) made royal prosperity, which is as inconstant as a plaintain leaf, as firm as a mountain. After some time had passed, *Vāyumuktā*, the daughter of the king of *Mataṅga*, came to the *Āṣāḍha* mountain in the company of her friends. She said to *Vegavatī*, 'O princess, why do you tarry? Come, let us fly to the *Malaya* mountain and enjoy ourselves amidst its peaks, groves and valleys with hide-and-seek, story-telling, dolls and balls.' She replied, 'I do not have the power of going through air, I have not as yet received the (magical) lores of my family. So, my friend, please excuse me.' At this they clapped and laughed at her and flapping their wing-like garments, flew in the sky, like geese. In a flurry *Vegavatī* too went to her brother who placed her in his lap and asked, 'O mother, what shall I give you?' She

१. [आधुता ···].

तयोक्तं देहि मे विद्यां महाराज ससाधनाम् ।
सिद्धविद्याभिरद्याहं सखीभिर्हासिता यतः ॥ ३६ ॥

अचिरेणैव दास्यामि मातरित्यभिधाय सा ।
भ्राता विसर्जितासारवालालङ्कारवञ्चिता ॥ ३७ ॥

एकदा गौरिमुण्डस्य भगिनी गौरिमद्यशाः ।
गता वेगवतीं द्रष्टुमाषाढं ससखी सखीम् ॥ ३८ ॥

उपहस्य च तां सापि विपक्षामिव सारसीम् ।
सपक्षा राजहंसीव गता प्रति हिमाचलम् ॥ ३९ ॥

वेगवत्यपि सास्थानं गत्वा भ्रातरमब्रवीत् ।
किमयं क्षिप्यते कालो विद्या मे दीयतामिति ॥ ४० ॥

तेनोक्तमपि दास्यामि त्वरसे किमकारणम् ।
गुरुकार्यक्रियाव्यग्रं किं न पश्यसि मामिति ॥ ४१ ॥

सा गत्वा मन्युभारेण स्फुरन्तीव त्वरावती ।
अपतन्मातुरुत्सङ्गे संतप्तेव वशा ह्रदे[१] ॥ ४२ ॥

said, 'O king, give me the magical lores with their incantations; today I was ridiculed by my friends possessing the lores.' O mother, I will give them to you before long', having said this and diverting her with some insignificant toy-ornament, he dismissed her. (29-37)

Once *Gaurimuṇḍa's* sister *Gaurimadyaśā* came to the *Āṣāḍha* mountain, with her companions to see her friend *Vegavatī*. She also proceeded towards the *Himālayas* like a queen goose blessed with wings, mocking at *Vegavatī* who was no better than a female crane without wings. *Vegavatī*, then, went to her brother in the court-hall and said, 'Why do you tarry ? Please givv me the magical lores'. He said, 'Well, I will give you; why are you in such a hurry without rhyme or reason ? Don't you see I am busy discharging my serious duties ?' She, as if breaking down under the heavy burden of her grief, hurriedly (came back and) fell on the lap of her mother, just as a she-

१. L. वसाह्लदे, A. बसाह्लदे.

पृथिवी तु समाहूय सचिवौ भर्तुरब्रवीत् ।
अचिरेण पितुर्मूलं दारिकां नयतं युवाम् ॥ ४३ ॥

अन्तरङ्गो हि संबन्धः पुत्रैः पित्रोरकृत्रिमः ।
भ्रातरस्तु द्विषन्त्येव भ्रातॄनेकोदरानपि ॥ ४४ ॥

तौ तामाकाशमार्गेण नीतवन्तौ तपोवनम् ।
मार्गायतनमार्गेषु साम्भःसु गमितश्रमाम् ॥ ४५ ॥

अथास्थिमयकायानां तडिद्बभ्रुजटाभृताम् ।
तेऽपश्यंस्तत्र वृन्दानि तापसानां तपस्यताम् ॥ ४६ ॥

पृच्छन्ति स्म च तत्रैकमभिवाद्य तपस्विनम् ।
ब्रह्मन् ब्रूहि तमुद्देशं यत्रास्ते वेगवानिति ॥ ४७ ॥

सोऽब्रवीत्पर्वताग्रेऽसावङ्गुष्ठाग्रेण तिष्ठति ।
अनुगच्छति गच्छन्तमंशुमन्तं च चक्षुषा ॥ ४८ ॥

पर्णशाला च तस्येयं यस्याः सिंहमतङ्गजौ ।
अङ्गणे क्रीडतः प्रीताविमौ च शिखिपन्नगौ ॥ ४९ ॥

elephant, afflicted with heat, falls into a lake.[1]' Then *Pṛthivī* called her husband's ministers and said, 'Please take this girl to her father immediately. The relationship between father and children is spontaneous (not affected) and close. Even own brothers are jealous of one another. The two took her, by air, to the holy groves of the ascetics, removing her fatigue in road-side resting places where they could find water. (38-45)

There they saw crowds of ascetics performing austerities, their bodies reduced to skeletons and bearing lightening yellow matted locks. They asked an ascetic, having first saluted him, 'O *Brāhmaṇa* tell me the place where *Vegavān* dwells.' He replied, 'He stands on his toes at the top of the hill, keeping his gaze fixed on the sun as it moves through the sky. This is his hermitage where, in the court-yard, the lion and the elephant, and the peacock and the snake are happily playing

1. The text reads वसाह्रदे which should be corrected as वशा ह्रदे.

आसन्नागमनश्चासौ दग्धं हि कठिनैः करैः ।
तस्याह्लादयितुं चक्षुरेष मन्दायते रविः ॥ ५० ॥

तपस्क्रान्तं ततः कायं सकायमिव वेगवान् ।
कायक्लेशं वहन्नागाद्वैखानसमृगावृतः ॥ ५१ ॥

अथ वेगवती दृष्ट्वा वेगवन्तं तथाविधम् ।
अब्रवीन्मन्त्रिणौ नायं मम तातः स वेगवान् ॥ ५२ ॥

तस्य चन्द्रप्रभच्छत्त्रप्रभाः समुकुटप्रभाः ।
प्रभासयन्ति धावन्तीं पुरः सामन्तसन्ततिम् ॥ ५३ ॥

अयं तु सिंहमातङ्गशार्दूलमृगतापसैः ।
त्यक्तवैरैः सहायाति नूनं कोऽपीन्द्रजालिकः ॥ ५४ ॥

ताभ्यामुक्तं स एवायं तथा चेत्थं च दृश्यते ।
तादृशा एव दृश्यन्ते तथा चेत्थं च साधवः ॥ ५५ ॥

वन्द्यतां च पितेत्युक्ता वन्दमानार्द्रचक्षुषा ।
अङ्कमारोपिता पित्रा रूढदर्भाङ्कुरव्रणम् ॥ ५६ ॥

together. He will come soon; the sun is growing mild to comfort his eyes, which are burnt with its scorching rays. Then came *Vegavān* surrounded by anchorites and forest animals; (fatigued with penance) he seemed to be an incarnation of wearied austerities. (46-51)

Having seen *Vegavān* in that condition, *Vegavatī* said, 'This is not the *Vegavān* who is my father. The lustre of his moon-like umbrella, enhanced by that of the crown, illuminates the row of feudal kings marching in front of him. This, who comes in the company of lion, elephant, tiger, deer and the ascetics, all turned friendly to one another, is certainly some magician. They said, 'It is he himself who appeared like that then and appears now like this. Only magnanimous persons like him, are seen first like that and then like this. 'Greet your father' thus spoken to, and while greeting with tears in her eyes, she was placed by the father in his lap which was rugged with the scratches of the *Kuśa* grass. The two ministers too, keeping at a

मन्त्रिणावपि भर्तारमुचितान्तरवर्तिनौ ।
शिरोवाग्भिरवन्देतामथ वेगवतोदितौ ॥ ५७ ॥
आगच्छ तं ममाभ्याशमलं स्थित्वातिदूरतः ।
जनरञ्जनमात्रं हि गतं तद्राज्यनाटकम् ॥ ५८ ॥

आसन्नस्थण्डिलस्थौ तौ पृष्टवानथ वेगवान् ।
राज्ञो मानसवेगस्य राज्यं नो वर्ण्यतामिति ॥ ५९ ॥
ताभ्यामुक्तमशक्यं तद्गुणाढ्येनापि शंसितुम् ।
तमपेक्ष्य तु राजानः शेषाश् छत्रविडम्बकाः ॥ ६० ॥
इयं माणविका कस्मादानीतेति च पृच्छते ।
विद्यालाभार्थमित्युक्तं तस्मै ताभ्यां सविस्तरम् ॥ ६१ ॥
तेनोक्तमचिरादेषा लब्धविद्या गमिष्यति ।
युवाभ्यां नीतिपन्नाभ्यां स बालः पाल्यतामिति ॥ ६२ ॥
वेगवत्यपि सोत्साहा करोति स्म महत्तपः ।
कल्पिताहारकर्तव्या फलमूलजलानिलैः ॥ ६३ ॥
जलाहरणसंमार्गकुसुमप्रचयादिभिः ।
आराधयद्दुराराधानसौ वैखानसानपि ॥ ६४ ॥

reasonable distance from their master, greeted him with their (bowed) heads and words. At this *Vegavān* said, 'Please come close to me. It is no use keeping so far off. That drama of kingship, performed only to please the people, is now over...' When the two had sat on a near-by earthen platform, *Vegavān* asked them, 'Please tell us about the reign of king *Mānasavega.*' They said, 'Even (*Guṇāḍhya*) the virtuous one cannot applaud it enough. In comparision to him the remaining kings only bring mockery to their royal insignia (umbrella). When asked why they had brought the girl, they said after relating the details that they had brought her for acquiring the magical lores. He said, 'She will return soon having acquired the lores. Let that child sustain (the subjects) with the help of you both versed in the political wisdom.' (52-62)

Vegavatī also zealously performed sever austerities living on fruits, roots, water and air. She propitiated even the inappeasable anchorites by bringing water, sweeping, collecting

उच्चिन्वन्ती कदाचित्सा फुल्लां काननमल्लिकाम् ।
हा सर्पेणास्मि दष्टेति साक्रन्दागमदाश्रमम् ॥ ६५ ॥

यथासंनिहितैस्तत्र वैखानसकुमारकैः ।
मा राजदारिके भैषीरित्युक्त्वा परिवारिता ॥ ६६ ॥

क्वासौ क्वासौ खलः सर्प इति पृष्टा कुमारकैः ।
अमुष्मिन्मल्लिकागुल्म इति तेभ्यो न्यवेदयत् ॥ ६७ ॥

ते त्वालोक्य तमुद्देशमवोचन्नुच्चकैस्तराम् ।
राजपुत्रि न सर्पोऽयमयं सर्पान्तकः शिखी ॥ ६८ ॥

दृष्ट्वा प्रसारितां ग्रीवामुत्फणाशीविषोपमाम् ।
त्वया सर्प इति ज्ञातं तस्मादाश्वस्यतामिति ॥ ६९ ॥

उटजाङ्गणमानीतः स मयूरः कुमारकैः ।
विचित्रैर्नर्तितो मार्गैस्तया कुट्टितताल्या ॥ ७० ॥

प्रेक्षणीयं च तद्द्रष्टुमदृष्टं वनवासिभिः ।
मिलिताः सर्व एवास्थुस्तपोवननिवासिनः ॥ ७१ ॥

एतस्मिन्नेव वृत्तान्ते वेगवन्तमुपागतम् ।
विश्रान्तमुपगम्येदमवोचस्तं तपस्विनः ॥ ७२ ॥

flowers and doing other such works for them. Once picking the flowers of the wild *Mallikā* in blossom, she wailed, 'Oh, I have been bitten by snake and came back to the hermitage. She was then surrounded by a random crowd of hermit-boys who said, 'O princess, don't fear.' Asked by those boys as to where that wicked snake was, she said that it was in that *Mallikā* grove. They, having looked around that place exclaimed, 'O princess, it is not a snake, it is a pea-cock, the destroyer of snakes. Having seen its spread out neck appearing like the raised hood of a poisonous snake, you took it for a snake. So, comfort yourself.' That pea-cock was (then) brought to the courtyard by those boys. She, clapping her hands made it dance in different styles. To see that spectacle, hitherto unseen by forest-dwellers, all the inhabitants of the ascetics' groves collected there. Just then *Vegavān* arrived and when he had rested for a while the ascetics went to him and said, 'O

राजदारिकया राजंस्तपस्तप्तं सुदुस्तपम् ।
वयमाराधिताः प्रीतास्तद्विद्यां लभतामिति ॥ ७३ ॥

तेनोक्तं यदि च प्रीता नो भवन्तोऽनुजानते ।
ततो गृह्णात्वियं विद्याः पञ्चाङ्गपरिवारिताः ॥ ७४ ॥

अनया यत्तपस्तप्तमस्माभिश्चेदमीदृशम् ।
तदस्याः कुलविद्यानामलं भवतु सिद्धये ॥ ७५ ॥

यच्च मानसवेगस्य विद्यासिद्धिप्रभावितम् ।
बलं चतुर्गुणं तस्माद्बालेयं प्रतिपद्यताम् ॥ ७६ ॥

यश्चास्याः कोऽपि दीर्घायुर्ग्रहीष्यति वरः करम् ।
राज्यस्य दशमं भागं स मदीयस्य भोक्ष्यति ॥ ७७ ॥

एवमुक्त्वा ततस्तस्यास्तत्सर्वं कृतवान्पिता ।
सापि लब्धाभ्यनुज्ञाना वेगेनोदपतन्नभः ॥ ७८ ॥

ततः कनकलेखेव भासा कषशिलामसौ ।
पिशङ्गभवती यान्ती श्यामलामम्बरस्थलीम् ॥ ७९ ॥

king, the princess has performed severe austerities. We are pleased with her services. So, let her get the lores.' He said, 'If you all gladly permit me, let her receive the lores here with their five subdivisions.[1] The austerities that she has performed alone, and with us also of such a nature, are more than enough for the attainment of the family lores. May she (therefore) get fourfold of the strength which *Mānasavega* possesses as a result of the success of his lores. Whoever takes her hand, that long-lived one will enjoy the sovereignty of one tenth of my kingdom.' Having spoken thus the father did everything for her. She too having taken permission, flew into the sky with great speed. (63-78)

Then she, crossing the blue sky, tracing a golden yellow streak with her radiance, like a scratch of gold on a touch-stone,

1. (i) Means of commencing operations (*Ārambhopāya*)
(ii) Providing men and material (*Puruṣa-dravya-sampad*)
(iii) Distribution of place and time (*Deśa-kāla vibhāga*)
(iv) Counteraction of disaster (*Vipatti pratikāra*)
(v) Successful accomplishment (*Kārya-siddhi*)

दृष्टा मानसवेगेन संभ्रमभ्रान्तचक्षुषा ।
अवातरत्तदास्थाने हंसीवाम्भोजकानने ॥ ८० ॥

कथंचित्प्रत्यभिज्ञाय लज्जितेनेव तेन सा ।
आलिङ्ग्योत्सङ्गमारोप्य गमिता मातुरन्तिकम् ॥ ८१ ॥

मातापि दुहितृस्नेहमनादृत्यैव सत्वरा ।
अपृच्छदपि कल्याणि कुशली वेगवानिति ॥ ८२ ॥

किं वाफलप्रलापेन सारमेवावधीयताम् ।
यासौ वेगवती साहं तस्य वेगवतः सुता ॥ ८३ ॥

अतीते तु क्वचित्काले सशरीरेव चारुता ।
नीता मानसवेगेन कापि भूमौ वराङ्गना ॥ ८४ ॥

सा च तद्गुणभूयिष्ठां दृढं द्वेष्टि कथामपि ।
क्षीणदोषगुणा साध्वी कामस्तुतिकथामिव ॥ ८५ ॥

स कदाचित्क्वचित्काचिद्दृष्ट्वा तापसकन्यकाम् ।
बलाद्भोक्तुमुपक्रान्तस्तया चोक्तं स्फुरद्रुषा ॥ ८६ ॥

युक्तं शापाग्निना दग्धुं त्वादृशं पापचेतसम् ।
किं तु वेगवतः साधोः पुत्रत्वं तेन मुच्यसे ॥ ८७ ॥

was seen by *Mānasavega* with perplexed eyes. She landed in the courtyard like a goose in the lotus-grove. Somehow recognising her, he embraced her with embarrassment and sent her to her mother. The mother too disregarding filial affection, hurried to ask if *Vegavān* fared well. Or what is the use of fruitless talks, in short, I am that very *Vegavati*, the daughter of *Vegavān*." (79-83)

After some time *Mānasavega* brought on the ground an excellent woman who was like the incarnation of Beauty. But she resolutely abhorred all talks about him, though full of his qualities, just as a virtuous lady whose bad and good qualities have waned, abhors all talks praising sexual relations. *Mānasavega*, having once seen somewhere the daughter of an ascetic, attempted to rape her. Shaking with anger, she said, 'It is proper to burn evil-minded persons like you with the fire of a

सर्वथा शापनामानं प्रतीच्छतु वरं भवान् ।
अधीरहृदयाः प्रायस्त्रासगम्या भवादृशोः ॥ ८८ ॥

बलात्कामयमानस्य निःकामां काञ्चिदङ्गनाम् ।
भवतः शतधा मूर्धा दग्धबुद्धेः स्फुटेदिति ॥ ८९ ॥

तदस्त्रस्तस्ततः शापादकामां कामिनीमसौ ।
अपि नोत्सहते द्रष्टुं कुत एव निषेवितुम् ॥ ९० ॥

स तु मामब्रवीन्मातस्तथा मदनमञ्जुका ।
प्रोत्साह्यतां यथा क्षिप्रमुपसर्पति मामिति ॥ ९१ ॥

अथ बालस्वभावेन सकुतूहलया मया ।
अशोकवनिकामध्ये दृष्टा मदनमञ्जुका ॥ ९२ ॥
संक्षिप्तमधितिष्ठन्ती रूढपर्णलतोटजम् ।
म्लानचम्पकमालेव पुराणकदलीपुटम् ॥ ९३ ॥
पर्णशय्याशिरोभागे निहितः संपिधानकः ।
उटजाभ्यन्तरे न्यस्तः सजलः कलशस्तया ॥ ९४ ॥

अथ लम्भितविश्रम्भां मञ्जुकामहमब्रवम् ।
कस्ते मानुकुषकेणार्थः रु विद्याधरं पतिम् ॥ ९५ ॥

curse. But being *Vegavān's* son, you are spared. Take this boon in the garb of a curse : Impatient people like you generally intimidate and enjoy women by force. (Hence forward) if you attempt to rape any unwilling woman your head shall break into a hundred pieces. Fearing that curse, he cannot even look at that unwilling girl, not to talk of enjoying her. He said to me, 'O mother, inspire *Madanamañjukā* in such a way that she soon takes to me. (84-91)

Owing to my girlish curiosty I went and saw *Madanamañjukā* in the *Aśoka*-grove, living in a small hut overgrown with grass and creepers, like a wilted *Capaka* garland wrapped in a dry plaintain-leaf. At the head of her leaf-bed she had put her veil and had kept a jar full of water, inside the hut. (92-94)

Having gained her confidence, I said to *Madanamañjukā*, 'What is the use of a human ? Have a *Vidyādhara* for your

मुग्धे मानुषकास्तावद्बहुरोगाद्युपद्रवाः ।
विद्याधरास्तु विद्यानां प्रभावान्निरूपद्रवाः ॥ ९६ ॥

राजा मानसवेगस्तु भर्ता ते वर्ण्यतां कथम् ।
यो विद्याधरराजानां राजा स्फीतश्रियामिति ॥ ९७ ॥

दोषानपि मनुष्याणां गृह्णामि स्म यथा यथा ।
तथा तथाभवत्तस्याः प्रीतिस्फीताक्षमाननम् ॥ ९८ ॥

गुणान्विद्याधराणां तु गृह्णामि स्म यथा यथा ।
तथा तथाभवत्तस्याः क्रोधजिह्माक्षमाननम् ॥ ९९ ॥

आगन्तुको यदा चैनां प्रीतिक्रोधावमुञ्चताम् ।
गृह्णाति स्म तदा शोकः सनिश्वासास्रवेपथुः ॥ १०० ॥

अथास्याः परिमृज्यास्रमशीतस्पर्शमञ्रवम् ।
अलं भगिनि संतण्य जीवितं रक्ष्यतामिति ॥ १०१ ॥

तया तूक्तं मया नेदमात्मदुःखेन रुद्यते ।
अशक्यं तु भयं भीममाहृतं मन्दया मया ॥ १०२ ॥

सर्वविद्याकलाभिज्ञः सर्वरूपवतां तुला ।
कुलविद्याधनैर्यश्च तुङ्गैरपि न माद्यति ॥ १०३ ॥

husband. O docile girl, the humans are subject to many diseases and calamities. The *Vidyādharas*, by virtue of their magical powers are free from them. How can one describe king *Mānasavega*, your (prospective) husband, who is the king of prosperous *Vidyādhara* kings ?'. As I mentioned even the vices of the humans, her face bloomed with pleasure and as I mentioned the virtues of the *Vidyādharas*, her eyes and face wrinkled with anger. When the two fleeting feelings of anger and joy left her, she sank into grief with sighs, tears and tremblings. (95-100)

Then having wiped her hot tears I said, 'It is of no use grieving over it; save your life.' She said, 'I don't weep for my own grief. Woe is me, I have caused a terrible and irremediable disaster. He, who is well-versed in all the learnings and the arts, the yard-stick of all the handsome persons and who, though possessing excellent family, learning and wealth, is still not

स मद्वृत्तान्तमज्ञात्वा दशां यास्यति कामपि ।
ततः सान्तःपुरामात्यराष्ट्रः सोमान्वयो नृपः ॥ १०४ ॥

किं तु प्रत्याशया प्राणानेकया धारयाम्यहम् ।
यदादिष्टः स्फुटादेशैरसौ विद्याधरादिभिः ॥ १०५ ॥

विद्यालवविषाध्मातान् विद्याधरभुजङ्गकान् ।
विद्याधरनरेन्द्रोऽयं कर्ता वान्तविषानिति ॥ १०६ ॥

ततः श्रुत्वेति यत्सत्यं जाताहं जातसंशया ।
विद्याधरनरेन्द्रः स्यादुत न स्यादसाविति ॥ १०७ ॥

किं काचिद् दूतिका यातु साप्यसक्ता परीक्षितुम् ।
दूतिका मत्समा नास्ति स्वयमेव व्रजाम्यतः ॥ १०८ ॥

ततः स्वार्थहितोत्साहा पृच्छामि स्म तव प्रियाम् ।
तव प्रियाय किं वार्ता त्वदीया दीयतामिति ॥ १०९ ॥

अथ क्षणमिव ध्यात्वा तयोक्तं स्मयमानया ।
तुल्यमेवावयोः कार्यं शक्तौ सत्यां किमास्यते ॥ ११० ॥

mad with vanity, on not finding my whereabouts, will fall into a state of great despair, and then the king of the lunar dynasty (*Udayana*) with his harem, counsellor, and the nation will follow suit. But I am holding on to my life-breath with one hope : It has been foretold by *Vidyādharas* and others in unambiguous terms that this king of the *Vidyādharas*, (my husband) will make these serpent-like *Vidyādharas*, hissing with the pride of their insignificant lores, spit out their poison (of pride). Having heard this I was beseiged with a doubt indeed—Is this one really the (prospective) king of the *Vidyādharas ?* Should I send some lady-messenger ? But she will not be able to find it out. There is no messenger like me. So I will go myself. Then, my zeal having been enhanced by my self-interest, I asked your sweet-heart, 'What is your message for your lover ? Give it to me.' (101-109)

Having pondered for a while, she added with a smile, 'We have a common purpose; why do you tarry when you are capable ? Delay will make this great purpose suffer. This

इदं हि गुरु कर्तव्यं क्षिप्रकालं च सीदति।
ईदृशं त्वादृशी कर्म कार्यते कथमन्यथा ॥ १११ ॥

इयं मण्डलिता वेणी मया सखि तवाग्रतः।
दष्टुकामेव चपला भीषणाशीविषाङ्गना ॥ ११२ ॥

दाह्या वा दहनेनेयं मोच्या वा गृध्रजम्बुकैः।
अर्यपुत्रेण वा दग्धदारुणा गतिदारुणा ॥ ११३ ॥
गत्वा चागच्छ दोलेव न स्थातव्यं क्वचिच्चिरम्।
असङ्गा हि गतिः सख्याः कान्तं यान्त्याः स्मृतेरिव ॥ ११४ ॥

इत्युक्ताज्जुकया क्षिप्रं नभसाहमिहागता।
अपश्यमर्यपुत्रं च हा क्वासीति प्रवादिनम् ॥ ११५ ॥

अनिन्दितमुपायं च विचिन्त्यात्मसमर्पणे।
अज्जुकारूपया तुभ्यमात्मा संदर्शितो मया ॥ ११६ ॥

निवारिताश्च यद्यूयं तदालिङ्गनलालसाः।
स दोषः कन्यकात्वस्य विशुद्धकुलजन्मनः ॥ ११७ ॥

यच्चायाचितदानाय विवाहः कारितो मया।
स च संस्कर्तुमात्मानं क्वात्र यक्षः क्व चाज्जुका ॥ ११८ ॥

work can be done by you, why do you tarry? Here, O friend, before you, I coil my braided hair which is like a quick and fearful female serpent for the (evil-eyed) gazers. This stiffly knotted braid will either be burnt by fire, or (in case of its not being burnt it will be pulled out by eagles and jackals; or otherwise it will be untied only by my lord. Go and come back like a swing; don't stop anywhere for long; may the speed of my friend going to the dear one be free from obstacles.' Being thus spoken to by the courtezan (*Madanamañjukā*) I came here by air and found your lordship lamenting for her, saying, 'Where are you?' Considering it a blameless way of self submission, I presented myself in the guise of the courtezan (*Madanamañjukā*) to you. That in your eagerness to embrace, you were prevented by me, was the fault of my maidenhood, born as I was in an unblemished family. That I got the marriage ceremony performed under the pretence of making the promised

यच्च पातुमनिच्छन्तः पायिताः स्थ बलान्मधु ।
तत्र यत्कारणं तच्च प्रायः प्रत्यक्षमेव च ॥ ११९ ॥
न द्रष्टव्यास्मि सुप्तेति प्रतिषिद्धाः स्थ यन्मया ।
तत्कुतूहलवृद्ध्यर्थं वामशीला हि बालता ॥ १२० ॥
सर्वथा विस्तरेणालमज्जुका मदमञ्जुका ।
नीता मानसवेगेन लक्ष्मीरिव दुरात्मना ॥ १२१ ॥
तदाज्ञापय मां क्षिप्रमिमां मदनमञ्जुकाम् ।
आनयामि परैर्नीतां शुद्धा नीतिरिव श्रियम् ॥ १२२ ॥
आसीच्च मम न न्याय्यं प्रेषणीयजनोचितम् ।
भर्तुः कारयितुं कर्म भार्यां तुङ्गकुलोद्भवाम् ॥ १२३ ॥
अथैनामब्रुवं चण्डि श्रुतमेहि शयावहे ।
न हि ताम्रशिखण्डानामद्यापि स्फुरति ध्वनिः ॥ १२४ ॥
अहमपि धवलेन्दुवंशजन्मा, कुलिशकठोरकनिष्ठिकाप्रकोष्ठः ।

offering, was for self-consecretion. There is neither the *Yakṣa* nor the courtezan here. It should be evident why you were forcibly made to drink wine by me. That I forbade you to see me while asleep, was to arouse your curiosity; juvenile nature is generally delinquent. 'It is no use going into detail, the courtezan *Madanamañjukā* has been kidnapped by *Mānasavega*, just as the goddess of wealth may be kidnapped by a wicked person. So, command me soon, I will bring *Madanamañjukā* back as pure political wisdom brings back the regal prosperity taken away by the enemy. (110-122)

I thought, 'It is not proper for a husband to employ his nobly born wife in a servile task. So I said to her, 'O my brave wife, I have heard all. Come, let us sleep, the crowing of the cocks is not as yet heard. (123-124)

'I too am born in the reputed (pure) lunar dynasty and even the tip of my little finger is as ruthless as Indra's thunderbolt.

प्रियसमरपरावरोधरुद्धानहतरिपुः कथमाहरेय दारान् ॥ १२५॥

इति बृहत्कथायां श्लोकसंग्रहे वेगवतीदर्शनो
नाम चतुर्दशः सर्गः ॥ १४ ॥

(Moreover) I love fighting. How can I bring back my wife from the custody of my enemy without killing him ?' (125)

Here ends the Forteenth Canto of the *Bṛhatkathāślokasaṁgraha* called 'Knowing *Vegavatī*

पञ्चदशः सर्गः

परिपट्या ततः प्राप्तास्त्रयो हरिशिखादयः।
प्रभाते मामवन्दन्त न तु वेगवतः सुताम् ॥ १ ॥

गोमुखस्त्वचिरात्प्राप्तः प्रथमं मामवन्दत।
अस्मदासन्नमासीनां भक्त्या वेगवतीं ततः ॥ २ ॥

असौ हरिशिखेनोक्तः सुष्ठु खल्वसि पण्डितः।
वन्द्यावन्द्यविचारे हि पण्डिताः समदर्शिनः ॥ ३ ॥

अथोक्तं तेन मत्तोऽस्ति भवानेवातिपण्डितः।
वन्द्यलक्षणयुक्तां यो वन्द्यामपि न वन्दते ॥ ४ ॥

भण केन न पूज्येयं या नः पूज्येन पूजिता।
ननु मन्दमते लोकः पूज्यपूजितपूजकः ॥ ५ ॥

स्वामिनी स्वामिसंबन्धात्स्वामीवार्हति वन्दनाम्।
चन्द्रासन्नैर्हि नक्षत्रैर्लोकः कार्याणि कार्यते ॥ ६ ॥

Canto XV

As usual *Hariśikha* and others arrived in the morning. They saluted me but they did not salute *Vegavān's* daughter (*Vegavatī*). *Gomukha* too arrived soon. At first he saluted me. After that he submissively saluted *Vegavatī* also who was sitting beside me. He was told by *Hariśikha*—What a well learned person you are ! The learned do not discriminate between the salutable and the unsalutable. *Gomukha* retorted, 'You are even more learned than me for you would not salute a salutable person who is endowed with all the characteristics of the salutable. Tell me, for whom is she not worthy of being respected, since she is revered by our honourable (master) ? O fool, this world worships him who has been worshipped by the worshipful. The mistress on account of her relation with the master, deserves our regards like the master; people devise their works in accordance with the constellation which is in conjuction with the moon.' As he was speaking thus I, as if

इत्यादि वदतस्तस्य पक्षमुत्कर्षयन्निव ।
अहं वेगवतीवृत्तं तद्वर्णितमवर्णयम् ॥ ७ ॥

विद्याधरकुमारीणां प्रवृत्तावर्तनीति ते ।
वन्दतो मुदिता गत्वा सेनाभर्त्रे न्यवेदयन् ॥ ८ ॥

तेनापि तातपादेभ्यस्तैरम्बाभ्यां निवेदितम् ।
हर्षदुन्दुभिवृन्दैस्तु नदद्भिर्वृत्तशत्रवे ॥ ९ ॥

गम्भीरोत्पातजीमूतसंपातह्लादभीषणे ।
प्रमोदध्वनिते यातं तन्यमाने दिवानिशम् ॥ १० ॥

अथ सेनापतिः प्राप्तः प्रातर्मामिदमब्रवीत् ।
इदानीमेव देवीभ्यां देवो विज्ञापितो यथा ॥ ११ ॥

द्वितीयया वधुकया गृहीतो दारकः स्वयम् ।
कस्याश्चिदपि नास्माभिर्दृष्टः परिणयोत्सवे ॥ १२ ॥

तेन प्रसादो यद्यस्ति वेगवत्या ततः सह ।
नरवाहनदत्तस्य विवाहः कार्यतामिति ॥ १३ ॥

siding with him, described *Vegavatī's* story as told by her. Then 'the magical lore of the *Vidyādhara* maidens called *Āvartanī* has made this possible" saying they went happily and communicated this to the master of the army. The latter reported it to my father who told it to the two mothers. Then the host of sounding drums carried it (the news) to *Vṛtra's* enemy (*Indra*). The noise of merry-making spread, (across the skies which were made) fearful (by *Indra*, because of his jealousy) with serious portents, lightening and thundering of clouds. Thus passed the nights and days of the rainy season. (1-10)

(One day) the commander-in-chief called in the morning and said to me, 'Just now the two queens made the following request to the king : "We did not see the wedding of any of the two brides. So if it pleases your Majesty, let *Vegavatī's* marriage with *Naravāhanadatta* be formally celebrated.' The king smiled and said, 'Let it be so, why do you delay ? I too

देवेन तु विहस्योक्तमेवमस्तु किमास्यते ।
ममापि हि मनस्यासीदयमेव मनोरथः ॥ १४ ॥

किं तु माता वरस्यात्र देवी भवतु मागधी ।
पिताहं वरपक्षेऽस्य समस्तमवरोधनम् ॥ १५ ॥

अस्तु वासवदत्तायाः सुता वेगवतः सुता ।
रुमण्वदादयः पक्षे तस्या एवं भवन्त्विति ॥ १६ ॥

अथान्तःपुरमम्बायाः पद्मावत्याः सुहृद्वृतः ।
नीतोऽहं चित्रविन्यासरत्नमङ्गलमण्डलम् ॥ १७ ॥

सभर्तृबहुपुत्राभिर्नारीभिर्वेगवत्यपि ।
ज्येष्ठाम्बाभवनं नीता केलिकोलाहलाकुलम् ॥ १८ ॥

तपन्तकस्तु मागध्या प्रेषितः प्रेक्षितुं वधूम् ।
मषीकालमुखोरस्कः कारितो ज्येष्ठयाम्बया ॥ १९ ॥

कम्पमानश्च कोपेन ततः प्रत्यागतोऽब्रवीत् ।
अर्यपुत्र खलीकारं पश्यतेमं ममेदृशम् ॥ २० ॥

श्वश्रूस्ते मां खलीकृत्य सान्तर्हासमवोचत ।
क्व यासि जाल्म लब्धोऽसि प्रेषितस्त्वं चरः किल ॥ २१ ॥

have a similar desire. Let the queen *Māgadhī* (*Padmāvatī*) play here the mother of the groom. I shall be the father and the whole of the inner apartment• will be in the groom's party. Let the daughter of *Vegavān* be the daughter of *Vāsavadattā*; *Rumaṇvān* and others (counsellors) will be on the bride's side. (11-16)

Then I, surrounded by my friends, was taken to the inner apartment of mother *Padmāvatī*, gorgeously decorated with gems and auspicious things. *Vegavatī* too, in the company of women having husbands (alive) and sons, was taken to the elder mother's house which was full of revelries. *Tapantaka* was sent by *Māgadhī* to see the bride. The elder mother got his face and chest painted black with ink. Shaking with anger he came back and said, 'O my master's son, see this insult of mine. Your mother-in-law after insulting me thus said with

एकैव मम बालेयमायाचितशतार्जिता ।
अस्याः सौभाग्यमुत्पाद्यमवश्यं कार्मणैर्मया ॥ २२ ॥

माता जमातृकस्यैव महाकार्मणकारिका ।
यया हस्ततले भर्ता गुरुधैर्योऽपि नर्तितः ॥ २३ ॥

वर्धयन्त्याश्चिरं पुत्रं तस्याः कार्मणमालया ।
किं मया प्रेषितः कश्चिद्भवानिव चरस्तया ॥ २४ ॥

इत्युक्त्वालम्भितो भीमामर्धचन्द्रपरंपराम् ।
देव्याः निष्क्रमितः स्वस्मादहमन्तः पुरादिति ॥ २५ ॥

तपन्तकेन या प्राप्ता तत्र गत्वा विडम्बना ।
तामनेकगुणां प्रापञ्ज्येष्ठाम्बाप्रेषिताश्चराः ॥ २६ ॥

इति प्रवृत्तवृत्तान्ते मत्तेऽन्तःपुरसागरे ।
मया वेगवतीपाणिर्गृहीतो मन्त्रसंस्कृतः ॥ २७ ॥

अथ गत्वा स्वमावासं वासावासं प्रविश्य च ।
अन्यादृशप्रपञ्चेव दृष्टा वेगवती मया ॥ २८ ॥

a suppressed smile,—you knave, you have been caught, are you really the messenger sent by them ? This is my only daughter got by promising hundreds of offerings (to the deities). Her good fortune has to be secured by means of charms. The groom's mother who has made her husband, though he is so firm, dance on her palm, is highly skilled in witch-craft. She has brought up her son for a long time on a series of witchcraft. Why did she send a messenger like you to me ? Having said this she made her men catch me by the neck and throw me out of her inner apartment. The mortification that *Tapantaka* got was paid back with interest to the messengers sent by the elder mother. The ocean of the women's apartment being agitated with such acts (of merry-making) I took *Vegavatī's* hand consecreted with the chantings of the holy syllables (pertaining to the marital rites). (17-27)

When I went to my house and entered the sleeping apartment I found *Vegavatī* using a new set of tricks. She did not

व्याहृता वचनं नादादगाद्दालम्बितांशुका ।
शयनं च नवोढेव सेवते स्म पराङ्मुखी ॥ २९ ॥

उपसृत्य शनैश्चैनां ब्रवीमि स्म विलक्षकः ।
व्रीडाक्रीडाकृता पीडा दुर्भगा त्यज्यतामिति ॥ ३० ॥

तया तु कथमप्युक्तं स्फुटितस्मितचन्द्रिकम् ।
अर्यपुत्र कुतः क्रीडा गुर्वाज्ञेयं गरीयसी ॥ ३१ ॥

मया हि श्वशुरादेशादस्मिन्विवाहनाटके ।
दुष्करा क्षिप्तवेलापि वधूकाभूमिका कृता ॥ ३२ ॥

तथा नाटयितव्येयमुज्ज्वला जायते यथा ।
तस्माद्गुरुनियोगोऽयमलङ्घ्यः क्षम्यतामिति ॥ ३३ ॥

तया सह विसर्पन्त्या विवाहकथयानया ।
अनयं क्षणसंक्षिप्तामायातामपि यामिनीम् ॥ ३४ ॥

गते तु नातिसंक्षिप्ते काले चटुलसंभ्रमः ।
त्वरावान् स्खलदालापो मामवोचत्तपन्तकः ॥ ३५ ॥

speak when I spoke to her. When I caught her by the fringe of her garment, she moved away. She slept on the bed like a newly wedded bride her face turned away from me. I drew near her quietly and whispered with embarrassment, 'You have caused enough pain by this play of modesty, please give it up now.' At this she exclaimed amidst the moon-beams of her smiles 'O master's son what play? This is the imperative command of the elders. With the orders of my father-in-law I have played, in this drama of wedding, the difficult role of a bride, though the opportunity for it has already been missed. One should act in such a way that the role becomes splendid. So I was commissioned here by the elders, kindly excuse me. In her company, this tale of the wedding stretching itself, I spent that night, though long, in the twinkling of an eye. (28-34)

Some time having passed, one day *Tapantaka* came to me in a flurry of excitement and said in a faltering voice, 'O master's son, as I was taking a stroll in the city-garden, I caught sight

अर्यपुत्र मया दृष्टाश्चतस्रः पुरदेवताः ।
भ्राम्यता नगरोद्याने दैन्यम्लानाननेन्दवः ॥ ३६ ॥

नृपस्यानिष्टमाशङ्क्य मन्ये किमपि दारुणम् ।
अन्यदुच्चलिताः स्थानं विहायेमां पुरीमिति ॥ ३७ ॥

मया वेगवती पृष्टा कास्ता इति तयोदितम् ।
क्रोधान्मानसवेगेन मम सख्यो विवासिताः ॥ ३८ ॥
मम प्रसादः क्रियतां स्वयमादाय ताः सखीः ।
नयनोन्मेषमात्रेण पश्य मामागतामिति ॥ ३९ ॥

उत्पतन्ती मया दृष्टा वेगाद्वेगवती नभः ।
आसीना चासने स्वस्मिन् सखीभिः परिवारिता ॥ ४० ॥

तदागमनवार्त्ता च व्यापज्झगिति मेदिनीम् ।
सद्यः स्वर्भानुमुक्तस्य ताराभर्तुरिव प्रभा ॥ ४१ ॥

सेनापतिरथागत्य प्रवीणैर्ब्राह्मणैः सह ।
प्रीतिस्निग्धविशालाक्षः सप्रणाममभाषत ॥ ४२ ॥

राजा वेगवतीमाह प्रत्यासन्नकरग्रहाः ।
चतस्रः किल तिष्ठन्ति भगिन्यः कन्यकास्तव ॥ ४३ ॥

of the four presiding deities of the city, their moon like faces clouded with grief. I suppose, apprehending some great misfortune for the king, they have left for some other place, deserting this city. I asked *Vegavatī* as to who they were. She said, 'Out of anger *Mānasavega* has banished my friends. Do me the favour (of giving your permission) and you will see me return with them in the twinkling of an eye. I saw *Vegavatī* speedily flying into the sky and the very next moment I found her occupying her seat again surrounded by her friends. The news of their arrival spread quickly all over the earth like the rays of the moon on coming out of the eclipse. (35-41)

In the evening the commander-in-chief came to me in the company of clever *Brāhmaṇas*. His tranquil eyes blooming with pleasure, he bowed down and said, "The king says to *Vegavatī*; "Reportedly you have four marriageable sisters. I

ममाप्यकृतवीवाहा युवानो रम्यदर्शनाः ।
पुत्रास्तिष्ठन्ति चत्वारः शस्त्रशास्त्रकलाविदः ॥ ४४ ॥

यदि संबन्धयोग्यान्नो मन्यते राजदारिका ।
ततस्ता दारिकास्तेभ्यः पुत्रेभ्यो मे ददात्विति ॥ ४५ ॥

तयोक्तं धीरगणिकावक्त्रसंक्रान्तवाक्यया ।
देवेनानुगृहीतास्मि प्रसादैः फलितैरिति ॥ ४६ ॥

अभूच्च दारिकापक्षे तदा देवी कनीयसी ।
अहं च वरपक्षे तु तातः सान्तःपुरोऽभवत् ॥ ४७ ॥

या समृद्धिस्तदा दृष्टा वत्सराजकुले मया ।
तामद्यापि न पश्यामि प्राप्यापि श्रियमीदृशम् ॥ ४८ ॥

विद्याधरकुमारीणां ततो हरिशिखादयः ।
अग्रहीषत सस्वेदानम्भोरुहरुचः करान् ॥ ४९ ॥

निर्वर्तितविवाहास्तु राजराजसुता इव ।
राजराजगृहाणीव गताः पितृगृहाणि ते ॥ ५० ॥

प्रभाते तानहं प्राप्तान् सव्रीडानिव पृष्टवान् ।
याता यस्य यथा रात्रिः स तथा वर्णयत्विति ॥ ५१ ॥

too have four young handsome and unmarried sons, all well versed in arms, scriptures and the arts. If the princes thinks us fit for kinship, let her give those girls to my sons." (42-45)

She replied in a voice befitting a clever courtezan, 'I am grateful to the king; his kindness has borne fruit.' Then the younger queen and I represented the brides' side; on the grooms side there was my father with the whole harem. The riches that I saw then in the family of the king of Vatsa, have not been seen by me even now though I have risen to such prosperity. Then *Hariśikha* and others took the perspiring lotusbright hands of the *Vidyādhara* maidens. After the wedding they (*Hariśikha* and others), like the sons of the king of the *Yakṣas* (*Kubera* went to the houses of their respective fathers, which were like the houses of king of the *Yakṣas*. When they arrived in the morning, all of them embarrassed, I *Naravāhanadatta*) asked them to relate how they had spent their night.

गोमुखेन ततः प्रोक्तमुच्चैस्ताडितपाणिना ।
तथैतेषां गता रात्रिर्मा स्म गच्छद्यथा पुनः ॥ ५२ ॥

अयं हरिशिखस्तावत्कन्याराधनकोविदः ।
अवेहि मन्त्रिपुत्रेति भार्यया भर्त्सितः स्पृशन् ॥ ५३ ॥

ततः शय्यां समालिङ्ग्य कूर्मसंकोचपिण्डितः ।
दारुणामनयद्रात्रिं निद्रयापि निराकृतः ॥ ५४ ॥

अयं तु घट्टयमानोऽपि भार्यया मरुभूतिकः ।
शूरोऽहमिति भार्यायाः पादस्थानं न मुक्तवान् ॥ ५५ ॥

तपन्तकः पुनः शय्यां त्यक्त्वा सुप्तो महीतले ।
प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ॥ ५६ ॥

तदेवं दुर्भगानेतान्कान्तासङ्गमकातरान् ।
प्रगल्भा रमयिष्यन्ति कथं विद्याधराङ्गनाः ॥ ५७ ॥

ततो हरिशिखेनोक्तमहो नागरको भवान् ।
भार्यया योऽतिसौभाग्याद्गृहादपि निराकृत ॥ ५८ ॥
यो हि वासगृहे सुप्तः प्रीतया सह कान्तया ।
स कथं परवृत्तान्तैः क्षपां क्षपितवानिति ॥ ५९ ॥

At this *Gomukha* clapped and said in a loud voice, 'They spent their night in such a way that no one would wish to have another such night. When this *Hariśikha*, who is an expert in the art of wooing maidens, touched his wife, he was thus reproached by her, 'Away, you counsellor's son.' Then his body shrinking like a tortoise's and clinging to the cot he spent the dreadful night, even sleep scorning him. This *Marubhūtika*, though constantly kicked by his wife, did not leave the foot of her bed, priding himself on his bravery. *Tapantaka* left the bed and slept on the groud—keeping away from mud is better than having to wash it. How shall the frolicsome *Vidyādhara* maidens make love with these wretches who would shy away from their sweet-hearts ? (46-57)

Hariśikha retorted, 'You are a fine beau indeed, so fortunate as to be expelled by your wife from the house itself. How will a person comfortably sleeping with his wife spend the night

तथोपहसतामेषामालापैरपयन्त्रणैः ।
रममाणः क्षणं स्थित्वा ससुहृत्पानमाचरम् ॥ ६० ॥

अथापरस्मिन्दिवसे वेगवत्या निमन्त्रिताः ।
सभार्याः सुहृदस्तेऽपि ताभिरेव सहागताः ॥ ६१ ॥

मयोक्तं यस्य यस्याश्च पानं सह न दुष्यति ।
स तया सा च तेनैव पानमासेवतामिति ॥ ६२ ॥

भार्यां हरिशिखस्यापि पाणावाकृष्य गोमुखः ।
शोभाजितमृणालिन्यां पानभूमावुपाविशत् ॥ ६३ ॥

भार्यया गोमुखस्योक्तं यदि लभ्यः स्वयंग्रहः ।
गृहीतस्तर्हि निःशङ्कं मया हरिशिखः स्वयम् ॥ ६४ ॥

आसीनायां ततस्तस्यां तेन सार्धमनन्तरम् ।
तपन्तकस्य गृहिणीमगृह्णान्मरुभूतिकः ॥ ६५ ॥

मरुभूतिकभार्या तु समुपेत्य तपन्तकम् ।
अब्रवीत्परिशेषोऽयं किमन्यत्क्रियतामिति ॥ ६६ ॥

एवं सह सुहृद्दारैः सुहृदः शुद्धबुद्धयः ।
वयं च सहिता दारैः क्रीडन्तः सुखमास्महि ॥ ६७ ॥

getting news of others ?' Amusing myself for a short while with their uninhibited talk, while they were joking with one another, I drank wine with my friends. (58-60)

On another day, invited by *Vegavatī* with their wives, all my friends arrived with those *(Vidyādhara)* girls. I said, 'Let each drink with her who would not object to his company.' Then *Gomukha* sat in the drinking room, having drawn by the hand *Hariśikha's* wife who eclipsed the lotus with her lustre. *Gomukha's* wife said, 'If one is to get one's choice, I without any scruples choose *Hariśikha*. Then *Marubhūtika* held *Tapantaka's* wife who happened to be sitting next to him. At this *Marubhūtika's* wife came to *Tapantaka* and said, 'I have no alternative, this gentleman has fallen to my lot.' Thus my friends whose intentions were good, sporting in the company of their respective friend's wives and I in the company of my own, amused ourselves. (61-67)

कदाचित्कुपिता मह्यं येन केनापि हेतुना ।
मयानुनीयमानापि सुप्ता वेगवती पृथक् ॥ ६८ ॥

जागरित्वा चिरं सुप्तस्ततोऽहं गाढनिद्रया ।
सहसा प्रतिवुद्धश्च स्फुरल्लोचनतारकः ॥ ६९ ॥

उन्मील्य च चिरान्नेत्रे बालनिद्राकषायिते ।
केनाप्यपश्यमात्मानं नीयमानं विहायसा ॥ ७० ॥

अमरासुरगन्धर्वपिशाचप्रेतराक्षसाम् ।
को नु मा नयतीत्यासं संदेहाधीनमानसः ॥ ७१ ॥

देवादीनामयं स्पर्शो लक्षणैर्न हि विद्यते ।
तस्माद्विद्याधरेणाहं गृहीतो दुष्टवुद्धिना ॥ ७२ ॥

शत्रुहस्ते गतस्यापि क्षत्रियस्य न शोभते ।
हस्तपादास्त्रमित्रस्य पङ्गोरिव मुधा वधः ॥ ७३ ॥

तस्मादहं यथाशक्ति व्यायम्य द्विषता सह ।
मरिष्यामीति निर्धार्य तं ताडयितुमुद्यतः ॥ ७४ ॥
अथ तेन विहस्योक्तं साधु क्षत्रियकुञ्जर ।
स्वस्याः सुसदृशं जातेः कर्म व्यवसितं त्वया ॥ ७५ ॥

Once, somehow offended with me, *Vegavatī* slept away from me inspite of my entreaties. Keeping awake for a long time, I fell into a deep slumber. Suddenly, my pupils throbbing, I woke up. Slowly opening my eyes, reddened with disturbed sleep, I found myself being carried away by someone through the air. I was in a fix as to who among the gods, demons, the semi-divines *(Gandharvas)*, the ogres and the monsters was carrying me away. By its characteristies the touch did not feel like that of gods etc. So I had been seized by some wicked *Vidyādhara*. It does not become a warrior *(Kṣatriya)* to die in vain even when he is in the hands of his enemy and for a weapon or a friend he has only his hands and feet. So having decided that I should die exerting myself against the enemy to the best of my capability, I attempted to strike at him. (68-74)

At this he smiled and said, 'O elephant among the warriors *(Kṣatriyas)*, you have acted in keeping with your birth. But

वन्ध्यस्तु तव संकल्पः फूत्कारो वासुकेरिव ।
मन्त्रयन्त्रितवीर्यस्य तस्माच्चिन्तय देवताम् ॥ ७६ ॥

प्रीतश्चास्मि तवानेन शौर्यशौण्डेन चेतसा ।
तस्माद्ददामि तेऽभीष्टं द्वयोरन्यतरं वरम् ॥ ७७ ॥

ब्रूहि किं म्रियसे दृष्ट्वा प्रियां मदनमञ्जुकाम् ।
किं महासागराधारैः पाट्यसे मकरैरिति ॥ ७८ ॥

मम त्वासीन्मृणालीव चिक्खिलात्कलुषादियम् ।
अरातेरपि निर्याता भारती स्वच्छकोमला ॥ ७९ ॥

यदि नाम प्रियां दृष्ट्वा न्यसेयं कायशृङ्खलाम् ।
ततो मे शत्रुमित्रेण भवेदुपकृतं महत् ॥ ८० ॥

यं यमेव स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेव किलाप्नोति तदा तद्भावभावितः ॥ ८१ ॥

यस्तु पश्यन्पुरः प्रीत्या प्रियां प्राणैर्वियुज्यते ।
तयानन्तरमेवासौ सुकृती संप्रयुज्यते ॥ ८२ ॥
इति संकल्पयन्नेव रणन्तीं किङ्किणीमधः ।
शृणोमि स्म प्रभातेन्दोः पश्यामि स्म तनुप्रभाम् ॥ ८३ ॥

your determination is in vain, like the hissing of the serpent king *Vāsuki* whose prowess has been fettered by means of a charm. So, now, remember your goddess. I am pleased with this heroic behaviour of yours. So I allow you to choose either of the two boons : Say, if you would like to die after having seen your beloved *Madanamañjukā*, or you would like to be torn by sea-monsters who are like the foundations of the ocean. I thought—just as the lotus rises from the dirty mud, so has this pure and tender speech come out from the enemy. I shall be greatly benefited by this friend in the garb of an enemy if I lay down the bonds of my body, having first seen my beloved. With whatever affection in mind one dies, it is said one acquires that very affection in the next birth, being at that time steeped in it. Whoever is fortunate to give up his life looking affectionately at his beloved before him, is united with her in the subsequent birth. While I was thus thinking, I heard below,

तां दिशं प्रहिताक्षेण दृष्टा वेगवती मया ।
निवारबाणनिस्त्रिंशप्रभादलितचन्द्रिका ॥ ८४ ॥

पीवरक्रोधसंजातप्रज्वलज्ज्वलनद्युतिः ।
लोकानिव दिधक्षन्ती प्रलयानलसंततिः ॥ ८५ ॥

सान्द्रं मद्दर्शनादेव प्रीतिनिःश्वसितानिलैः ।
क्रोधानलमविच्छिन्नैः स्थूलैश्च निरवापयत् ॥ ८६ ॥

अथांसयोः समासज्य नतयोरसिचर्मणी ।
मूर्ध्नि चाञ्जलिमाधाय लज्जादीनमभाषत ॥ ८७ ॥

वत्सराजसुतं दान्तमाकारेण तमीदृशम् ।
युवराजं महाराज मा वधीर्भगिनीपतिम् ॥ ८८ ॥

यथाहं तव मातुश्च तथायं मम वल्लभः ।
स्वदारसहितस्तस्मादक्षतो मुच्यतामिति ॥ ८९ ॥

ततः सप्रबलाक्षेपो दष्टदन्तच्छदः स्फुरन् ।
स्वसारमब्रवीद्वाचा सिंहफूत्कारघोरया ॥ ९० ॥

the jingling of small bells and saw the waning light of the early morning moon. Casting my eyes in that direction I saw *Vegavatī*, surpassing the moon light with the lustre of her shield, arrow and sword. With an intense anger, she shone like the blazing fire or a spark of the doomsday fire going to burn the worlds. (Just) by seeing me, the fire of her anger was extinguished with the cool and continuous wind of her pleased breathings. (75-86)

Having placed her sword and shield on her bowed shoulders and her folded hands on her forehead, she said bashfully and timidly, 'Your majesty, please do not kill the crown-prince, the son of the king of *Vatsa*, who is evidently mild like this, and who is also the husband of your sister. As I am dear to you and to mother as well, so is this one to me. Hence please set him free with his wife, without harming him in anyway." Then with great scorn and biting his trembling lips, he addressed his sister in a voice resembling the fierce growl of a lion. Fie

स्वयंगृहीतनिर्वार्यधरागोचरभर्तृकाम् ।
धिक्त्वां शारदचन्द्राभमनःपुत्रिकपांसनीम् ॥ ९१ ॥

तस्याः पुरो निहत्यैनं यासौ मामवमन्यते ।
तां च त्वां च ततस्तस्य गमयिष्यामि पृष्ठतः ॥ ९२ ॥

इदानीं निहतोऽसीति सा भ्रातरमभाषत ।
तेनापि त्वरितेनाहमभ्रमध्ये निपातितः ॥ ९३ ॥

अथ वेगवती ध्यात्वा कुलविद्यामभाषत ।
भगवत्यार्यपुत्रोऽयं स्वपुत्र इव रक्ष्यताम् ॥ ९४ ॥
वातमण्डलिकोत्क्षिप्तं यथा पत्रं भ्रमद्भ्रमत् ।
शनैः शनैर्महीं यायात्तथायं नीयतामिति ॥ ९५ ॥

अथ निस्त्रिंशमुद्गूर्य निर्धर्मकिरुणः खलः ।
हन्त वेगवतीमेव प्रवृत्तः प्रार्थितस्तया ॥ ९६ ॥

स्त्रीषु स्वसृषु बालासु लालितास्वङ्कवक्षसि ।
निपतन्ति न निस्त्रिंशाः शूराणां त्वादृशामिति ॥ ९७ ॥

स तु वेगवतीमध्ये दुकूलस्पर्शभीलुके ।
वज्रस्तम्भच्छिदादक्षामसिधारां न्यपातयत् ॥ ९८ ॥

on you who have tarnished the autumnal moon-white *Manaḥ-Putrikā* (our family deity), by taking for yourself a human husband, an act which is to be avoided by *Vidyādhara* maidens. After killing this one before her who has been slighting me, I will send her and you as well after him. At this she said to her brother, 'Now you will be no more'. He, too hurriedly threw me into the sky. (87-93)

Then *Vegavatī*, meditating on her family lore, said, 'O goddess, save this husband of mine who is like your own son; take him to the earth with the slow descent of a leaf caught in a whirl wind". At this that knave, cruel and bereft of all (sense of) duty, having raised his sword, wanted to kill *Vegavatī* too. She entreated, 'Swords of brave men like you do not fall on women, sisters and young girls nourished affectionately in lap and arms." But he did let his sword, which could easily cut a diamond pillar, fall upon *Vegavatī's*, waist which feared

अथ वेगवतीरष्टौ प्रचण्डायुधमण्डलाः ।
अपश्यं युद्धसंनद्धाश्चण्डिकागणिका इव ॥ ९९ ॥

एकमानसवेगस्य मध्यं कुलिशकर्कशम् ।
रम्भास्तम्भमिवासारमलुनादसिधारया ॥ १०० ॥

ततो मानसवेगौ द्वौ विकरालासिभासुरौ ।
उत्पन्नौ सकलावेव शरीरशकलद्वयात् ॥ १०१ ॥

एका वेगवती कृता भवन्त्यष्टौ तथाविधाः ।
तथा मानसवेगौ द्वौ प्रागल्भेतामितस्ततः ॥ १०२ ॥

एवं मानसवेगानां वृन्दैरम्बरमावृतम् ।
क्षणाद्वेगवतीनां च युध्यमानैश्चतुर्गुणैः ॥ १०३ ॥

अहं तु तन्महायुद्धं पश्यन्नेव शनैः शनैः ।
प्रोषिताम्भसि गम्भीरे पतितः कूपसागरे ॥ १०४ ॥

ततस्तीव्रविषादोऽपि विहस्य स्मृतवानिदम् ।
संजयस्य वचः कष्टे वर्तमानस्य संकटे ॥ १०५ ॥

धृष्टद्युम्नादहं मुक्तः कथंञ्चित्क्रान्तवाहनः ।
पतितः सात्यकानीके दुष्कृती नरके यथा ॥ १०६ ॥

even the touch of feather. Now, I saw eight *Vegavatīs*, all wielding fearful weapons, like a troop of armed *Caṇḍikās*. One of them cut, with a sword, *Mānasavega's* waist which was as hard as the thunderbolt, as if it were fragile as a plantain tree. Then from the two pieces of the body two whole *Mānasavegas* cropped up, both resplendent with fearful swords. One *Vegavatī*, when cut, became eight similar ones and in the same way one *Mānasavega* became two and boldly moved about. Thus in a moment the sky was covered with *Mānasavegas* fighting with *Vegavatīs* four times in number. (94-103)

Looking at that great battle, I gently fell into a deep but dry well. Then, though in acute depression, I smiled and remembered in my present plight, the following words of *Sañjaya*: 'Somehow escaping from *Dhṛṣṭadyumna*, I, whose chariot had been damaged, fell amidst *Sātyaka's* army as a

कथं दुरुत्तरादस्मान्ममोत्तारो भवेदिति ।
उपायं चिन्तयन्नेव स्मरामि स्म कथामिमाम् ॥ १०७ ॥

बभूवुर्भ्रातरः केचित्त्रयो ब्राह्मणदारकाः ।
एकतः पूर्वजस्तेषां मध्यमान्त्यौ द्वितत्रितौ ॥ १०८ ॥

तैश्चाधीतत्रयीविद्यैर्गुरुर्विज्ञापितः किल ।
गुरवे दातुमिच्छामः काङ्क्षितां दक्षिणामिति ॥ १०९ ॥

तेनोक्तं स्वगृहान् गत्वा कृत्वा दारपरिग्रहम् ।
उत्पाद्यतामपत्यं च क्रतुभिश्चेज्यतामिति ॥ ११० ॥

तैरुक्तमपरा काचिद्दक्षिणा मृग्यतामिति ।
तेनोक्तमलमेतेन ग्रहेण भवतामिति ॥ १११ ॥

तस्मान्नैवातिनिर्बन्धान्निवर्तन्ते स्म ते यदा ।
तदा क्रुद्धेन गुरुणा याचिता दक्षिणामिमाम् ॥ ११२ ॥

एकतः श्वेतकर्णानां गवां कोकिलवर्चसाम् ।
कुम्भोध्नीनां सहस्रं मे दत्त स्थात च मा चिरम् ॥ ११३ ॥

ते तु भ्रान्त्वा महीं कृत्स्नामारूढास्तुहिनाचलम् ।
ज्ञाताः किल कुबेरेण कौबेरीं प्रस्थिता दिशम् ॥ ११४ ॥

sinner falls into hell'. Thinking of some means of coming out from that impassable (well) I remembered the following story: There were three *Brāhmaṇa* brothers. The elder was *Ekata*, the middle and the last were *Dvita* and *Trita*. It is said, having studied the three Vedas, they submitted to their preceptor that they desired to give him the final fee of his choice. The preceptor said, "Go home, get married, beget sons and perform sacrifices; that is all. They said, 'Please ask for some other fee.' The preceptor said, 'you should not insist on this.' At last when they would not desist from their obstinacy, the enraged preceptor asked for this fee, "Give me one thousand cows, each having pitcher like udder, ears that are white on one side, and the rest of the body black as that of the cuckoo; hurry up." Then, having wandered over the whole earth the *Brāhmaṇa* youths reached *Himālayas*. Knowing that *Kubera* may (fulfil their need), they proceeded towards his direction

कुवेरस्यापि किं नास्ति तेन ते गुरुदक्षिणाम् ।
दत्वा प्रस्थापिताः प्रीतास्तुहिनाद्रेरवातरन् ॥ ११५ ॥

संचरन्तो बहून्देशांश्चारयन्तश्च गाः शनैः ।
प्राप्ताश्चण्डेश्वरासन्नाश्चण्डार्ककिरणाः स्थलीः ॥ ११६ ॥

कदाचिदेकतेनोक्तौ गाः संप्रेक्ष्य द्वितत्रितौ ।
लोभनीयमिदं द्रव्यं न परित्यागमर्हति ॥ ११७ ॥

साधुकारश्रुतेर्लुब्धः कश्चिदुन्मत्तको यथा ।
अग्निप्रवेशं कुर्वीत तथेदं नश्चिकीर्षितम् ॥ ११८ ॥

तेनेदमुपपन्नं च गुरुणा च मयोदितम् ।
रमणीयविपाकं च वाक्यं नः क्रियतामिति ॥ ११९ ॥

अथोवाच द्वितः प्रीतो युक्तमार्येण चिन्तितम् ।
न हि स्वार्थेषु मुह्यन्ति बुद्धयस्त्वादृशामिति ॥ १२० ॥

एकतस्तु त्रितं दृष्टा तूष्णीमासीनमुक्तवान् ।
यदत्र युक्तं तद्ब्रूतां किमुदास्ते भवानिति ॥ १२१ ॥

तेनोक्तं निन्दितं कुर्वन्न कश्चिन्न निवार्यते ।
पितापि हि विषं खादन्नैव पुत्रैरुपेक्ष्यते ॥ १२२ ॥

(viz. the north). Now, what is not there in *Kubera's* possession ? He sent them away after having provided them with the fee for the preceptor. Then they gladly came down from the *Himālayas*. (104-115)

Roaming about in many countries and grazing the cows, they gradually reached the high land near *Caṇḍeśvara* where the rays of the sun are very strong. Once having looked at cows (wishfully) *Ekata* said *Dvita* and *Trita*, 'This tempting wealth does not deserve to be parted with. This act of ours will be like that of a mad man who, desirous of hearing applauses, enters into fire. So, it is proper, I am telling you and I am your elder brother, please abide by my advice, the result will be pleasant." At this, gratified *Dvita* exclaimed, you are correct. In matters of self interest intellect of persons like you is not confounded. Noticing that *Trita* was silent, *Ekata* said to him, 'Why are you

तेन विज्ञापयामि त्वां क्रियतां च वचो मम।
बुद्धिवृद्धेन हि ग्राह्यं बालादपि सुभाषितम् ॥ १२३ ॥
अनार्यप्रियमार्येण न कार्यं कार्यमीदृशम्।
कार्यं चेन्मह्यमात्मीयमंशमार्यः प्रयच्छतु ॥ १२४ ॥
तमहं गुरवे दत्वा दक्षिणायोपकारिणे।
प्रतिज्ञाभारविक्षेपाद्यास्यामि लघुतामिति ॥ १२५ ॥

ततः क्रुद्धौ च लुब्धौ च कनिष्ठं ज्येष्ठमध्यमौ।
दुग्धगर्धान्धबुद्धित्वात्प्रमापयितुमिच्छतः ॥ १२६ ॥
तैः कदाचित्पिपासान्धैः पान्थसंहातसंकुलम्।
अदृश्यमानपानीयं दृष्टं कूपरसातलम् ॥ १२७ ॥

जलमत्रास्ति नास्तीति संदेहविनिवृत्तये।
तेषामन्यतमः पान्थः कूपे लोष्टुमपातयत् ॥ १२८ ॥
ततः ष्वादिति कृत्वा तज्जर्जरं घटकर्परम्।
बभञ्ज स च संदेहः पथिकानां न्यवर्तत ॥ १२९ ॥
अवतीर्य ततः कूपं त्रितः करुणयावृतः।
पान्थैरुत्तारयामास रज्जुभिर्भाण्डमण्डलम् ॥ १३० ॥

indifferent, please tell what you deem is proper. He said. 'There is none who will not prevent one from doing what is evil. Even the father going to consume poison is not left alone by the sons. Hence I tell you; please do as I say. A mature person should accept good advice even from a child. Your good self should not indulge in such an act which is pleasing to evil persons. In case you should, my share should be given to me. Having given that as a fee to my benefactor, the preceptor, I shall feel relieved, having laid down the burden of the vow. Then the angry and covetous elder and the middle whose intellects were blinded by the greed for milk, wanted to get killed the youngest brother. Once when they were tortured with thirst, they spotted a deep well in which the water was almost invisible and where many travellers had collected. To ascertain if there was water in it, one of them dropped a clod into the well. That fragment of a jar broke with a sound and the travellers' doubt too was removed. The compassionate

तेन गावश्च पान्थाश्च भ्रातरौ च महात्मना ।
उत्तार्योत्तार्यं पानीयं कृताः स्नापितपायिताः ॥ १३१ ॥

पथिकेषु तु यातेषु कृतार्थावेकतद्वितौ ।
कूप एव त्रितं त्यक्त्वा सगोयूथौ पलायितौ ॥ १३२ ॥

त्रितस्तु घटमालोक्य रज्ज्वैव सह पातितम् ।
निराशश्चिन्तयामास क्षणमुत्तारकारणम् ॥ १३३ ॥

आं स्मृतं लब्धमित्युक्त्वा वेदवृत्तान्तपेशलः ।
माहेन्द्रीमकरोदिष्टिं मनसैव महामनाः ॥ १३४ ॥

अथानन्तरमुन्नम्य निशीथध्वान्तकर्बुराः ।
धनुष्मन्तस्तडित्वन्तो घना जलमपातयन् ॥ १३५ ॥

शनकैः शनकैः कूपात्पूर्यमाणान्नवाम्बुभिः ।
प्रतरन्प्रतरन्धीरं गोलेह्यादुत्थितस्त्रितः ॥ १३६ ॥

गत्वा च स्तोकमध्वानं गोखुरालीं निरूपयन् ।
अपवर्गमिवाद्राक्षीन्मूर्त्तिमन्तं त्रिदण्डिनम् ॥ १३७ ॥

Trita, went down into the well with the help of ropes and helped the travellers to draw up many pots of water. Thus he, by constantly drawing and sending out water, helped the cows, travellers and the two brothers to take bath and drink water. The travellers having gone, *Ekata* and *Dvita* also, who had accomplished their purpose, ran away with the cows, leaving *Trita* inside the well. The latter, seeing the jar drop into the well along with the rope, became anxious about getting out. Then, exclaiming, 'O I have got it', that great soul who was an expert in the Vedic rituals, performed in his imagination the sacrifice to propitiate *Indra*. Susbsequently clouds, black as the mid-night darkness, and having rainbow and lightning, rose up and rained heavily. The well began filling up gradually with the rain water and *Trita* swimming patiently in it came out of the well when the water had risen high enough for the cows to drink from it. Having gone a little distance along the path, trying to find the row of the cows' foot-prints, he saw an ascetic carrying the three staves tied together, who seemed

अभिवाद्य तमप्राक्षीन्मार्गे भगवता क्वचित् ।
न दृष्टावेवमाकारौ सगोयूथौ द्विजाविति ॥ १३८ ॥

तेनोक्तं न मया दृष्टौ तौ महापापकारिणौ ।
यौ त्वां पातालगम्भीरे कूपे भ्रातरमौज्झताम् ॥ १३९ ॥

प्रष्टव्यावपि न क्षुद्रौ द्रष्टव्यावपि न त्वया ।
यावेवं निन्दिताचारौ प्रष्टव्यौ कुत एव तौ ॥ १४० ॥

तमुवाच त्रितः क्रोधाद्धूर्तं कलुषमानसम् ।
दुष्टमस्करिणं धिक्त्वां साधुनिन्दाविशारदम् ॥ १४१ ॥

ज्ञानेन्दुकिरणव्यस्तसंमोहध्वान्तसंचयाः ।
तादृशा एव जानन्ति साधवं न भवादृशाः ॥ १४२ ॥

ततस्तस्य परिव्राजः शुचिताम्रघटारुणम् ।
जातं विकसितज्योतिः किरीटाभरणं शिरः ॥ १४३ ॥

शरीरं च सहस्राक्षं करं च कुलिशाकुलम् ।
कृतैवमादिकाकारः स जातः सर्वथा हरिः ॥ १४४ ॥

वरं ब्रूहीति तेनोक्तस्त्रितस्तुष्टस्तमब्रवीत् ।
भ्रातरौ मे सपापौ चेदपापौ भवतामिति ॥ १४५ ॥

to be the image of the final beatitude. After greeting him he asked, 'Reverend, have you seen two *Brāhmaṇas* of such such an appearance, on the way with herds of cows?' He replied 'I have not seen those great sinners who left you, their brother, in that abyss-like well. You should not ask about them nor see them. How can such persons be inquired about who are of such evil conduct?' Enraged with this, *Trita* said to him, 'Fie on you, you deceitful evil minded, wicked holder of the staves, a master in the art of disparaging good men. Only those whose accumulated darkness of delusion has been removed by the moon-rays of (true) knowledge, can know good men; persons like you can't. Then all at once that ascetic's head became resplendent with a crown, red as a pitcher made of genuine copper. His body developed a thousand eyes and the hand happened to hold the thunderbolt. Taking this form he became by all means, God *Indra* himself. Asked by him

पुनर्ब्रूहीति तेनोक्तः पुनरप्यब्रवीत्त्रितः ।
गुरु मे गुरवे गास्ताः प्रीतौ वितरतामिति ॥ १४६ ॥

पुनः प्रीततमेनोक्तं हरिणा याच्यतामिति ।
पर्याप्तमिति तेनोक्ते प्रीतः शक्रो दिवं ययौ ॥ १४७ ॥

एवं महेन्द्रदैवत्यामिष्टिं निर्वर्त्य मानसीम् ।
तस्मात्पातालगम्भीरादवटादुत्थितस्त्रितः ॥ १४८ ॥

तथाहमपि तामिष्टिं किं न कुर्यां मनोमयीम् ।
याजकैस्तु विना यज्ञं क्षत्रियस्य विरुध्यते ॥ १४९ ॥

तस्मादस्मादुपायेन केनोत्तिष्ठेयमित्यहम् ।
इति चेति च निर्धार्य स्मृत्यामितगतिं गतः ॥ १५० ॥

शङ्कुबन्धनमुक्तेन तेनाहं याचितस्तदा ।
कष्टामापदमापन्नो विधये मां स्मरेरिति ॥ १५१ ॥

असोढप्रार्थनादुःखं वरं त्यक्तं शरीरकम् ।
न तु प्रत्युपकाराशारुजाजर्जरितं धृतम् ॥ १५२ ॥

to prefer a boon, the contented *Trita* said, 'If there be any evils in my brothers, they may be freed from it.' On being asked to prefer one more boon, *Trita* said, 'My elder brothers should gladly give the cows to the preceptor.' *Indra* being very much pleased with him said, 'Ask one more.' At this, *Trita* having said, 'Enough'. *Indra* was very pleased and went back to heaven. (116-147)

Thus having completed in his imagination, the sacrifice to propitiate *Indra*, *Trita* got out of that abyss-like well. Why shouldn't I likewise perform that psychic sacrifice ? But it does not become a king to perform sacrifices without a priest. Then how shall I get out of it ?' Thinking thus I happened to remember *Amitagati*. When I had released him from the fastening of the nails, he had requested me to remember him in critical times to give him a chance of obeying me. But it is better to give up the body without suffering the pain of begging, than to retain it when it has decayed with the disease of expecting the

एवं च चिन्तयन्नेव कूपे कूपतरोस्तले ।
अपश्यमहमात्मानं तं चामितगतिं पुरः ॥ १५३ ॥

मां चावोचत्स वन्दित्वा हर्षघर्घरया गिरा ।
युष्मत्स्मरणपूतोऽयं जनः किं कुरुतामिति ॥ १५४ ॥

खे संग्रामयमाणायाः सह भ्रात्रा बलीयसा ।
वेगवत्याः सहायत्वमाचरेति तमादिशम् ॥ १५५ ॥

तेनोक्तमर्यदुहितुर्वेगवत्याः सहायताम् ।
कर्तुमिच्छति यो मोहान्महागौरीं स रक्षति ॥ १५६ ॥

आज्ञा तु प्रथमं दत्ता कर्तव्यैवानुजीविना ।
आज्ञासंपत्तिमात्रेण भृत्याद्भर्ता हि भिद्यते ॥ १५७ ॥

तावत्सरोजजलजध्वजवज्रलक्ष्म्या
त्वत्पादपङ्कजयुगं न नमामि यावत् ।
शत्रोर्गलद्गलसिरारुधिरेण मूर्ध्ना
नाभ्यर्चितं मदसिलूनशिरोधरेण ॥ १५८ ॥

इति वेगवतीलाभो नाम पञ्चदशः सर्गः ॥ १५ ॥

return of a favour done to others. As I was thinking thus in the well, I suddenly found myself under the tree beside the well with *Amitagati* (standing) before me. After saluting me, he said to me in a voice choked with pleasure, 'I have been consecreted by being remembered by you. Now, what should I do?' I asked him to assist *Vegavatī* who was fighting in the sky with her powerful brother. He said, 'Whoever, owing to his delusion, wants to assist the master's daughter *Vegavatī*, presumes to protect the *Mahāgaurī*. But order has already been given and the servant has to carry it out; the master is distinguished from the servant only by the possession of (authority to) order. (148-157)

I shall not bow at your feet as long as I have not worshipped them with the head of enemy along with the insignias of lotus fish, banner and thunderbolt, chopped off by my sword, blood dripping from its veins. (158)

Here ends the fifteenth Canto called the Acquisition of *Vegavatī*.

षोडशः सर्गः

अथासौ ःमामवन्दित्वा निस्त्रिंशकरकङ्कटः ।
आरोहदम्बरं काले मन्देन्दुग्रहचन्द्रिके ॥ १ ॥

तं चोत्पतन्तमाकाशं शरं वालम्बितत्वरम् ।
न पृच्छामि स्म पन्थानं देशं नगरमेव वा ॥ २ ॥

गाहमानश्च वल्मीकस्थाणुकण्टकसङ्कटाम् ।
अटवीं सिंहमातङ्गपुण्डरीकाकुलामगाम् ॥ ३ ॥

अथामितगतिक्रोधवह्निभासेव भासिताम् ।
अपश्यं लोहितायन्तीं प्राचीमरुणशोचिषा ॥ ४ ॥

कश्चिच्चाध्वानमाक्रम्य देशे नातिघनद्रुमे ।
विवादिध्वनिघण्टानामपश्यं मण्डलं गवाम् ॥ ५ ॥

अनुमाय ततस्तेन वसन्तं देशमन्तिके ।
जाताश्वासमतिर्गच्छन् क्षणेनारण्यमत्यजम् ॥ ६ ॥

Canto XVI

Then he (*Amitagati*), armoured and holding a sword in his hand, flew into the sky, without saluting me, at the time when the lights of the moon and the planets were waning (on account of approaching dawn). I could not inquire of him who shot into the sky with the speed of an arrow about my way, or the country or the city in which I was. Wandering about I came to a forest full of ant-hills, stumps and bushes and teeming with lions, elephants and tigers. (1-3)

I saw that like the blazing of the fire of *Amitagati's* anger, the eastern quarter was becoming red with the light of *Aruṇa* (Dawn). Having gone a little far along the way, at a place where the trees were not so dense, I saw a herd of cows whose bells rang at random. Inferring from it that the neighbouring country was inhabited, I walked confidently and in a while emerged from the forest. At dawn I saw the lotus-tanks going grey as if

तुषारसमयारम्भभियेव कमलाकरान् ।
अपश्यं धूसरच्छायान् गच्छन् दिनकरोदये ॥ ७ ॥

अथालिकुलनीलाग्रविलसत्कुन्दकाननम् ।
आलवालपरिक्षिप्तमूलमुद्यानमासदम् ॥ ८ ॥

तत्र संमार्जनव्यग्रमुद्यानपरिचारकम् ।
पृष्टवानस्मि कस्येदमुद्यानमिति सोऽब्रवीत् ॥ ९ ॥

किं च देवकुमारेऽपि दिव्यज्ञानामलाशयः ।
अस्मदादीनबोधान्धान् संदिहन्निव पृच्छति ॥ १० ॥

अथ वा किं न एतेन महात्मानो हि मादृशैः ।
क्रीडन्ति तेन देवेन स्वयं विज्ञायतामिति ॥ ११ ॥

अथ द्वितीयमुद्यानं रमणीयतरं ततः ।
प्रविश्यापश्यमुद्यानमन्दिरं तुङ्गतोरणम् ॥ १२ ॥
प्रविशामि स्म तत्राहमेको दौवारिकश्च माम् ।
अन्तरे वेत्रमाधाय तिष्ठेति द्वार्यधारयत् ॥ १३ ॥

अथावोचद्द्वितीयस्तं धिक्त्वां निर्बुद्धिचक्षुषम् ।
निवारयसि यो मोहादेनमम्बरचारिणम् ॥ १४ ॥

किं कदाचित्त्वया दृष्टः श्रुतो वा कश्चिदीदृशः ।
एवं वा प्रविशन्धीरं धरणीधीरधीरिति ॥ १५ ॥

from fear of the approaching winter. Then I reached a garden with (flower) beds around the roots of trees, and groves of jasmine the tops of which were blue with hovering honey-bees. There I asked a servant, busy sweeping the floor, whose garden that was. He said, 'Why is it that a god's son, receptacle of pure and divine knowledge, is doubtfully asking us who are short-sighted because of our poor knowledge. Or, great men also sport thus with people like us, don't they? So please find it out yourself.' Then entering another garden more charming than the first one, I saw a garden-house with a very high arch. As I was entering, a gate-keeper held me at the gate, thrusting his cane-stick before me and saying 'stop'. The other gate-keeper said to him, 'Fie on you, bereft of wisdom's eye; you are

तेनोक्तमननुज्ञातं भर्त्रा नारदमप्यहम् ।
विशन्तं नानुजानामि किं पुनः सौम्यमीदृशम् ॥ १६ ॥

अयं तु ध्रियमाणोऽपि दिग्दन्तिगतिधीरतः ।
प्रविशत्येव पारुष्यमात्रसारा हि मादृशाः ॥ १७ ॥

अथ निष्कारणोत्कण्ठाकरमुद्यानमन्दिरम् ।
प्राविशं निस्वनद्वीणं विनीताण्डजवानरम् ॥ १८ ॥

तत्रासीनं शिलापट्टे चित्रपट्टोपधानके ।
अपश्यममराकारं नरं नागरकेश्वरम् ॥ १९ ॥

उपसृत्य तमाभाष्य भोः साधो सुखमास्यते ।
कच्चिद्वा प्रत्यवेक्ष्यन्ते बहुकृत्वः कला इति ॥ २० ॥

वीणाव्यासक्तचित्तत्वात्पश्यति स्म न मामसौ ।
अवक्षिप्तं हि दृश्यानि मनः पश्यति नेक्षणे ॥ २१ ॥

मया तु चलिता वीणा गृहीत्वाग्रे यदा तदा ।
वीणातश्चक्षुराक्षिप्य मयि निक्षिप्तवानसौ ॥ २२ ॥

so confounded that you stop this sky-rover at the gate. Did you ever see or hear of such a one, who is as steady as the earth, entering the gate with such confidence?' He said, 'I can't permit even *Nārada's* entrance without the master's consent, not to talk of a gentle person like this. This one, though held, will surely enter, walking with the confidence of the elephants presiding over the quarters. Only rough behaviour is in the share of persons like me.' (4-17)

Then I entered the garden house which aroused one's curiosity without any apparent reason. A lute was being played there and even the birds and monkeys were well-behaved. There I saw a God-like man, an excellent town-born person. He sat on a stone-slab covered with colourful mattress, playing the lute. Going to him I said, How do you do? O Good man, do you frequently practise this art?' But his mind being occupied with the lute, he did not see me. It is not the eye but the mind which perceives the objects, When I shook the head of the lute, he took his eyes away from it and looked at me. Then he

ततः संभ्रान्तमुत्थाय स्रंसमानोत्तराम्बरः।
मामुपावेशयत्प्रीतस्तस्मिन्नेव शिलासने ॥ २३ ॥

पादचारपरिश्रान्तमङ्गं संवाह्य मामकम्।
प्रक्षाल्य च स्वयं पादौ दत्तार्घः समुपाविशत् ॥ २४ ॥

अनुयुक्तश्च स मया कोऽयं जनपदस्त्वया।
भूषितः कतमच्चेदं पुरं सच्चरितैरिति ॥ २५ ॥

अथ तेन विहस्योक्तं संभाव्या नभसा गतिः।
त्वादृशां देवपुत्राणामज्ञानं तु न युज्यते ॥ २६ ॥

यो हि देशान्तरं याति मुग्धोऽपि धरणीचरः।
अग्रतो भावितं देशं नाबुद्ध्वा संप्रपद्यते ॥ २७ ॥

देशश्चन्द्रप्रकाशोऽयं चन्द्रिकाप्रकटा पुरी।
न ज्ञाता पथिकेनेति दुःश्लिष्टमिव दृश्यते ॥ २८ ॥

तेनामरकुमारस्त्वमवतीर्णो विहायसः।
अज्ञानछद्मना छन्नः क्रीडितुं मद्विधैरिति ॥ २९ ॥

अथाहं चिन्तयित्वेदमुत्तराभासमुक्तवान्।
द्विजोऽहं वत्सविषये वसतः पितरौ मम ॥ ३० ॥

hurriedly got up, his upper garment slipping off his shoulders and seated me on that very stone seat. I was fatigued. He himself messaged my body, washed my feet, offered water and got me seated comfortably. I asked him, 'what country is this and what the city which you have decorated with your good deeds ?' He smiled and said, 'It is possible that you have come through air; but ignorance in god's sons like you is not probable. Whoever goes abroad, even a foolish human, does not proceed without knowing the country ahead. It is improbable that a traveller did not know this Moonlit (*Candraprakāśa*) country and this 'Bright Moonlight' (*Candrikāprakaṭā*) city. So you are a god's son arrived here through air, to sport with us under the pretence of ignorance. (18-29)

I thought a little and gave this fallacious reply : I am a twice-born and my parents reside in *Vatsa*. Once, by chance

सोऽहं कर्णसुखाचारः कदाचिन्मन्त्रवादिनाम् ।
श्रुत्वा दारैरसंतुष्टो यक्षीं काञ्चिदसाधयम् ॥ ३१ ॥
सा चाहं च ततः प्रीतौ शैले शैले वने वने ।
यद्वा यद्रुचितं तस्यै तत्र तत्रारमावहि ॥ ३२ ॥
चिन्तितं च मया रात्रौ न मे यक्ष्या प्रयोजनम् ।
पातालमन्त्रमाराध्य रमयाम्यसुरीमिति ॥ ३३ ॥
अथेर्ष्यादूषितधिया तथाहं यक्षकन्यया ।
आनीय नभसा न्यस्तः पुरेऽस्मिन्भवतामिति ॥ ३४ ॥
तेनोक्तं न न संभाव्या यक्षरक्षःसु चण्डता ।
पश्चात्तापगृहीता तु न सा युष्मान्विमोक्ष्यति ॥ ३५ ॥
कोऽयं जनपदः स्यात्का पुरीति च यदुच्यते ।
अङ्गा जनपदः स्फीतश्चम्पा चेयं महापुरी ॥ ३६ ॥
अहं च दत्तको नाम वणिक् पौरपुरस्कृतः ।
प्रसिद्धः प्रियवीणत्वाद्वीणादत्तकनामकः ॥ ३७ ॥
अथाहूयाब्रवीदेकं स कर्णे परिचारकम् ।
गाढं परिकरं बन्धन्धावमानः स चागमत् ॥ ३८ ॥

overhearing some magicians, and being dissatisfied with my wife, I propitiated a *Yakṣī*. Then she and I enjoyed ourselves at our pleasure in mountains and forests with whatever pleased her. Last night I thought—What have I got to do with a *Yakṣī* ? I shall accomplish the incantation pertaining to the neither region and enjoy myself with a demoness. Then by that *Yakṣī* girl whose mind was polluted with envy, I was carried through air and dropped in this city of yours. : He said, 'Cruelty in *Yakṣa* (semi-divines and monsters cannot be ruled out. But she will repent and won't let you go (away from her). You asked what country and city these were. So this country is *Aṅga* and this great city is *Campā*. I am *Dattaka*, a merchant regarded as the chief one by the citizens. On account of my love for the lute I am known as *Vīṇā Dattaka (Dattaka* with lute). (30-37)

Then having called a servant, he whispered something into his ears. The former, having girded up his loins ran off. He

क्षणेन च परावृत्य श्वसितस्पन्दितोदरः ।
स्वामिप्रवहणं प्राप्तमिति दत्तकमब्रवीत् ॥ ३९ ॥

अथावतार्य मुदितः स्वाङ्गुलेरङ्गुलीयकम् ।
दत्तवान्दत्तकस्तस्मै शीघ्रप्रेषणकारिणे ॥ ४० ॥

कृताञ्जलिरथोवाच यक्षीकामुक धाव्यताम् ।
पावनैर्दासभवनं पादनिक्षेपणैरिति ॥ ४१ ॥

अथारुह्य प्रवहणं वीणादत्तकवाहकम् ।
गृहीतचारुसंचारं चम्पामभिमुखोऽगमम् ॥ ४२ ॥

शृणोमि स्म च पौराणां जल्पतामितरेतरम् ।
चिरञ्जीवद्भिराश्चर्यं पृथिव्यां किं न दृश्यते ॥ ४३ ॥

क्व नागरकसेनानीर्दत्तकस्तुङ्गमस्तकः ।
क्व च कस्यापि पान्थस्य रज्जुभागे व्यवस्थितः ॥ ४४ ॥

अथापरेण तत्रोक्तमत एवायमुत्तमः ।
येन लोकोत्तमस्यास्य रज्जुभागे व्यवस्थितः ॥ ४५ ॥

आकारानुमितं चैतद् गुणसंभारभारिणः ।
ननु चास्य वसन्तोऽपि सारथ्येन विकथ्यते ॥ ४६ ॥

returned in a while, breathing fast and his stomach heaving. He said to *Dattaka*, 'O master, the cart is ready.' *Dattaka* took out his ring and gave it to him for having carried out his order so quickly. Then he folded his hands and said to me, 'O *Yakṣī's* lover, sanctify this slave's house by setting your sacred foot in it.' Then having climbed into the cart driven by *Vīṇādattaka*, I proceeded towards *Campā* with good speed. I heard citizens talking with one another—If one has a long life one can see many wonders on this earth. Who would have thought that this proud *Dattaka*, the chief of the citizens, would play the carter to a wanderer ? The other remarked, 'It spells his ecellence that he is driving the cart for this most excellent man in the world. From his appearance he inferred that even *Vasanta* (Spring, the charioteer of Cupid *Kāmadeva*) would certainly deserve the laurels for driving this man's chariot. (38-46)

दृष्टवान्परितश्चाहं क्वचिदुत्सृष्टलाङ्गलान् ।
हालिकान्हलमूलेषु वीणावादनतत्परान् ॥ ४७ ॥

क्वचिदुद्दामगोवर्गं वटे गोपालमण्डलम् ।
वितन्त्रीस्ताडयद्वीणाः कर्णशूलप्रदायिनीः ॥ ४८ ॥

आसन्नश्च पुरद्वारं विक्रयाय प्रसारिताम् ।
वीणावयवसंपूर्णामपश्यं शकटावलीम् ॥ ४९ ॥

विजर्जरितकर्णश्च वितन्त्रीध्वनिमुद्गरैः ।
व्यस्तपद्मनिधानाभं प्राप्नोमि स्म वणिक्पथम् ॥ ५० ॥

कुङ्कुमं क्रेतुमायातः कश्चिद्वाणिजमब्रवीत् ।
वीणाविक्षिप्तचेतस्को वीणा मे दीयतामिति ॥ ५१ ॥

चिरादाकर्ण्य तद्वाक्यं कुपितः स तमब्रवीत् ।
वणिजोऽन्ये किमुत्सन्ना येन खादसि मामिति ॥ ५२ ॥

एवं वर्धकिकर्मारकुलालवरुडादय ।
निकृष्टजन्मकर्माणः सक्ता वीणामवादयन् ॥ ५३ ॥

I looked around and found that at places the plough men had left the handles of their ploughs and sitting close by zealously played the lute. At places the cows were wondering here and there while under the shade of banyan trees the cow-herds played the lute, striking hard at the disordely chords which offended (my) ears. Near the city gate I saw rows of carts loaded with lute-parts spread out for sale. By now my ears had been torn with the cudgels of sounds from disorderly lutes, I entered the market place where treasures of *Kubera* lay scattered. A customer, who had come to buy saffron, being crazy about the lute, said to the shop-keeper, 'Please give me a lute.' That shop-keeper, heard him after a long time and then, screamed in anger, 'Are all other dealers dead that you thus torment me? In this way, carpenters artisans, potters and cane-splitters, (all such persons) of low birth and profession, played the lute with great devotion. (47-53)

अथ प्रायं चिरं द्वारं वीणादत्तकवेश्मनः ।
शातकुम्भमयैः कुम्भैरम्भोगर्भैः समङ्गलम् ॥ ५४ ॥

तत्र यानादवप्रुत्य प्राविशं गृहमृद्धिमत् ।
उत्थास्नुरिव मेधावी विशालं हृदयं श्रियः ॥ ५५ ॥

दत्तकस्तु पुरोऽस्माकं दासीदासमभाषत ।
अद्यारभ्यास्य युष्माभिराज्ञा संपाद्यतामिति ॥ ५६ ॥

अथ व्यज्ञापयन्प्रह्वाः सूपकाराः समेत्य माम् ।
आज्ञापयत युष्माकं कः पाकः साध्यतामिति ॥ ५७ ॥

मम त्वासीन्मया तावद् ब्राह्मणत्वं प्रकाशितम् ।
ब्राह्मणाश्च घृतक्षीरगुडादिमधुरप्रियाः ॥ ५८ ॥

तदिदं युक्तमित्येतच्चिन्तयित्वेदमुक्तवान् ।
ननु हस्तपुटग्राह्यं पायसं साध्यतामिति ॥ ५९ ॥

अथ हस्तं विधूयोक्तं सूपकारेण गच्छता ।
अन्नसंस्कारशास्त्रज्ञाः कां दिशं यान्तु संप्रति ॥ ६० ॥

भीमसेनादिभिर्यानि सूदशास्त्राणि चक्रिरे ।
कर्मकर्योऽपि तान्यस्मिन्गृहे प्रायेण जानते ॥ ६१ ॥

After a long time I reached the gate of *Vīṇādattaka's* house where gold-pitchers full of water had been kept as an auspicious sign. There I got down from the cart and entered the prosperous house as a clever and impetuous person enters the large heart of the goddess of wealth. *Dattaka* said to his male and female servants before me, 'From today carry out the orders of this gentleman.' (54-56)

Then the cooks assembled before me, bowed down and said, 'What food should we prepare for you? I thought—I have given out that I am a *Brāhmaṇa;* the *Brāhmaṇas* are fond of purified butter, milk and sweets. So, having considered it right, I said, 'Prepare for me just a handful of rice boiled in milk.' (57-59)

At this one of the cooks tossed his hand (in contempt) as he went and said, 'What will the masters of cuisine do now? The science of cooking as expounded by *Bhīmasena* and others, is

यक्षीकामुकमासाद्य प्रभुं भोजनकोविदम् ।
अनर्थकानि जातानि चरितार्थानि पायसे ॥ ६२ ॥

अहो नागरकः स्वामी स्वयं प्रवहणेन यः ।
आलेख्य यक्षमादाय यक्षीकामुकमागतः ॥ ६३ ॥

सर्वथा धिगकार्यज्ञमैश्वर्यजनितं मदम् ।
गमितः प्रेष्यतां येन मादृशोऽपीदृशामिति ॥ ६४ ॥

अथ मर्दनशास्त्रज्ञस्तरुणः परिचारकः ।
ममाङ्गं गन्धतैलेन मृद्नाति स्म यथासुखम् ॥ ६५ ॥

पश्चादुद्वर्तनं स्नानमहताम्बरधारणम् ।
कृत्वा देवप्रणामं च प्रायं भोजनमण्डपम् ॥ ६६ ॥

तत्र भोजनभूमिष्ठं मां नमस्कृत्य दत्तकः ।
सभ्रातृभागिनेयादिपङ्क्तिमध्य उपाविशत् ॥ ६७ ॥

कुलालचक्रपात्री च पात्री मम हिरण्मयी ।
पायसेनेन्दुवर्णेन सूपकारेण पूरिता ॥ ६८ ॥

पार्श्वे पायसपात्र्याश्च तेजस्विमणिभाजने ।
महासारमुसारस्थे स्थापिते मधुसर्पिषी ॥ ६९ ॥

known even to the maid servants in this house. But, having got *Yakṣī's* lover, a dietitian, as master, our knowledge has really proved in vain in boiling rice in milk. Our master is an excellent town-born person indeed, who driving the cart himself has brought this *Yakṣī's* lover who is no better than a painted *Yakṣa*. Fie on the blind pride of wealth which has enslaved person like me to such a master.' (60-64)

A masseur boy massaged my body pleasingy, applying perfumed oil. Later I got my body cleansed with fragrant unguents, took bath and put on new clothes. Then having offered my salutation to good, I went to the dining hall. As I sat there *Dattaka* greeted me and sat in the row with his brothers, sisters' sons and others. They all had earthen plates; but mine was made of gold. It was filled by the cook with rice boiled in milk which looked like the moon. Close to the rice-pot they kept honey and purified butter in shining pots

चिन्तितं च मया जातो महानयमुपद्रवः ।
मधुमांसोचितः क्वाहं क्व चेदं घृतपायसम् ॥ ७० ॥

केन नाम प्रकारेण त्यंजेयमिदमित्यहम् ।
विचार्य पायसग्रासं दग्धोऽस्मीति निरस्तवान् ॥ ७१ ॥

तेषां संप्रत्ययार्थं च हरन्दाहरुजं किल ।
शीतपानीयगण्डूषैर्मुखं मुहुरशीतयम् ॥ ७२ ॥

बल्लवस्तु पुरः स्थित्वा वीणादत्तकमुक्तवान् ।
नायं विप्रः कथं विप्रः प्रद्विष्याद् घृतपायसम् ॥ ७३ ॥

आचष्ट मर्दकश्चेदमासवामोदवासितः ।
निश्वासोऽस्य मया घ्रातः शनकैर्निश्चरन्निति ॥ ७४ ॥

दत्तकोऽपि कराग्रेण पिधाय मुखमात्मनः ।
कम्पयित्वोत्तमाङ्गं च तं ब्रुवन्तं न्यवारयत् ॥ ७५ ॥

अब्रवीच्च पयःपानं यूयं पिबत पानकम् ।
पानकस्यापि पानेन गोष्ठी संमान्यतामिति ॥ ७६ ॥

मया तु जाततर्षेण पाने परिणतिं गते ।
तत्पीतं पानसादृश्यात्पानबुद्ध्यैव पानकम् ॥ ७७ ॥

made of valuable gems. I thought—it was a blunder. I should have been served with wine and meat and here are purified butter and rice boiled in milk. How should I get rid of it ?' Thinking thus and taking a mouthful of boiled rice, I immediately spat it out saying, 'Oh it has scalded me. To convince them I ringed my mouth several times with cold water as if cooling it. The cook stood before *Vīṇādattaka* and said, 'He is not a *Brāhmaṇa*, how can a *Brāhmaṇa* dislike purified butter and rice boiled in milk ? Then the masseur said, 'Once slowly going near him I perceived that his breath smelt of wine.' *Dattaka*, raising his fingers to his lips and nodding his head stopped them from speaking further. He said to me, 'For you the (only) drink is milk; but please honour this assemblage by taking this soft drink'. I was thirsty because the wine that I had taken had already been digested. So, I drank that soft drink taking it for wine which it so much resembled. Having

खण्डमांसप्रकाराद्यं नानाधिष्ठानसंकुलम् ।
सेवित्वाहारमग्राम्यमुदतिष्ठं सदत्तकः ॥ ७८ ॥
संमृष्टभोजनस्थाने पुष्पच्छुरितकुट्टिमे ।
कान्तमध्यासि पर्यङ्कं न्यस्तं तत्रैव मण्डपे ॥ ७९ ॥
कर्पूरत्रिफलानाभिलवङ्गैलासुगन्धिना ।
मुखस्य गन्धरागौ च ताम्बुलेनोदपादयम् ॥ ८० ॥
एवं च सुखमासीनो वीणादत्तकमन्ववम् ।
वीणोन्मत्तिरियं कस्माच्चम्पायां कथ्यतामिति ॥ ८१ ॥
तेनोक्तमिह चम्पायां सानुदासो वणिक्पतिः ।
तस्य गन्धर्वदत्तेति सुता त्रैलोक्यसुन्दरी ॥ ८२ ॥
स च तां भ्रियमाणोऽपि वरैर्वरगुणाकरैः ।
अभिप्रायेण केनापि न कस्मैचित्प्रयच्छति ॥ ८३ ॥
प्रत्याख्यातुमशक्तेन याचितेन क्षणे क्षणे ।
तेन शुल्कमुपन्यस्तं दुःसंपादं सुरैरपि ॥ ८४ ॥
अपूर्वं किल गायन्त्यास्तस्याः किमपि गीतकम् ।
योऽनुवादयिता वीणां परिणेता स तामिति ॥ ८५ ॥

eaten dainty varieties of mashed meat, with different ingredients, I got up with *Dattaka*. Subsequently, the dining place was cleaned and strewn over with flowers. I sat on a beautiful cot placed in that very hall. I reddened and sweetened my mouth by chewing betel-leaves perfumed with camphor, the three fragrant fruits (nutmeg, areca nut and cloves), musk, cloves and cardamoms. Thus sitting comfotably I asked *Vīṇādattaka* why the *Campā* people were so crazy about the lute. He said, 'Here in *Campā* the chief merchant is *Sānudāsa*. He has a daughter named *Gandharvadattā* who is the most beatiful girl in the three worlds. Though approached by good and virtuous young men he does not, perhaps for some reason, give her to anyone. Asked every now and then unable to refuse, he has laid down a condition which is difficult to be fulfilled even by gods. She shall be married to him who gives her company on the lute while she sings some hitherto unheard song. Shame-

मयेयं परिणेतव्या मयेयमिति निस्त्रपः ।
न कश्चिद्द्यो न चम्पायां वीणयोन्मत्तकः किल ॥ ८६ ॥

पुरो नागरकाणां च चतुःषष्टेस्तदर्थिनाम् ।
षष्ठे षष्ठे गते मासे सा तद्गायति गीतकम् ॥ ८७ ॥

अनेन च प्रकारेण यातः कालो महानयम् ।
न चापि वीणया कश्चिदनुगच्छति तामिति ॥ ८८ ॥

एतत्कथावसाने च पुरुषौ श्रोत्रियाकृती ।
वीणादत्तकमब्रूतां स्थविरौ वेत्रधारिणौ ॥ ८९ ॥

श्रेष्ठिना प्रेषितावावां संदेशेन त्वदन्तिकम् ।
यदि सज्जा सुहृद्गोष्ठी समस्या क्रियतामिति ॥ ९० ॥

तेनोक्तं सुहृदः सज्जा यदि वः सुस्थिता गृहाः ।
कल्या गन्धर्वदत्ता वा श्व एव क्रियतामिति ॥ ९१ ॥

ततस्तं पृष्टवानस्मि महोत्साहेन चेतसा ।
रूपं गन्धर्वदत्तायाः कीदृगित्यथ सोऽब्रवीत् ॥ ९२ ॥

lessly contesting one another in a bid to get her, there is none (among the *Campā* people) who has not turned crazy about the lute. Before sixtyfour beaux aspiring for her hand, she sings that song at the interval of six months. Thus a long span of time has passed; none has so far been able to give her company on the lute. (65-88)

At the end of this talk, two old men, holding canesticks, and appearing to be modest and well-behaved (arrived and) said to *Dattaka*, 'We have been sent to you by the chief merchant with a message: 'If our friends are ready, let them assemble (for the competition).' He said, 'The friends are ready. If the merchant's house is in order and *Gandharvadattā* is in good health, let it take place tomorrow.' (89-91)

Then with great enthusiasm I asked as to how beautiful *Gandharvadattā* was. He said, 'It is impossible for me, charmed and deeply wonder-struck as I am, to describe the beauty of

तस्याः स्वकान्तिपरिवेषपटापिधानम्
नेत्रप्रभाप्रकरसारितहर्म्यगर्भम् ।
उत्कृष्टविस्मयविमोहितमानसेन
रूपं निरूपयितुमेव मया न शक्यम् ॥ ९३ ॥

इति बृहत्कथायां गन्धर्वदत्तालाभे चम्पाप्रवेशो नाम
षोडशः सर्गः ॥ १६ ॥

Gandharvadattā who spreads around herself a veil of radiant charm and the profound lustre of whose eyes expands the interior of the house. (92-93)

Here ends the Sixteenth Canto of the *Bṛhatkathā* called 'Entering into *Campā*' in (course of) Acquisition of *Gandharvadattā*.

सप्तदशः सर्गः

अथ गन्धर्वदत्तायास्तां गुणाकारसंपदम् ।
समाकर्ण्यैव कर्णाभ्यां मनोनीतं विधेयताम् ॥ १ ॥

पृच्छामि स्म च भूयस्तमपि शक्या भवेन्मया ।
द्रष्टुं गन्धर्वदत्तेति तेन चोक्तं न शक्यते ॥ २ ॥

अगान्धर्वेण सा द्रष्टुं देवेनापि न शक्यते ।
यदि चेच्छथ तां द्रष्टुं गान्धर्वं शिक्ष्यतामिति ॥ ३ ॥

मयोक्तं नारदीयेऽपि निवृ॑त्ते किल लभ्यते ।
गान्धर्वशब्दस्तत्तस्मादस्माकं कार्यतामिति ॥ ४ ॥

ततो व्याहरितस्तेन वीणाचार्यः खरस्वरः ।
नष्टश्रुतिस्वरज्ञानो भूतिको नाम दुर्भगः ॥ ५ ॥

आसीच्च मम तं दृष्ट्वा विकृतं नरवानरम् ।
अलं मे नारदीयेन कृतं गन्धर्वदत्तया ॥ ६ ॥

ईदृशः शिष्यतां गत्वा राज्यलाभोऽपि गर्हितः ।
अन्यायागतमैश्वर्यं निन्दन्त्येव हि साधवः ॥ ७ ॥

Canto XVII

On hearing of that wealth of *Gandharvadattā's* form and qualities with the ears, my heart was enslaved by her. I asked him (*Dattaka*) again if I could see her. He said that I could not. She could not be seen even by a god unless he was a qualified musician. If I wanted to see her I would have to become a qualified musician. I said, 'One gets the title of a musician (*Gandharva*) even on completion (of a course in playing) the lute (*Nāradīya*). So help me get this title. (1-4)

Then he called the harsh voiced lute-master named *Bhūtika*, ugly to look at and ignorant of tones and notes. Having seen that deformed monkey in the form of a man, I thought—enough of lute-playing; I have nothing to do with *Gandharvadattā*. It is despicable to become the disciple of such a one even for the sake of a kingdom; good men despise the wealth

अभ्युत्थानाभिवादाभ्यां तं वीणादत्तकादयः।
अपूजयन्मया चासौ न द्रष्टुमपि पारितः ॥ ८ ॥
अथ रुष्टकटाक्षेण लोहिताक्षः स वीक्ष्य माम्।
वीणादत्तकदत्तायां पीठिकायामुपाविशत् ॥ ९ ॥
अब्रवीद्दत्तकस्तं च यक्षीभर्तुर्द्विजन्मनः।
भवानस्योपपन्नस्य नारदीयं करोत्विति ॥ १० ॥
तेनोक्तं साभिमानत्वादयं मामवमन्यते।
न च पारयते दातुं दारिद्र्यात्काकणीमपि ॥ ११ ॥
गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा।
न चास्मिन्नेकमप्यस्ति यद्यस्ति प्रतिपद्यताम् ॥ १२ ॥
दत्तकेनोक्तमाचार्य विरूपं मन्त्रितं त्वया।
को यक्षीकामुकं शक्तो दरिद्रमिति जल्पितुम् ॥ १३ ॥
यस्य दासः सदासोऽहं त्वं जानास्येव मादृशः।
स यक्षीकामुकः कस्माद्दरिद्र इति भण्यते ॥ १४ ॥
सुवर्णानां शतं वापि गृह्यतां त्वादृशोचितम्।
पतिते द्रोणमेघेऽपि न तिष्ठत्ति जलं स्थले ॥ १५ ॥

acquired by evil means. *Vīṇādattaka* and others honoured him by standing and greeting. I could not even glance at him. The red-eyed (master) casting angry side-glances at me, occupied the seat offered by *Vīṇādattaka*. The latter said to him, 'Please teach lute-playing to this lover of the *Yakṣī*, a *Brāhmaṇa* who has come to you as a disciple.' He replied, 'He slights me because of his arrogant nature and being penniless, cannot give even a single farthing (*Kākiṇī*). Knowledge is obtained either by serving the teacher or by offering him ample wealth. This one can do neither. If he can, let him put it forward.' *Dattaka* said, 'O master, your talk is irrelevant. Who can call this lover of the *Yakṣī* penniless? I am his slave with all my slaves and you already know people like me. Then why do you call this lover of the *Yakṣī* penniless? Take one hundred gold coins which are enough for persons like you; even after the heaviest of rains no water accumulates on high lands.' (5-15)

नारदादिपरीवारां स चाभ्यर्च्य सरस्वतीम् ।
दुर्व्यवस्थिततन्त्रीकां वीणां मह्यमुपानयत् ॥ १६ ॥
मया तु सा विपर्यंक्स्था स्थापिताङ्के यदा तदा ।
भूतिको मां धिगित्युक्त्वा वीणादत्तकमुक्तवान् ॥ १७ ॥
न यक्षीकामुको मन्दः शक्यः शिक्षयितुं मया ।
वीणाग्रहणमप्येष न जानाति सुखैधितः ॥ १८ ॥
न नाम स्वयमेतेन यदि वीणा न वादिता ।
आलेख्यवादकाः केऽपि न दृष्टा नष्टदृष्टिना ॥ १९ ॥
इति संतक्ष्य मां वाग्भिरातोद्यं परिवर्त्य च ।
सनिषादो[1] निषादं मे षड्ज इत्युपदिष्टवान् ॥ २० ॥
अथामर्षपरीतेन दृढं ताडयता मया ।
चतस्रः पञ्च वा तन्त्र्यश्छिन्नाश्चडिति विस्वराः ॥ २१ ॥
अथोक्तो दत्तकस्तेन तन्त्रीवर्तकसंग्रहम् ।
अकृत्वा किं करोत्यस्य नारदीयं भवानिति ॥ २२ ॥
अहं तु विस्मृतच्छद्मा छिन्नतन्त्रीमपि क्षणम् ।
श्रुतिवासितकर्णत्वान्मृदु वीणामवादयम् ॥ २३ ॥

After worshipping *Sarasvatī*, surrounded by *Nārada* and others, the teacher gave me a lute of which the chords were disorderly. When I placed it upside down in my lap, *Bhūtika* cried, 'Pooh' and said to *Vīṇādattaka*, 'I cannot teach this dunce of a *Yakṣī's* lover. This spoilt child does not even know how to hold the lute. Granted he has never played it himself but hasn't this blockhead seen lute-players even in painting ? After piercing me with such reproaches and turning the lute to its correct position, that brute taught the seventh note of the gamut as the first one. Enraged at this I struck hard at the lute, and immediately four or five strings snapped with a twang. Then he said to *Dattaka*, 'Why did you undertake to make him a lute-player without having first collected a heap of lute-chords ?' I forgetting for a moment my disguise, and the tones resounding in my ears, softly played the lute with the broken

१. [स निषादो]

अथ विस्फारितैर्नेत्रैरुत्कर्णा दत्तकादयः ।
किमेतदिति जल्पन्तो मामैक्षन्त सविस्मयाः ॥ २४ ॥
भूतिकस्तु भयक्रोधलज्जाविस्मयनिष्प्रभः ।
काकतालीयमित्युक्त्वा गत एव सदक्षिणः ॥ २५ ॥
एवं च दिवसं नीत्वा कृतप्रादोषिकाशनः ।
आवसं शयनावासं मालाधूपाधिवासितम् ॥ २६ ॥
हंसपक्षांशुकप्रायकोमलास्तरणास्तृतम् ।
भास्वद्वज्रशिलापादमासेवे शयनं ततः ॥ २७ ॥
रूपाकृष्टजगन्नेत्रे युवती सारभूषणे ।
रूपाजीवे शनैः पादौ समवाहयतां मम ॥ २८ ॥
सहजाहार्यमाधुर्यरमणीयतराक्षरैः ।
वचोभिः किल ते चित्तं मदीयं हर्तुमैच्छताम् ॥ २९ ॥
वेगवत्या विमुक्तं च प्रतिभान्ति स्म तानि माम् ।
रासभीरसितानीव विरसानि स्वकर्णयोः ॥ ३० ॥
तानि चाश्रोतुकामेन निद्राव्याजः कृतो मया ।
अथ प्रसुप्त एवास्मि निराशे ते च जग्मतुः ॥ ३१ ॥

chords. At this *Dattaka* and the others pricking up their ears exclaimed in amazement, 'What have we heard ?' and stared at me in astonishment. *Bhūtika* with the mixed feelings of fear, anger, shame and astonishment turned pale and said that it was accidental and went home with his fee. Having thus spent the day and taken the evening meal I entered the sleeping chamber which had been perfumed with incense and wreaths of flowers. Then I resorted to a bed of which the diamond legs were shining and which was covered with a soft bed-sheet made mostly of swan's feathers. Two young courtezans whose beauty had an universal appeal and who had put on costly ornaments, softly massaged my feet. They wanted to attract me with their talks which had natural and also affected sweetness and charm. But separated from *Vegavatī* as I was, they sounded as unpleasant to my ears as the braying of donkeys. To avoid them I pretended sleep. Then, thinking that I was asleep they left in disappointment. (16-31)

अर्धं याते च यामिन्याः श्वासानुमितचेतने ।
दृष्टतत्त्व इवाविद्यां निद्रामत्यजमुत्कटाम् ॥ ३२ ॥

चित्तपट्टपिधानायां तिष्ठन्त्यां नागदन्तके ।
वीणादत्तकवीणायां ततो दृष्टिं न्यपातयम् ॥ ३३ ॥

मम त्वासीदवश्यं मां नेता श्वस्तत्र दत्तकः ।
वीणा च वादनीया स्याच्चिरोत्सृष्टा च सा मया ॥ ३४ ॥

विद्या चाराध्यमानापि दुःखेन परिचीयते ।
भक्त्या मातुः सपत्नीव निसर्गकुटिला हि सा ॥ ३५ ॥
वीणा संनिहिता चेयं वेळा चेयं निराकुला ।
जिज्ञासे तावदित्येनां विचार्याहं गृहीतवान् ॥ ३६ ॥
उत्कर्षन्नपकर्षंश्च काश्चित्काश्चिन्मनाङ्मनाक् ।
व्यवस्थापयितुं तन्त्रीः करशाखाभिरस्पृशम् ॥ ३७ ॥

अथाश्रृणवमालापान् स्वस्माद्वासगृहाद्बहिः ।
समुद्रसेन गोदत्त धाव धाव सखे द्रुतम् ॥ ३८ ॥

वीणादत्तकभद्रस्य गृहेषु कृतकर्मणः ।
सरस्वती भगवती वीणां सारयति स्वयम् ॥ ३९ ॥

The night was half spent and consciousness could be inferred only from breathings. I gave up deep sleep as one who has seen the ultimate reality, gives up illusion (*Avidyā*). Then I noticed that *Vīṇādattaka's* lute was hanging from a peg in a variegated cloth-cover. I thought—the next bay *Dattaka* would surely take me to that place and I might have to play the lute too, which I had left since long. Knowledge (of an art), in spite of devoted practice is gathered and retained with great difficulty; she (knowledge) is crooked by nature like ones step-mother. The lute is near and the hour also is peaceful. So let me try. Having thought thus I held the lute (in my hands). Letting one chord a little out and the other a little in, I touched them with my fingers to set them in order. (32-37)

Just then outside my chamber, I heard people address one another, 'O *Samudrasena*, O *Godatta*, hurry up friends, Goddess *Sarasvatī* herself is tuning the lute in the house of the blessed

वीणायाः सार्यमाणायाः स्वनस्योदय ईदृशः ।
समाप्तसारणायास्तु कीदृङ्नाम भविष्यति ॥ ४० ॥

तस्मात्सरस्वतीवीणे दृष्ट्वा श्रुत्वा च संहते ।
नेत्रश्रोत्राणि नो यान्ति पवित्रकरतामिति ॥ ४१ ॥

अथावलम्ब्य तां वीणां त्वरया नागदन्तके ।
प्रावृत्य सशिरःपादं कायं निद्रां किलागमम् ॥ ४२ ॥

नागरास्तु न्यवर्तन्त कल्पन्तो दीनचेतसः ।
कथं सरस्वती क्षुद्रैर्दृश्यतेऽस्मद्विधैरिति ॥ ४३ ॥

यापितायां तु यामिन्यां कृतपूर्वाह्णिकक्रमम् ।
मामनुल्बणवेषं च वन्दित्वा दत्तकोऽब्रवीत् ॥ ४४ ॥

अमी नागरकाः प्राप्ताश्चित्रयानप्रसाधनाः ।
तद्गन्धर्वसमस्यायै युष्माभिरपि गम्यताम् ॥ ४५ ॥

आज्ञापयत यानं च करेणुतुरगादिकम् ।
येन वो रोचते गन्तुं तेन प्रस्थीयतामिति ॥ ४६ ॥

मयोक्तं गच्छतु भवान्वाहनेन यथासुखम् ।
अहं तु पादचारेण गच्छामि शनकैरिति ॥ ४७ ॥

and meritorious *Vīṇādattaka*. If such are the notes at the time of tuning, what will they be like when the tuning is finished? Hence having simultaneously seen and heard *Sarasvatī* and her lute-playing our eyes and ears will become holy.' (38-41)

I hurriedly suspended that lute from the peg, and covering my body from head to foot, pretended sleep. The depressed town-dwellers returned saying, that *Sarasvatī* could not be seen by ordinary people like them. After the night had passed, I finished my morning duties. I was not yet formally dressed, when *Dattaka* saluted me and said, 'Variously dressed and decorated beaux have arrived in their various vehicles. So let your noble self go to the music competition. Which vehicle would you like to take, a she-elephant or a horse? Go by whatever vehicle you please.' I said, 'You may take a vehicle according to your convenience. I will proceed slowly on foot. (42-47)

अथास्मदनुरोधेन मां पुरोधाय दत्तकः ।
प्रस्थितः पादचारेण सनागरकमण्डलः ॥ ४८ ॥

अमन्त्रयन्त यान्तश्च क्रुद्धा नागरका मिथः ।
यक्षीकामुकरूपोऽयमनर्थोऽस्मानुपागतः ॥ ४९ ॥

वयमस्य प्रसादेन त्यक्तमण्डितवाहनाः ।
आशादीर्घासु रथ्यासु चरणैः संचरामहे ॥ ५० ॥

मेरोर्द्रोणीरिवाक्रामन्विशिखा विस्तृतायताः ।
अपश्यं वेश्मनां मालास्तस्यैव शिरसामिव ॥ ५१ ॥

प्रासादेषु च जल्पन्तीर्गवाक्षप्रेरितेक्षणाः ।
कोकिलासुभगालापाः शृणोमि स्म कुलाङ्गनाः ॥ ५२ ॥

अयि मागधि वैदेहि मलयावति यावनि ।
यक्षीकामुकमायातं सख्यः पश्यत धावत ॥ ५३ ॥

खलया किल यक्ष्यायमीर्ष्यामुषितचेतसा ।
आकाशात्पातितः प्राप्तो दत्तकेन सुजन्मना ॥ ५४ ॥

ध्रुवं सा राक्षसी यक्षी यदि वा मृत्तिकामयी ।
क्रुद्धया मुग्धया वापि यया स्वार्थो न चेतितः ॥ ५५ ॥

With consideration for my request, *Dattaka* kept me in the front and started on foot in the company of the beaux. The latter conversed among themselves angrily—a great misfortune has befallen us in the garb of *Yakṣī's* lover. Because of him we are going on foot, leaving our well-decorated vehicles behind, on this way which has become longer with our expectations. Having crossed the highway which looked like the valley of the *Meru*, I saw the row of houses which resembled the peaks of that very mountain. From within the houses women peeped through the windows and cooed like cuckoos—'O *Māgadhī*, O *Vaidehī*, O *Malayāvati*, O *Yāvanī*, friends, hurry up, see *Yakṣī's* lover, he is here. It is said that he was dropped from the sky by that wicked *Yakṣī* whose reason had been marred by jealousy; and the blessed *Dattaka* found him. Surely that *Yakṣī* was a demoness, or maybe she was made of clay, who being angry or stupid forgot her own interest. Or to me all this seems to be a

अथ वा सर्वमेवेदमलीकं प्रतिभाति माम् ।
क्व यक्षीकामुकः क्वायं कामः कामी रतेरिव ॥ ५६ ॥

इति निर्दिश्यमानोऽहमङ्गुलीभिरितस्ततः ।
नयनोत्पलमालाभिरर्च्यमानश्च यातवान् ॥ ५७ ॥

अथ नागरकाः प्रापन् सुधां गृहपतेर्गृहम् ।
अङ्गं गन्धर्वदत्तायास्तेषामिव मनोरथाः ॥ ५८ ॥

मणिहाटकदन्ताद्यैरङ्गैस्तैरेव कल्पितम् ।
स्फुरद्दिव्यप्रभावात्तु न विद्म किमयैरिति ॥ ५९ ॥

ततः प्रथमकक्षायामपश्यं संनिधापिताम् ।
आसनानां चतुःषष्टिं महापट्टोर्णवेष्टितम् ॥ ६० ॥

तेषु नागरकः कश्चित्कांश्चिदाह स्म सस्मितम् ।
अहो महाखलीकारो यक्षीकामुकमागतः ॥ ६१ ॥

सानुदासाभ्यनुज्ञाताः सुहृदो दत्तकादयः ।
समायाताश्चतुःषष्टिस्तावन्त्येवासनान्यपि ॥ ६२ ॥

यक्षीकामुकमालोच्य पञ्चषष्टमनासनम् ।
यत्सत्यं लज्जितोऽस्मीति ततश्चोक्तमृजुर्भवान् ॥ ६३ ॥

concoction. Why should this *Kāma* (the god of love) the lover of *Rati* (conjugal bliss personified) become a *Yakṣī's* lover ?" Thus, at places being pointed out by fingers, I proceeded on, being worshipped with the wreaths of lotuses in the form of the observers' eyes. (48-57)

Then the beaux reached the neatly white-washed house of the host as their wishes reached the limbs of *Gandharvadattā*. Parts of the house seemed to be made of various materials like gems, gold and ivory etc. but such a wonderful splendour flashed from them that one could not ascertain what (exactly) it was made of. Then I saw that in the first hall were arranged sixtyfour seats, each covered with silk and woolen cloth. One of the beaux said to another—'Oh it is a moment of great insult to the *Yakṣī's* lover. On *Sānudāsa's* invitation *Dattaka* and others, sixtyfour friends in all, have arrived here and there are

आयत्तो दत्तको यस्य सपुत्रपशुबान्धवः ।
तेन गन्धर्वदत्तापि सुलभा किमुतासनम् ॥ ६४ ॥

पञ्चषष्टमदृष्ट्वा तु निक्षिप्तं तत्र दत्तकः ।
दत्तवान् स्वयमाकृष्य मह्यमात्मीयमासनम् ॥ ६५ ॥

तेऽपि नागरकाः शेषाः स्थिते तिष्ठति दत्तके ।
तिष्ठन्ति स्म स्थिता एव भृतका इव भर्तरि ॥ ६६ ॥

अथान्यदासनं दत्तं दत्तकायोज्ज्वलप्रभम् ।
स तदध्यास्त शेषाश्च यथासनमुपाविशन् ॥ ६७ ॥

ततस्त्रिशच्छतं तस्माद्गणिकानां विनिर्गतम् ।
गृहादसुरकन्यानां महासुरपुरादिव ॥ ६८ ॥

आत्तशृङ्गारभृङ्गारा काचिदावर्जयज्जलम् ।
तासां प्रत्येकमेकैका तेषां पादानधावत ॥ ६९ ॥

मदीयस्तु यया पादः पाणिभ्यामवलम्बितः ।
तया स्वेदजलेनैव धौतः श्लथशरीरया ॥ ७० ॥

आवर्जितवती या च जलं लुलितलोचना ।
विस्रस्तहस्तया हस्ताद भृङ्गारः पातितस्तया ॥ ७१ ॥

प्रविशन्धौतपादश्च शृणोमि स्म प्रजल्पिताः ।
प्रांशुप्राकारगर्भस्थाः श्रुतिहारिगिरः स्त्रियः ॥ ७२ ॥

just as many seats. If it is true that there is no seat for the sixtyfifth, this *Yakṣī's* lover, I am really embarrassed.' The other said, 'You are very simple, not just a seat, but even *Gandharvadattā* is easily available to a person who has *Dattuka* at his diposal along with his sons, animals and relatives. (58-69)

Finding that the sixtyfifth seat had not been placed there, *Dattaka* drew his own seat and offered it to me. As *Dattaka* remained standing, those beaux also did the same, as servants would do with respect to their master. Another shining seat was offered to *Dattaka* and he sat there. Then the others too sat on their respective seats. Subsequently one hundred and thirty courtezans came out from that house like so many demon maidens coming out of the palace of the demon king. Two

अनर्थोऽयमुपन्यस्तः सानुदासेन दारुणः ।
शुल्कं गन्धर्वदत्ताया वीणावादननामकम् ॥ ७३ ॥

यदि रूपमुपन्यस्येच्छुल्कं गृहपतिस्ततः ।
न यक्षीकामुकादन्यं प्राप्नुयाद्भर्तृदारिका ॥ ७४ ॥

वीणायां तु प्रयुक्तायां भग्नोऽयं नो मनोरथः ।
ह्यो यस्माद्भूतिकेनस्य नारदीयं कृतं किल ॥ ७५ ॥

इदं तावन्महद्दुःखं यद्यक्षीकामुकोऽनया ।
अयं नासुलभीभूतः शुल्कदोषान्न लभ्यते ॥ ७६ ॥

इदं तु दुःसहतरं यदिमां बकुलावलीम् ।
अनात्मज्ञो बलात्कोऽपि गले तां लम्बयिष्यति ॥ ७७ ॥

वीणावादनशुल्केयं साभियोगाश्च नागराः ।
प्रजापतिश्च दुर्लग्नः सर्वथा शिवमस्त्विति ॥ ७८ ॥

maids served each guest—one poured water from a beautiful jar and the other washed the feet. My feet were washed with the sweat of the languid girl who held them in her hands. That merry-eyed girl who was to pour water, dropped the jar itself from her slackened hands. As I entered (inside the house) after washing my feet, I heard women talking behind the high walls, in charming voice. They said, '*Sānudāsa* has done great harm by laying down the condition of lute playing for (winning) *Gandharvadattā*. If the master of the house had laid down beauty as the condition, none except the *Yakṣī's* lover would have won his daughter. The condition of lute-playing shatters our wishes for this poor man learnt lute-playing only yesterday from *Bhūtika*. Even more sad is the fact that this *Yakṣī's* lover who was easily obtainable will remain unattainable for *Gandharvadattā* because of the mistake of this condition. But still more unbearable pain is that this wreath of *Bakula* flowers, *Gandharvadattā*, will perforce be worn in the neck by some nincompoop. Lute-playing is the condition for her, all the beaux are intent on it, and the creator delights in wrong juxtaposition. Let the gods be merciful, this is our wish." (70-78)

अथ निष्कम्पकालिन्दीसलिलस्वच्छकुट्टिमाम् ।
ज्वलन्मणिशिलास्तम्भां विशालां प्राविशं सभाम् ॥ ७९ ॥

सभा नागरकैः साभाद्भिन्नप्रभविभूषणैः ।
उपत्यकास्थली मेरोः फुल्लैः कल्पद्रुमैरिव ॥ ८० ॥

अथ हंस इवोत्सार्य नलिनीदलमण्डलम् ।
निर्गतः कञ्चुकी प्रेर्य तिरस्करिणिकाम्वरम् ॥ ८१ ॥

स नागरकसंघातमवोचद्विनयानतः ।
विज्ञापयति वः श्रेष्ठी स्वागतं गुणरागिणाम् ॥ ८२ ॥

भवद्भिर्वर्णसंपन्नैरन्तः सारैरिदं गृहम् ।
शातकुम्भमयैः पूतं गङ्गाम्भःकलशैरिव ॥ ८३ ॥

यदि सर्वे समायाता यातो वागमनश्रमः ।
ततो गन्धर्वदत्तायै निर्देशो दीयतामिति ॥ ८४ ॥

ते परस्परमालोक्य विद्राणवदनप्रभाः ।
ह्रीताः सदिशमाकाशमपश्यन्प्रोषितोत्तराः ॥ ८५ ॥

ततः कञ्चुकिना वक्त्रं क्षणाद्दीनतया कृतम् ।
समरे कातरस्येव सन्नचक्षुःकपोलकम् ॥ ८६ ॥

Then I entered an assembly hall whose floor was as bright as the tranquil water of the *Kālindī*, and whose pillars, made of gems, were shining. That hall was resplendent with the different lustres of the decorations worn by the beax, just as a table-land of mount *Meru*-valley shining with the blossoms of wish-fulfilling trees. Then as a swan appears from a heap of lotus-leaves, the chamberlain appeared pushing aside the curtain. He politely addressed the assembly of the beaux as follows : 'The chief merchant welcomes you all, lovers of the arts. This house has been consecrated by you who are endowed with good colour (appearance) and inner substance (virtues) as it would have been with goldpitchers full of Ganges-water. If all of you have arrived and the fatigue of the way has been removed, *Gandharva-dattā* may be summoned (to appear on the stage)". At this they paled, looked at one another and then stared at space in dumb embarrassment. The chamberlain was crest-fallen; his

प्रत्येकं च मुखान्येषामवलोक्य चिरं चिरम् ।
स यदा यातुमारब्धस्तदाहूय मयोदितः ॥ ८७ ॥

समाप्तप्रतिकर्मा वा कल्या वा यदि सा ततः ।
आगच्छतु किमद्यापि दृष्टैर्नागरकैरिति ॥ ८८ ॥

एतावतैव तत्तस्य तत्तादृग्म्लानमाननम् ।
जातमुच्छ्वसितं स्विन्नकपोलस्थलपीवरम् ॥ ८९ ॥

अलपत्सानुदासस्य प्रीतः परिजनस्ततः ।
यक्षीकामुक वन्द्योऽसि सर्वथा शोभितं त्वया ॥ ९० ॥

वाङ्मात्रेणापि भवतश्चिरादुच्छ्वसिता वयम् ।
अवग्रहे हि जीमूतो विस्फूर्जन्नपि शोभते ॥ ९१ ॥

तदेवं यादृशं रूपं यादृशी चातिधीरता ।
तादृशं यदि विज्ञानं भवेत्किं न भवेदिति ॥ ९२ ॥

एको नागरकश्चैकमवोचद्दर्शितस्मितः ।
उद्दामितमुखा लोके सुखं जीवन्ति निस्त्रपाः ॥ ९३ ॥

को हि वेदजडं मुक्त्वा छान्दसं छात्रमत्रपम् ।
मध्ये महामनुष्याणामेवमुद्दामयेन्मुखम् ॥ ९४ ॥

eyes and cheeks turned pale like those of a coward in the battle-field. When he was about to leave having stared at each face for some time, I called out to him, 'What is the use of waiting any more for the beaux now? Let her come if she has finished her toilet and is in good health. As soon as this was said, his pale, perspiring, full-checked face (suddenly) brightened. Thrilled with rapture that servant of *Sānudāsa* said, 'O *Yakṣī's* lover, you deserve our salutations; by all means you have graced the occasion. Just with your words you have given us great joy after a long time. In drought the clouds look beautiful even if they only thunder. So if your proficiency (in arts) is as good as your appearance and your excellent dignity, you lack nothing.' At this one of the beaux smiled and said to another, 'In this world it is the loose tongued and the shameless who lead a happy life. Who except an immodest student of the *Vedas*, whose intellect has

यक्षीकामुकशब्दोऽपि शब्द एवास्य केवलम् ।
क्व च प्रियगुणा यक्षी गुण ऋद्धिः क्वः चेदृशः ॥ ९५ ॥

यत्किंचिदपि बालानां चेतस्तोषाय कल्पते ।
उत्कटेन हि नाम्नापि प्रायस्तुष्यन्ति डिण्डिकाः ॥ ९६ ॥

श्रुत्वेदमितरेणोक्तं मा स्म निन्दद्भवानिमम् ।
को जानाति मनुष्याणां चरितं गूढचारिणाम् ॥ ९७ ॥

यक्षीकान्तः प्रकृष्टेन धाष्ट्र्येनाज्ञापयन्नपि ।
यथा परिचितश्रीकस्तथा मां प्रति शोभते ॥ ९८ ॥

ततो जवनिकां प्रेर्य कन्या कञ्चुकिभिर्वृता ।
देवी गन्धर्वदत्तागादभिभूतसभाप्रभा ॥ ९९ ॥

कथयामि कथं रूपं तस्याः संक्षिप्तमुच्यते ।
प्रव्रज्यामास्थिता नूनमिदानीमप्सरोगणाः ॥ १०० ॥

कल्पितं च सभामध्ये पद्मरागशिलामयम् ।
चन्द्रलेखेव संध्याभ्रमध्यास्त चतुरन्तकम् ॥ १०१ ॥

become dull with its practice would have bragged like this among such excellent people? Even the epithet of '*Yakṣī's* lover' applied to him is meaningless. The *Yakṣīs* are fond of good qualities and you see the treasure of good qualities that he possesses! Fools are satisfied with whatever little they get; the mercenary security men (*Diṇḍī*) are generally gratified with high sounding names. Having heard this someone said, 'Don't disparage him; who knows the conduct of men travelling incognito? The *Yakṣī's* lover, though giving directions with a conspicuous boldness, exhibited a dignity which impressed me.' Then pushing aside the curtain, entered the beautiful maiden *Gandharvadattā* surrounded by chamberlains, striking the whole assembly dumb. How can I describe her beauty (in detail)? I will tell you in a nutshell: The divine damsels must certainly have entered the order of nuns (pride in their beauty having been shattered). In the middle of the assembly hall there was a platform made of ruby; she seated herself on it like a digit of the moon on the (reddish) evening cloud. Before

तेजसोऽभिभवात्तस्याः संकुचन्ति स्म नागराः ।
बालायाः शशिलेखायाः पुण्डरीकाकरा इव ॥ १०२ ॥

साथ प्रज्ञावचः शून्यां रूपमात्रकशालिनीम् ।
परिभूतवती गोष्ठीं सभास्तम्भावलीमिव ॥ १०३ ॥

अथ दक्षिणमुत्क्षिप्य करं कञ्चुकिनोदितम् ।
श्रूयतां श्रेष्ठिनो वाक्यं भो नागरककुञ्जराः ॥ १०४ ॥

आस्ते गन्धर्वदत्तेयमियं वीणा च सारिता ।
यो वो वादयितुं शक्तः स किं तिष्ठति ढौकताम् ॥ १०५ ॥

अशेषैर्न च कर्तव्या परिपाटिरपार्थिका ।
सा हि युष्माकमस्याश्च लज्जाखेदप्रयोजना ॥ १०६ ॥

ततः स्वयं भवद्भिश्च यस्मिन्वो भावनाहिता ।
युष्मानात्मानमेतां च स क्लेशान्मोचयत्विति ॥ १०७ ॥

अथ नागरकाः सर्वे वीणादत्तकमब्रुवन् ।
त्वं नः पूज्यः प्रवीणश्च तस्मादुत्थीयतामिति ॥ १०८ ॥

स यदा कम्पितशिरा नेच्छति स्म तदापरः ।
संभावितमस्तेषां गत्वा वीणामवादयत् ॥ १०९ ॥

her dominant glamour the beaux paled as the lotus tank pales before the radiance of the waxing moon. She eclipsed the assembly which, now being devoid of speech and possessing only form, was as good as the row of pillars of the hall. (79-103)

Then raising his right hand the chamberlain announced, 'O you superior among the beaux, please listen to the words of the chief merchant : This is *Gandharvadattā*, sitting here and the tuned lute too is placed here; whoever is able to play may come forward; why waste time ? All of you should not (jostle and) belittle the (dignity of) assembly. That will be embarrassing and tiresome for you as well as for this *Gandharvadattā*. So who soever may have your confidence may relieve the anxiety of both, yours and hers. (104-107)

Then all the beaux said to *Vīṇādattaka*—'You are (most) honourable among us and also adept at lute-playing. So please come forward., When he indicated by nodding that he was

तस्मिन्दोषैरसंकीर्णान्गुणान्मधुरतोत्तरान् ।
संपादयति शब्दोऽभूदुच्चकैः साधु साध्विति ॥ ११० ॥

ततो गन्धर्वदत्तायां प्रगीतायामभून्मम ।
अरे ज्ञातं मयेदानीं तेनैवामी वृथाश्रमाः ॥ १११ ॥

पुरा वामनरूपेण बलिं छलयता किल ।
त्रिपिष्टपं त्रिभिः क्रान्तं विक्रमैश्चक्रपाणिना ॥ ११२ ॥

तं च विश्वावसुर्नाम गन्धर्वगणसेवितः ।
क्रामन्तं गगनं वेगात्रिश्चकार प्रदक्षिणम् ॥ ११३ ॥

तेन च स्वयमुत्पाद्य स्तुवता गरुडध्वजम् ।
नारायणस्तुतिं नाम गीतं गीतकमद्भुतम् ॥ ११४ ॥

नारदेन ततः प्राप्तं नारदाद्वृत्रशत्रुणा ।
अर्जुनेन ततस्तस्माद्विराट्सुतया किल ॥ ११५ ॥

परीक्षित्प्राप्नुयान्मातुस्ततोऽपि जनमेजयः ।
इति क्रमागतं तातस्तातादागमितं मया ॥ ११६ ॥

not willing, another, the most esteemed among them, came forward and played upon the lute. His performance being free from blemishes and having the merits of sweetness and the rest, there arose cheers of 'well done, well done.' Afterwards when *Gandharvadattā* sang I said to myself, 'O I see it now, these beaux are exerting themselves in vain. It is said, in ancient time the disc-wielding god (*Viṣṇu*) assuming the dwarf form, had covered the three worlds in three steps, in a bid to beguile *Bali*. One *Viśvāvasu*, revered by the host of the divine singers (*Gandharvas*), speedily circumambulated him, thrice, while he was scaling the heavens. While offering prayer to *Garuḍadhvaja* (*Viṣṇu*), he sang a wonderful song called *Nārāyaṇastuti* (Hymns to *Nārāyaṇa*), having composed it himself. From him it was obtained by *Nārada*, then by *Indra* from *Nārada*. Thence it was obtained by *Arjuna*. It is said, the daughter of king *Virāṭ* (*Uttarā*) obtained it from him. *Parīkṣit* obtained it form his mother and then *Janmejaya* from *Parīkṣit*. Thus it was handed down from generation to

गान्धारग्रामसंबद्धं क्व गान्धारः क्व मानुषाः ।
स्वर्गान्नान्यत्र गान्धार इत्याहुर्नारदादयः ॥ ११७ ॥

तेन योऽयं न जानाति न चेदभ्युपगच्छति ।
तदसंपादयन्नेव जायते दोषवानसौ ॥ ११८ ॥

अहं पुनरिदं जानन् सद्यः परिणमत्फलम् ।
पुरो नागरकाणां च यथासामर्थ्यमुत्सहे ॥ ११९ ॥

मयि संकल्पयत्येवमसौ नागरकर्षभः ।
स्मयमानो विलक्ष्यत्वात्स्वमेवाभजतासनम् ॥ १२० ॥

ततः प्रतिहते तस्मिन् सुहृन्मण्डलमण्डने ।
रङ्गो भङ्गमगृह्णात्स निगृह्यज्येष्ठमल्लवत् ॥ १२१ ॥

अथ मां जनितोत्साहमुत्तिष्ठासन्तमासनात् ।
दृष्ट्वा संभाविताज्ञानं लज्जयाग्राहि दत्तकः ॥ १२२ ॥

अन्येन च निमित्तेन चलितोऽहं किलासनात् ।
तेनोक्तं संकटास्थानादन्यत्र स्थीयतामिति ॥ १२३ ॥

generation and in due course, it came to my father and I got it from him. It is composed in the gamut beginning with the *Gāndhāra* (the third note). The *Gāndhāra* is beyond the humans. *Nārada* and others have said that the *Gāndhāra* is not possible anywhere except in heaven. He who neither knows, nor understands this fails to accomplish it and becomes faulty. I, knowing this and also because it was going to bear fruit immediately, showed my enthusiasm before the beaux, according to my capacity. At this decision of mine that great beau, smiling at my extraordinary endeavour, returned to his seat, of his own accord. Then that ornament of the assembly of friends having failed, like the strongest combatant accepting defeat, presumed that the show had come to an end. (108-121)

Seeing me enthusiastically get up from my seat and apprehending my ignorance, *Dattaka* was embarrassed. Maybe I had left my seat for some other reason—thinking thus, he said, 'If that seat is troublesome please take another.' I said to him—Have you not heard the saying, 'What is the use of a

ततस्तमुक्तवानस्मि किमिदं न त्वया श्रुतम् ।
पथा सकृत्प्रवृत्तायाः किं करोत्यवगुण्ठनम् ॥ १२४ ॥

प्रविष्टोऽहं सुहृद्गोष्ठीं यथैवबटुचापलात् ।
तथा गन्धर्वदत्तापि धृष्टमाज्ञापिता मया ॥ १२५ ॥

तदस्या बटुविद्यायाः प्रान्तमप्राप्य मादृशः ।
हा कष्टं वञ्चितोऽस्मीति पश्चात्तापेन खेद्यते ॥ १२६ ॥

यत्र चामी न लज्जन्ते सलज्जाः सुहृदस्तव ।
तत्र निर्लज्जताश्लाघी लज्जयैव हि लज्जते ॥ १२७ ॥

समर्थयति मय्येवं दत्तकोऽपि निरुत्तरः ।
अहो साहसमित्युक्त्वा तूष्णींभावमुपेयिवान् ॥ १२८ ॥

अहमप्यासनं त्यक्त्वा तिर्यक् पश्यति दत्तके ।
पार्श्वे गन्धर्वदत्ताया दत्तमासनमास्थितः ॥ १२९ ॥

अथ कञ्चुकिनानीतां वीणां दृष्ट्वाहमुक्तवान् ।
अपरानीयतामार्य नैतां स्पृशति मादृशः ॥ १३० ॥

उदरं दृष्टमेतस्या लूतातन्तुनिरन्तरम् ।
जडतां गमिता येन पटुतन्त्रीपरंपरा ॥ १३१ ॥

veil for a lady who has once set her foot on the path ?, Just as I had entered this assembly of friends with the natural childish rashness of a young *Brāhmaṇa*, so did I impudently order *Gandharvadattā* to appear. Hence without following this childishness of a young *Brāhmaṇa* till its end, persons like me repent that they missed their opportunity. Where these modest friends of yours do not feel ashamed, an admirer of immodesty is ashamed of modesty itself. On my showing earnestness *Dattaka* became silent saying that my boldness was indeed too much. I too leaving my seat sat on the one laid down for me beside *Gandharvadattā* while *Dattaka* looked askance at me. (122-129)

Having tried the lute brought by the chamberlain I said, 'Please bring another; persons like me do not even touch such lutes. There is thick cobweb in its interior on account of which the chords have become stiff". Then having glanced at me the

स्मितदर्शितदन्ताग्रैरन्यतः क्षिप्तदृष्टिभिः ।
मामालोक्य तथाभूतमुक्तं नागरकैरिति ॥ १३२ ॥

ब्राह्मणः पूज्यतामेष निर्लज्जाग्रपताकया ।
येन साहसमारब्धं स्वगुणाख्यापनोपमम् ॥ १३३ ॥

तन्त्रीकिणकठोराग्रा विशीर्णकरजातताः ।
करशाखाश्च नो जाता न च संभावनेदृशी ॥ १३४ ॥

अयं तु कोमलाग्राभिस्तन्त्रीरङ्गुलिभिः स्पृशन् ।
कदा वादयिता वीणां वेदवेदाङ्गपारगः ॥ १३५ ॥

सर्वथायमभिप्रायो मयैतस्योपलक्षितः ।
प्रीतिमुत्पादयिष्यामि तावल्लोचनयोरिति ॥ १३६ ॥

यावदुत्सार्यते वीणा यावच्चानीयतेऽपरा ।
तावद्गन्धर्वदत्ताया रूपं पश्याम्यवारितः ॥ १३७ ॥

रथ्याचत्वरयात्रासु वक्ष्यामि जनसंनिधौ ।
ईदृशी तादृशी दृष्टा रूपिणी युवतिर्मया ॥ १३८ ॥

लूतातन्तुततं चायं वीणाकर्परमाह यत् ।
किं तत्सत्यं मृषेत्येतद्वैर्विज्ञायतामिति ॥ १३९ ॥

beaux turned their faces, grinned and whispered, "Let this *Brāhmaṇa* be worshipped who, being the foremost among shameless persons, has shown this courage of self-praise. Our finger-tips have become hard and our nails deformed with the constant practice upon the chords (of the lute), yet we have no such apprehension. When did this one, an expert in the *Vedas*, play upon the lute, touching the chords with his delicate fingertips ? I have guessed his intention; he thinks—'I will feast my eyes (on *Gandharvadattā's* beauty) for the time being. While this lute is being removed and another fetched, I will look at *Gandharvadattā's* beauty without any obstacle. Then, in the course of my journeys, on the roads and crossings, I will boast among people that I saw such and such a beautiful girl. The chamberlain may please see if, as he says, a spider's web is really spread inside the bowl of lute." On opening the lute it

उद्वेष्टिते च तत्तस्मिन्दृष्टं वेष्टनचर्मणि ।
तन्तुचक्रं भयोद्भ्रान्तलूतामण्डलसंकुलम् ॥ १४० ॥

अथ गन्धर्वदत्ताया जातमङ्गं निरीक्ष्य माम् ।
वेपथुस्वेदरोमाञ्चलज्जाविधुरमाकुलम् ॥ १४१ ॥

अपरापि मया वीणा समास्फाल्य पटुक्वणा ।
केशदूषिततन्त्रीका प्रथमेव विवर्जिता ॥ १४२ ॥

सानुदासस्ततो वीणां सुगन्धिकुसुमार्चिताम् ।
कच्छपाकारफलकामादाय स्वयमागतः ॥ १४३ ॥

मां च प्रदक्षिणीकृत्य सविकारतनूरुहः ।
गन्धर्वदत्तामिव तामददात्सुभगस्वनाम् ॥ १४४ ॥

मया तु धौतपादेन वीणां कृत्वा प्रदक्षिणाम् ।
अभुक्ताम्बरसंवीतं पीठपृष्ठमधिष्ठितम् ॥ १४५ ॥

मनाक् संस्पृष्टमात्राश्च करशाखामुखैः स्वयम् ।
तन्त्रीबन्धा यथास्थानमसरन्धैवतादिकम् ॥ १४६ ॥

ततस्तन्त्रीषु गान्धारे जृम्भमाणासु मन्थरम् ।
गन्धर्वदत्तामवदं भीरु संगीयतामिति ॥ १४७ ॥

was found that the disc on which the chords were fixed, was entwined with cobweb woven in bewilderment (by the spiders while the lute happened to be in action). (130-140)

Now *Gandharvadattā* looked at me with rapture and shyness; her limbs trembled and drops of perspiration appeared on them. Similarly, having produced a few sweet notes, I rejected the second lute too, whose chords were faulty, being entwined with hair. Then *Sānudāsa* himself came with a lute whose bowl was shaped like a tortoise and which had been worshipped with sweet smelling flowers. His body thrilled as he circumambulated me; he gave that sweet-voiced (lute) to me as if it were *Gandharvadattā* herself. I washed my feet, circumambulated the lute and sat on the platform covered with new cloth. The chords, which were in order, being softly touched with the fingertips, the notes *Dhaivata* (sixth) and the rest automatically flowed in sequence. Then among other notes, the *Gāndhāra* (third) unfolding itself

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सा प्रगल्भापि गान्धारमाकर्ण्यामरगोचरम् ।
तथा च धृष्टमादिष्टा बालाशालीनतां गता ॥ १४८ ॥

तां च प्रवर्तयन् भीतां त्रपाजनितमूकताम् ।
तदेव गीतकं दिव्यमहं मन्दमवादयम् ॥ १४९ ॥

हृते तस्यास्त्रपासेतौ संदर्शितपथा यथा ।
लोकं पावयितुं पुण्या प्रावर्तत सरस्वती ॥ १५० ॥

वृत्तिभिर्दक्षिणाद्याभिस्तद्गीतं गीतकं तया ।
उपर्युपरि पाठ्यान्तैः पाणिभिर्योजितं मया ॥ १५१ ॥

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
तद्गीतमात्रविषयश्रोत्रमात्रजगत्तदा ॥ १५२ ॥

सभायां गाढमूर्च्छायां मृदु तद्गीतवादितम् ।
पटुभिर्दुन्दुभिध्वानैरभिभूतं विमानिनाम् ॥ १५३ ॥

पतितासु सरत्नासु दिवः कुसुमवृष्टिषु ।
कञ्चुकी चेतनाप्राप्तानभाषत सभासदः ॥ १५४ ॥

भो भो निर्मत्सराः सन्तः सत्यमाख्यात साधवः ।
गीतं यदनयानेन किं तत्संवादितं न हि ॥ १५५ ॥

I said to *Gandharvadattā*, 'O timid one, now sing. She, though bold, yet hearing the *Gāndhāra* and being commanded like that shrank back in girlish modesty. Trying to remove her shy dumbness, I played that very divine song in slow beat. The obstacle of her shyness being removed, *Sarasvatī* flowed out unhindered, as if someone had shown her the way, sanctifying this world. She sang that song in the Southern and the other styles, and I led her in advance, joining the hand-ends with hands. (141-151)

Then this whole world became misty, unknown and without any characteristics, consisting only of the sense of hearing, that song being its only object. When the whole assembly had reached a state of trance, that soft music was overwhelmed by the tumultuous drumbeatings of the gods. Flowers, along with gems started to rain from the sky. The chamberlain spoke to the assembly, now brought back to consciousness, 'O gentleman, speak the truth, without being prejudiced, did he (*Naravāhana-*

अथोद्यमितहस्तैस्तैः समस्तैरुक्तमुच्चकैः ।
धर्म्यशुल्कार्जितामेष कन्यकां लभतामिति ॥ १५६ ॥

तिरस्करिणिकां नीत्वा ततः कञ्चुकिनान्तरा ।
वहिष्कृता नागरका नास्तिकास्त्रिदिवादिव ॥ १.७ ॥

निर्गच्छन्ति हृतच्छायास्ते खण्डितमनोरथाः ।
स्वभ्यस्तगुणवैफल्यं गुणिनः कान्न तापयेत् ॥ १५८ ॥

सवीणादत्तकोऽहं तु श्रेष्ठिनाभ्यन्तरीकृतः ।
परीक्ष्य वहुशो राज्ञा सचिवो गुणवानिव ॥ १५९ ॥

अभाषत च निर्गच्छंस्तेपु नागरकर्षभः ।
यक्षीकामुक देवस्त्वममानुषपराक्रमः ॥ १६० ॥

वयं गन्धर्वदत्ता च सानुदासश्च सानुगः ।
कृच्छ्रामापदमापन्ना लीलयैव त्वयोद्धृताः ॥ १६१ ॥

काश्मर्यः खदिराः शाकाश्चम्पकाश्च सवेणवः ।
आतोद्याङ्गार्थमुत्खाताः प्ररोहन्तु यथा पुरा ॥ १६२ ॥

datta play in harmony with what she (*Gandharvadattā*) sang or not ? (152-155)

Now all of them raising their hands, exclaimed 'Let him get the bride whom he has rightly obtained fulfilling the condition laid down for the purpose." Then the chamberlain drew the curtain and sent all the beaux outside, like non-believers sent out of heaven. They all left in depression and disappointment; failure in an art which has been well practised surely grieves an artist. (156-158)

Along with *Vīṇādattaka* I was taken inside by the chief merchant just as a virtuous secretary, having been repeatedly tried, is taken (into confidence) by the king. All of them having left, the chief of the beaux (*Vīṇādattaka*) said, 'O *Yakṣī's* lover, you are a god indeed, having superhuman powers. We (*Vīṇādattaka* and other beaux), *Gandharvadattā* and *Sānudāsa*, with his followers were in great trouble; but you rescued us without any difficulty. Now let the plants *Kāśmarya* (*Gmelina arborea, Gambhari*), *Khadira* (*Acacia Catechu*), *Śāka* (Teak) and

अग्निहोत्राणि हूयन्तां द्विजाः संध्यामुपासताम् ।
कुमार्यः परिणीयन्तां प्रसूयन्तां कुलस्त्रियः ॥ १६३ ॥
परिव्राजकनिर्ग्रन्थभिक्षुपाशुपतादयः ।
गुरुवक्त्राभिसंक्रान्तान् स्वसिद्धान्तानधीयताम् ॥ १६४ ॥
शान्तवीणोपसर्गत्वात्सकीरनगराः सुखम् ।
सचम्पामगधाश्चाङ्गाः स्वस्थाङ्गाः शेरतामिति ॥ १६५ ॥
ततो गृहपतिर्दीनः प्रार्थनाभङ्गशङ्कया ।
वीणादत्तकमालोक्य प्रावोचन्नीचकैस्तराम् ॥ १६६ ॥
प्रशस्तं दिनमद्यैव तेनाग्र्यं पौरुषार्जितः ।
श्लाघ्यो गन्धर्वदत्तायाः करः संस्क्रियतामिति ॥ १६७ ॥
अहं तु साभिलाषोऽपि दर्शितालीकधीरतः ।
अवोचं स्मितसंकीर्णमनास्थामन्थरां गिरम् ॥ १६८ ॥
द्विजोऽहं मेरुकैलासतुल्यामलकुलोद्भवः ।
परिणेतुं न मे युक्तमसवर्णामिमामिति ॥ १६९ ॥

Campaka along with *Veṇu* (Bamboo tree), which were constantly uprooted for making parts of the lute, grow as they did before. Let the *Brāhmaṇas* perform *Agnihotra* (Sacrifice to Fire) and offer morning, noon and evening prayers; let the maidens wed and the house-wives bear children. Let the *Brāhmaṇa*, *Jaina*, *Buddhist* and *Pāśupata* (Followers of *Śiva*) ascetics study their doctrines imparted to them by their respective preceptors. This lute frenzy having come to an end, let the cities of Kashmir along with *Campā* and (the whole of) *Magadha* and *Aṅga* rest comfortably.' (159-165)

Then the master of the house, humble with the apprehension of refusal, looked at *Viṇādattaka* and said in a faltering voice, 'This day itself is an auspicious one. So let this praiseworthy man accept *Gandharvadattā's* hand which he has won with his heroism." I, though eager, still pretended to be firm and spoke smilingly in a languid voice lacking conviction : I am a twice-born coming from a family which is as pure and high as the *Meru* or the *Kailāsa*; it is not proper for me to wed this one who belongs to a different caste. (166-169)

अथोक्तं सानुदासेन विश्रब्धं परिणीयताम् ।
युष्माकं हि सवर्णेयमुत्कृष्टा वा भवेदिति ॥ १७० ॥

आसीच्च मम किं मत्तः किमुन्मत्तः किमार्जवः ।
अयं यस्मादसंबद्धमबुद्धिरिव भाषते ॥ १७१ ॥

अहं चेयं च यद्यस्य ब्राह्मणाविति निश्चयः ।
ततो मत्कथमुत्कृष्टा ब्राह्मणी ब्राह्मणादियम् ॥ १७२ ॥

अथेमां ब्राह्मणीमेष मन्यते क्षत्रियं तु माम् ।
तथा सति कथाप्येषा क्रियमाणा विरुध्यते ॥ १७३ ॥

किं तु संभाव्यते नायमसंबद्धं प्रभाषितुम् ।
येन धर्मार्थशास्त्रार्थक्षुण्णधीरिव भाषते ॥ १७४ ॥

अग्रजोऽवरजां भार्यां स्वीकुर्वन्न प्रदुष्यति ।
ते च स्वा चैव नृपतेरित्युक्तं मनुना यतः ॥ १७५ ॥

प्रत्याख्यानं च नितरामियं नार्हति निन्दितम् ।
यस्मादखण्डिताङ्गेन दापिता गुरुणैव मे ॥ १७६ ॥

यदहं ग्राहितस्तेन विज्ञानमतिमानुषम्
दापिता येन तेनैव तेन तेनैव दापिता ॥ १७७ ॥

At this *Sānudāsa* said, 'Wed her without any scruples; she belongs to your caste or maybe even to a higher one.' I thought, 'Is he drunken, or a lunatic, or a simpleton that he is talking non-sense like an idiot ?' If he thinks that the girl and I too are *Brāhmaṇas*, how can that *Brāhmaṇī* be superior to me, a *Brāhmaṇa ?* If he considers her a *Brāhmaṇī* and me a *Kṣatriya*, even talking about our wedding would be improper. But this one cannot talk non-sense because he speaks like one who is well-versed in religion and the different branches of knowledge. One belonging to a higher caste taking a wife from the lower is not held guilty of a fault because Manu has said that they (the *Brāhmaṇas*) could take a wife of their own caste or from the kings'. This girl does not deserve to be abused with a refusal because she is being given to me by her own father with the conviction that she is not being defiled. Since he would give her to me considering me endowed with

न चावश्यपरिग्राह्या कुमारी चिरमर्हति।
साभिलाषा विशेषेण प्रत्याख्यानकदर्थनाम् ॥ १७८ ॥

तस्मादलं ममानेन निर्बन्धेनेति निश्चितम्।
अर्थितां सानुदासस्य तथेति सममानयम् ॥ १७९ ॥

अथ वैश्रवणस्येव सूनोराखण्डलात्मजः।
करं गन्धर्वदत्तायाः ससंस्कारमुपाददे ॥ १८० ॥

मन्दं पादतलेन तालमनया यत्कुट्टयन्त्याचिरं।
गीतं मामभि विस्फुरत्कुहरितं तारैः सभुग्नभ्रुवा।

तेनैव प्रतनूकृतामपहरन्नस्याः क्रमेण त्रपां।
निर्वाणान्महतान्तरेण सुभगं संसारमज्ञासिषम् ॥ १८१ ॥

इति वृहत्कथायां श्लोकसंग्रहे गन्धर्वदत्ताविवाहः ॥ १७ ॥

superhuman qualities, so she would be given under that conviction. Therefore she does not deserve to be tormented for long with refusal, she is such as must be accepted, specially when she is full of love (for me). So, resolved that I had nothing to do with this obstinacy, I consented to the request of *Sānudāsa*. (170-179)

Then I consecrated the hand of *Gandharvadattā* just as *Indra's* son would consecrate the hand of *Kubera's* daughter. (180)

The shyness of this girl with the beautifully arched brows, dimished as the sang her song at a high pitch, before me for a long period, beating her feet slowly in tune to the music; gradually removing it even further, I (in her company) began to feel that the worldly life was far superior to the Final Liberation. (181)

Here ends (the Seventeenth Chapter called *Gandharvadattā's* Marriage in the *Bṛhatkathāślokasaṅgraha*.

अष्टादशः सर्गः

गन्धर्वदत्तया साधं दिवसान्दत्तकेन च।
यथा रतिवसन्ताभ्यां स्मरः सुखमयापयम् ॥ १ ॥

अथ गन्धर्वदत्तायां गतायां वन्दितुं गुरून्।
सानुदासो नमस्कृत्य वदति स्म कृतासनः ॥ २ ॥

युष्माकं हि सवर्णेयमुत्कृष्टा वेति यन्मया।
यूयं विज्ञापिताः पूर्वं तदेतदवधीयताम् ॥ ३ ॥

आसीदिहैव चम्पायां मित्रवर्मेति वाणिजः।
नामित्रो नापि मध्यस्थः साधोर्यस्याभवद्भुवि ॥ ४ ॥

तस्य मित्रवती नाम नाम्ना सुसदृशी प्रिया।
भार्या मैत्रीव साधोर्या शत्रोरपि हितैषिणी ॥ ५ ॥

तयोर्गुणवतोः पुत्रं गुणवन्तमविन्दतोः।
अपुत्रानात्मनः पौराः सपुत्रानपि मेनिरे ॥ ६ ॥

Canto XVIII

I started spending my days happily with *Gandharvadattā* and *Dattaka*, just as *Kāmdeva* did with *Rati* and *Vasant*. (1)

Once, when *Gandharvadattā* had gone to greet the *Gurus*, *Sānudāsa* came and greeted me. After taking his seat, he started saying, "I had told you before that this *Gandharvadattā* could be, caste-wise, either equal, or superior to you. In this connection you should know: There was a merchant named *Mitravarmā* in this *Campā*. There was none in this world who felt enmity towards this gentleman, or who was indifferent to him. (Thats is, all were his friends.) His wife, like him, was named *Mitravatī*, and, like the friendliness of saints, she was well-wishing towards enemies also. These two good people had no virtuous son, so that neighbours, blessed with sons, also considered themselves sonless (in sympathy). (2–6)

एकदा पिण्डपाताय सानुर्नाम दिगम्बरः ।
त्रिरात्रक्षपणक्षामो वर्धमान इवागतः ॥ ७ ॥

दम्पतिभ्यामसौ ताभ्यां क्रीताभ्यां प्रीणितस्तथा ।
अपृष्टोऽपि यथाचष्ट धर्मानृषभभाषितान् ॥ ८ ॥

प्रश्नादिग्रन्थसारज्ञश्चित्तं बुद्ध्वा तयोरसौ ।
आदिदेश स्फुटादेशो भाविनं गुणिनं सुतम् ॥ ९ ॥

यश्च पुत्रस्तयोर्जातस्तस्य नामाकरोत्पिता ।
आदिष्टः सानुना यत्तत्सानुदासो भवत्विति ॥ १० ॥

एकपुत्रोऽप्यसौ पित्रा दुर्लभत्वाच्च वल्लभः ।
विद्याः शिक्षयता नीतो वाललीलानभिज्ञताम् ॥ ११ ॥

उपाध्यायैश्च सोत्साहैर्विनीतः स तथा यथा ।
स्वदारानेव सव्रीडः परदारानमन्यत ॥ १२ ॥

तेनातिविनयेनास्य लोकवाह्येन पार्थिवः ।
पितरो सुहृदो दारा न कश्चिन्नाकुलीकृतः ॥ १३ ॥

Once, emaciated after a fast of three days, like Lord *Vardhamāna*, came a sage called *Sānu* for begging food. Extremely pleased with the couple's devout services, and even without their asking him, he related the *Dharma* as told by *Ṛṣabha*. The sage, who knew the essence of great books like the *Praśnavyākaraṇa*, guessed the hearts' desire of the couple (by his knowledge of telepathy), and clearly predicted the birth of a virtuous son to them. The son born to the couple was named *Sānudāsa* by his father, because of this forecast by the sage *Sānu*. (7–10)

The child became a great favourite of his father-firstly, because he was an only child, secondly, because he was begotten after such difficulty; and thence started such a series of learning and education that he remained ignorant of all childhood antics. Enthusiastic teachers gave him such lessons concerning humility that he, in shyness, regarded even his wife as some other woman. His extreme humility, which made him unsocial, caused worry to his parents, friends, wife, the king, and every-

आदिष्टः सानुना योऽसौ तयोः पुत्रः सुवृत्तयोः ।
अहमेव स वो दासः सानुदासस्तथागुणः ॥ १४ ॥

मम तु ध्रुवको नाम ध्रुवमैत्रीसुखः सखा ।
स च मामब्रवीन्मित्र क्रियतां तद्ब्रवीमि यत् ॥ १५ ॥

उद्याननलिनीकूले सदाराः सुहृदस्तव ।
अनुभूतजलक्रीडाः खादन्ति च पिबन्ति च ॥ १६ ॥

भवतापि सदारेण तत्र गत्वा मया सह ।
साफल्यं क्रियतामद्य रूपयौवनजन्मनाम् ॥ १७ ॥

धर्मार्थयोः फलं येन सुखमेव निराकृतम् ।
विफलीकृतधर्मार्थात्पापकर्मा कुतस्ततः ॥ १८ ॥

जन्मान्तरसुखप्राप्त्यै यश्च धर्मं निषेवते ।
त्यक्तदृष्टसुखः सोऽपि वद को नाम पण्डितः ॥ १९ ॥

न चापि स्वार्थसिद्ध्यर्थं मया त्वं विप्रलभ्यसे ।
तथा हि भीमसेनस्य वाक्यमाकर्ण्यतां यथा ॥ २० ॥

प्रत्युपस्थितकालस्य सुखस्य परिवर्जनम् ।
अनागतसुखाशा च नैष बुद्धिमतां नयः ॥ २१ ॥

one else. The son born to those good people (*Mitravarmā* and *Mitravatī)* according to the prediction of *Sānu* the sage, the same *Sānudāsa*, is here before you, at your service. (11-14).

My friend named *Dhruvaka*, whose friendship was as constant as the North Star, told me once "Friend, do as I tell you. Your friends, after enjoying the pleasures of playing in the water with their wives, are dining on the banks of the lotus-pond in the garden. You too bring your wife and go there with me, thus making a success today of your beauty, youth, and life. Who can be a greater sinner than he who rejects happiness, which is the fruit of religion and worldly goods? How can a person, who sacrifices the pleasures of this life to attain happiness in the next life, be called a wise one? I am not being sly with you for any personal gains, you remember *Bhīmsena's* words (as told in the *Mahābhārata*) "To sacrifice present happiness for hopes of happiness in the future is not the policy of the wise men". (15-21).

मया तु स विहस्योक्तस्तुच्छ एव प्रयोजने।
इदं संरम्भगाम्भीर्यं शङ्कामिव करोति सः॥ २२॥

यदि पीतं न वा पीतं स्वदारसहितैर्मधु।
लाभः कस्तत्र हानिर्वा रागोऽयमभिवासितः॥ २३॥

रागाग्निः प्राणिनां प्रायः प्रकृत्यैव प्रदीप्यते।
तमिन्धयन्ति यन्मित्र तत्र किं नाम पौरुषम्॥ २४॥

यस्तं विषयसंकल्पसर्पिरिन्धनमुद्धतम्।
वैराग्यवचनाम्भोभिर्निर्वापयति स क्षमः॥ २५॥

फलं यदि च धर्मस्य सुखमीदृशमिष्यते।
धर्मस्याभवनिर्भूयात्तत्फलस्य सुखस्य च॥ २६॥

यां यथासुखमासीनामश्नन्तीं च स्त्रियं प्रति।
नेक्ष्यते प्रतिषेधात्सा कथमेवं विडम्ब्यते॥ २७॥

गोष्ठीमण्डलमध्यस्था मदोपहतचेतना।
विषमूर्च्छापरीतेव भर्तुर्भार्या विडम्बना॥ २८॥

अथ वा गच्छतु भवान्यथासुखमहं पुनः।
न यास्यामि न धास्यामि दारैः सह सभामिति॥ २९॥

I laughed and said "Such grave words for such a minor act makes me feel suspiscious. Whether I have taken wine with my wife or not does not matter really. It is passion in disguise. The fire of passion is aroused in humans by nature. O friend, what then is so brave about adding more fuel to the fire ? The able man is he, who puts out the flames leaping high with the addition of the oil of indulgence, by sprinkling on it the water of abstinence. If the result of being virtuous is happiness of this kind, the lack of that virtue and the happiness that results from it is far better for me. Why make a spectacle of the wife, at whom, while she is eating comfortably at home, it is prohibited to look at ? A wife who sits in company in a poisonous faint, unconscious with wine, is indeed a spectacle for her husband. Or you may go as you please. I shall not go and join the company with my wife. (22-29)

स ततः स्थिरसंकल्पं मां दृष्ट्वा प्रत्यवस्थितम् ।
हस्ते सस्मितमालम्ब्य सविषाद इवावदत् ॥ ३० ॥

सुहृदामग्रतः कृत्वा प्रतिज्ञामहमागतः ।
सानुदासोऽयमानीतः सदारो दृश्यतामिति ॥ ३१ ॥

तेनोपहसितस्योच्चैः सुहृद्भिर्वदनं मम ।
प्रतिज्ञाखण्डनम्लानं कथं शक्ष्यसि वीक्षितुम् ॥ ३२ ॥

तत्प्रसीदासतां नाम दारा यदि विरुध्यते ।
त्वयैकेन प्रतिज्ञायाः साफल्यमुपपाद्यताम् ॥ ३३ ॥

सदोषं यदि पानं च स्वयं मा स्म पिबस्ततः ।
सुहृदः पिबतः पश्य सदारतनयानिति ॥ ३४ ॥

ततस्तत्सहितो गत्वा पुरोपवनपद्मिनीम् ।
तां तदा दृष्टवानस्मि सकलत्रां सुहृत्सभाम् ॥ ३५ ॥

निन्दितेन्द्रायुधच्छायैः कुसुमाभरणाम्बरैः ।
क्षिप्ताम्भः पद्मिनीच्छायां स्थलीकमलिनीमिव ॥ ३६ ॥

ततः समञ्जरोजालैर्माधवीचूतपल्लवैः ।
कल्पितं ध्रुवको मह्यमुच्चमाहरदासनम् ॥ ३७ ॥

So, seeing me opposed to the idea, he laughingly held my hand, and said in a disappointed voice, "I have made a promise in front of friends, that they will all see *Sānudāsa* brought by me with his wife at the meeting. Being unable to keep my promise, can you see my face sorrowing at the laughter of friends? Therefore, do agree. If you do not think it correct, leave your wife and come alone, so that my promise is kept. If you consider wine-drinking wrong, do not drink yourself, just watch the friends, drinking with their wives." (30-34)

Then I went with him to the lotus-pond in the city-garden, and there saw the meeting of wife-accompanied friends, the meeting which had, with rainbow-hued flowers, garments and clothes, surpassed the beauty of the lotus pond, and which was colourful like the ground-lotus plant. (35-36)

Then *Dhruvaka* offered me a high seat made with the clustered leaves of *Mādhavī* and mango. Sitting there, I saw

अपश्यं तत्र चासीनः सुहृदः पायितप्रियान् ।
पिबतश्च मधु प्रीतप्रियाकरतलार्पितम् ॥ ३८ ॥

क्वचिद्वसन्तरागं च वेणुतन्त्रीरुतान्वितम् ।
गीयमानं श्रृणोमि स्म रुदन्तीश्चालिकोकिलाः ॥ ३९ ॥

हित्वा कुरबकाग्राणि वर्णसंस्थानचारुषु ।
पतिताः कर्णिकारेषु लूननासा इवालिनः ॥ ४० ॥

आमूलशिखरं फुल्लास्तिलकाशोककिंशुकाः ।
असारस्य हि जायन्ते नटस्यात्युत्कटा रसाः ॥ ४१ ॥

अथ कर्दमदिग्धाङ्गः शैवलाविलशाटकः ।
उत्थितः पुरुषः कोऽपि सरसः सरसस्ततः ॥ ४२ ॥

आदाय नलिनीपत्रपुटं केनापि पूरितम् ।
भोः पुष्करमधु प्राप्तं मयेति च मुदावदत् ॥ ४३ ॥

प्रतिषिद्धः स चैत्रेन मूर्ख मा चण्डमारटीः ।
न पुष्करमधु प्राप्तं त्वयानर्थोऽयमर्जितः ॥ ४४ ॥

my friends, who had already given wine to their wives, and were now themselves savouring the wine offered by the hands of their gay sweethearts. I was listening to *Rāga Vasanta* being sung somewhere with the accompaniment of the flute and the lute *(Vīṇā)*. From another direction was heard the sound of honey-bee and cuckoo. Leaving aside the tips of the *Kurabaka* tree, the honey-bees as if noseless, were rushing to the beautifully coloured floweres of the *Karṇikāra*. *Tilaka*, *Aśoka* and *Palāśa* trees were weighed down with flowers from their roots to their tips, like an untalented or superficial actor showing off with extra vigour. (37-41)

After this, a man, covered with mud, his clothes dirty with moss, arose from the pond with some liquid. Holding in his hand, a cup made of lotus leaf, and filled by somebody with liquid, he said joyously, "Look, I have got lotus-honey." Someone interrupted him, "Oh stupid, do not get excited and speak worthless rubbish. You have not received honey from the flowers, but you have only brought trouble upon yourself.

यदि तावदिदं सर्वं पिबन्ति सुहृदस्ततः।
परमाणुप्रमाणोऽपि बिन्दुरंशो न जायते ॥ ४५ ॥

दीयते यदि वा राज्ञे दुर्लभं पार्थिवैरपि।
अपरं सोऽपि याचेत रत्नगृद्धा हि पार्थिवाः ॥ ४६ ॥

तं च कर्णेजपाः केचिद्वक्ष्यन्ति प्रियवादिनः।
राजन्नपरमप्यस्ति तत्र प्राप्तमिदं यतः ॥ ४७ ॥

एतावदेव तत्रासीन्नातिरिक्तमिति ब्रुवन्।
अभावमतिरिक्तस्य केनोपायेन साधयेत् ॥ ४८ ॥

इति प्रोत्साहितः पापैर्लब्धास्वादश्च पार्थिवः।
हरेत्सर्वस्वमस्माकं तस्मात्तस्मै न दीयते ॥ ४९ ॥

किं तु रस्यतरास्वादं न च मद्यं यतस्ततः।
इदं पुष्करमध्वेष सानुदासः पिबत्विति ॥ ५० ॥

दुर्लभत्वात्ततस्तस्य सुहृदभ्यर्थनेन च।
न च मद्यमिति श्रुत्वा पीतवानस्मि तन्मधु ॥ ५१ ॥

आसीच्च मम को नाम षण्णामेष रसो भवेत्।
लक्ष्यते न हि सादृश्यमेतस्य मधुरादिभिः ॥ ५२ ॥

If all the friends share in this, each will get not more than an atom out of this drop (small quantity). Thinking that it is inaccessible even to a king, if we offer it to him, he may demand another cup, because kings are greedy for valuable things. Some slanderer may tell the king, 'Majesty, another cup is available at the place from where you received this.' But how will we explain to him that there was only this amount available, and that there is no more ? After getting a taste of this, king may be encouraged by sinners to take everything away from us. So we should not give it to the king. But as it is a delicious juice and not wine, let this *Sānudāsa* drink this lotus-honey." (42-50)

I drank up that honey, because of its rarity, the requests of my friends, and because I was told that it was not wine. I thought, "which *'rasa'* could this be out of the six *'rasas'*. It

न चाहं षड्भिरारब्धः संहृत्य मधुरादिभिः ।
सर्वज्ञैरपि दुर्ज्ञाना येनास्मिन्नेकशो रसाः ॥ ५३ ॥
तेन मन्यत एवायं सप्तमः सुरसो रसः ।
रसितेऽमृतमप्यस्मिन् गच्छेद्विरसतामिति ॥ ५४ ॥
ततस्तद्रसगन्धेन तृषा च गमितत्रपः ।
बाधते मां पिपासेति शनैर्ध्रुवकमब्रुवम् ॥ ५५ ॥
तेन दत्तं तु तत्पीत्वा स्वभावापोढमानसः ।
तत्पुरोपवनं वेगाच्चक्रवद् भ्रमदभ्रमम् ॥ ५६ ॥
ततश्च तारमधुरं दीर्घवेणोरिवोषसि ।
दीनमन्थरमश्रौषं प्रमदाक्रन्दितध्वनिम् ॥ ५७ ॥
अथ गत्वा तमुद्देशमपश्यं माधवीगृहे ।
स्त्रियं साक्षादिवासीनां माधवीवनदेवताम् ॥ ५८ ॥
आख्यायिकाकथाकाव्यनाटकेष्वपि तादृशी ।
वर्ण्यमानापि नास्माभिः कदाचित्प्रमदा श्रुता ॥ ५९ ॥
ततस्तामब्रवं साम्ना भद्रे यदि न दुष्यति ।
दुःखस्यास्य ततो हेतुर्मह्यमाख्यायतामिति ॥ ६० ॥

does not resemble 'sweet' etc." I was not acquainted with the combined taste of the six *'rasas'*, and the individual *'rasa'* even cannot be known even to the omniscient. So I took the delicious taste to be the seventh *'rasa'*. Its flavour was such that even ambrosia paled before it. The fragrance of the juice and thirst for it made me lose my shyness and I said softly to *Dhruvaka*, "I have a strong desire to drink." After drinking what he gave me, my mind did not remain in its usual state and the city garden spinning like a wheel, I too felt like spinning with it. (51-56)

Just then, I heard the soft painful crying of a woman, which was like the extremely sweet sound of a long flute at dawn. I walked in that direction and saw a woman who sat in a *Mādhavī* grove like a forest deity. I had never heard a description of this type of woman even in tales, novels, poetry or drama. I said sympathetically, "Lady, if it is not wrong, please tell me the reason for your grief." Then, weeping, she said softly, "You are the cause for my unbearable pain." I bowed

ततो रुदितसंभिन्नं नीचकैरुदितं तया।
दुःसहस्यास्य दुःखस्य ननु हेतुर्भवानिति ॥ ६१ ॥

लज्जाप्रह्वशिरस्केन ततो नीचैर्मयोदितम्।
यदीदं मत्कृतं दुखं भीरु मा त्वं रुदस्ततः ॥ ६२ ॥

यदनन्तमनन्तार्घं तन्मन्ये द्रविणं तृणम्।
शरीरकमपीदं मे क्वचिद्व्यापार्यतामिति ॥ ६३ ॥

अथावोचदसौ स्मित्वा हर्षाश्रुकलुषेक्षणा।
अनेनैव त्वदीयेन शरीरेणाहमर्थिनी ॥ ६४ ॥

अहं हि गङ्गदत्तेति यक्षकन्या नभश्चरी।
संकल्पजन्मनानल्पं संकल्पं कारिता त्वयि ॥ ६५ ॥

तदेहि गृहमस्माकं सत्यं मन्त्रयसे यदि।
शरीरस्यास्य ते तत्र विनियोगो भवत्विति ॥ ६६ ॥

कृष्यमाणस्तया चाहं पाणावादाय मन्थरम्।
असुरान्तःपुराकारं प्राविशं भवनेश्वरम् ॥ ६७ ॥

तत्रापश्यं स्त्रियं गौरीं सितासितशिरोरुहाम्।
स्थूलोदरवलीलेखां शुद्धसूक्ष्माम्बरावृताम् ॥ ६८ ॥

my head in shame, and said softly, "Oh bashful, do not cry, if your sorrow is because of me, I consider this infinite wealth of mine as a worthless particle. If you wish, you may even barter away this body of mine." On this the woman, whose eyes became misty with spilling tears of happiness, said smiligingly, "It is this body of yours that I ask for. I am a sky-rover (*Yakṣha*) maiden called *Gangadattā*. *Kāmdeva* has stirred love for you in my heart. If you speak the truth, come to my house, and there let your body be appropriated." Then she caught my hand and, pulled by her, I reached a great mansion, which was like the harem of demons. (57-67)

There I saw a fair woman with greying hair. Her stomach had three lines of fat, and she was arrayed in pure and fine

सा मामर्घ्येण संभाव्य मूर्द्धिन चाघ्राय सादरम् ।
अब्रवीदध्वखिन्नोऽसि पुत्र विश्रम्यतामिति ॥ ६९ ॥

आदृता चादिशत्प्रेष्याः सानुदासः पिपासितः ।
तत्पुष्करमधु स्वादु शीघ्रमानीयतामिति ॥ ७० ॥

मम त्वासीद् ध्रुवं यक्षी गङ्गदत्तान्यथा कुतः ।
गृहे पुष्करमध्वस्या दुष्प्रापं मानुषैरिति ॥ ७१ ॥

गन्धेन पुष्करमधुप्रभवेणाधिवासितम् ।
वसन्तकुसुमाकीर्णं प्राविशं वासमन्दिरम् ॥ ७२ ॥

पीत्वा च पुष्करमधु प्रीतया सहितस्तया ।
अस्यै पूर्वप्रतिज्ञातं स्वशरीरमुपाहरम् ॥ ७३ ॥

स्वशरीरप्रदानेन मह्यं पूर्वोपकारिणे ।
सापि प्रत्युपकाराय स्वशरीरं न्यवेदयत् ॥ ७४ ॥

आसीन्मे यन्मया दत्त्वा शरीरं पुण्यमर्जितम् ।
तस्य कन्याशरीराप्त्या सद्यः परिणतं फलम् ॥ ७५ ॥

इति तत्र चिरं स्थित्वा पृच्छामि स्म प्रियां प्रिये ।
किमिदानीं सुहृद्गोष्ठी करोतीत्यथ साब्रवीत् ॥ ७६ ॥

garments. She respectfully welcomed me with offering of water, smelt my forehead, and said, "Son you are tired with the journey, take a rest." Then she ordered her trustworthy maid-servants, "*Sānudāsa* is thirsty, so bring quickly the tasty lotus-honey." I thought, I am sure this *Gangadattā* is a *Yakṣī*. Otherwise how can the lotus-honey, inaccessible to men, be found in her home ?" Then I, drawn by the fragrance of lotus-honey, entered the bed-room, where spring-flowers lay strewn. There *Gangadattā* and I partook lovingly of the lotus-honey, and, according to the promise made earlier by me, I gave my body to her. In return for the kindness, she too offered herself to me, who had been kind enough to proffer my body. I thought, "The good deed done by me by offering of my body has been rewarded by the receipt of this maiden's body." Thus, I was there for a long period, and then I asked my sweetheart,

यदि ते द्रष्टुमिच्छास्ति मयैव सहितस्ततः ।
गत्वा पश्य सुहृद्गोष्ठीं मदातिशयविह्वलाम् ॥ ७७ ॥

मयालम्बितहस्तं त्वां न कश्चिदपि पश्यति ।
तेनादृष्टः सुहृद्गोष्ठ्या विश्रब्धः पश्यतामिति ॥ ७८ ॥

गत्वा ततस्तदुद्यानं गङ्गदत्तावलम्बितः ।
पश्यामि स्म सुहृद्गोष्ठीं स्मितव्यावर्तिताननाम् ॥ ७९ ॥

अथ स्वाभाविकमुखः सुहृत्कश्चिदभाषत ।
न दृश्यते सानुदासः क्व नु यातो भवेदिति ॥ ८० ॥

अपरेणोक्तमाश्चर्यमदृष्टं किं न पश्यसि ।
सानुदासेन दुःसाध्या साधिता यक्षकन्यका ॥ ८१ ॥

यक्ष्यावलम्बितः पाणावदृश्यो दृश्यतामयम् ।
सानुदासः सुहृन्मध्ये विचरन् पुण्यवानिति ॥ ८२ ॥

गङ्गदत्तामथावोचमदृश्यो यद्यहं ततः ।
भद्रे कथमनेनोक्तमदृश्यो दृश्यतामिति ॥ ८३ ॥

ततः संरुध्यमानोऽपि यत्नेन जनसंपदा ।
प्रवृत्तः सहसा हासः सलिलौघ इवोल्बणः ॥ ८४ ॥

"What is the good-hearted company of freinds doing at this time? She replied, "If you wish to see, come with me and look at the group, restless with excess wine-drinking. With your hand in mine, no one will be able to see you. So (come along and) being invisible, safely watch the group." (68-78)

Holding *Gangadattā's* hand, I went to that garden and I saw the company of friends laughing up their sleeves with faces turned away. Now a friend spoke in a natural manner, "*Sānudāsa* is not (seen) here; where might he have gone?" On this another said, "What a surprise! Why don't you see the invisible? *Sānudāsa* has mastered the inaccessible *Yakṣa* maiden. Look at this lucky *Sānudāsa*, invisibly roaming among his friends with his hand in the *Yakṣī's* hand." I asked *Gangadattā*, "Gentle lady, if I am invisible, why did he say, 'Look at the invisible'?" Now the laughter of the friends' broke out suddenly, like the flow of a swift river, in spite of all their

तेषामन्यतमो नृत्यन् सतालहसितध्वनिः ।
मामवोचददृश्याय यक्षीभर्त्रे नमोऽस्तु ते ॥ ८५ ॥

क्व पुष्करमधु क्वात्र दुर्लभा यक्षकन्यका ।
द्राक्षामधु त्वया पीतं साधिता च विलासिनी ॥ ८६ ॥

सर्वथा दुश्चिकित्सोऽयं भवतो विनयामयः ।
सुहृद्वैद्यगणेनाद्य कुशलेन चिकित्सितः ॥ ८७ ॥

स भवान्गङ्गदत्ताया गृहं यातु निरामयः ।
सुहृदोऽपि कृतस्वार्थाः सर्वे यान्तु यथायथम् ॥ ८८ ॥

अहं तु पुष्करमधुच्छद्मना छलितोऽपि तैः ।
ज्ञातकान्तासवास्वादो न तेभ्यः कुपितोऽभवम् ॥ ८९ ॥

आसीच्च मम ते धीरा ये स्वभ्यस्तमधुप्रियाः ।
विदूषितमधुस्पर्शाः प्रव्रजन्ति मुमुक्षवः ॥ ९० ॥

अहं तु सकृदास्वाद्य प्रमदामदिरारसम् ।
न प्राणिमि विना तस्माद्धिङ् निकृष्टं च मामिति ॥ ९१ ॥

efforts to stop it. One of them, clapping his hands, stood up and danced, as he said to me, "My greetings to the invisible *Yakṣī's* husband. Which lotus-honey and which inaccessible *Yakṣī* maiden ! You have partaken of wine, and have mastered a prostitute. Your disease of modesty was beyond treatment. Today, friends, as doctors, have treated it successfully. Disease-free, now go home with *Gangadattā*. The friends have completed their task too, now they also may go their way." (79-88)

Though I was fooled by the deception of lotus-honey, still having received a taste of wine and the sweetheart, I was not angry with them. I thought that those aspiring for emancipation who had renounced the world even after having enjoyed the pleasures of wine and sweetheart, were very firm indeed. Shame on a lowly person like me, who, after just one taste of woman and wine, could not live without them. (89-91)

अथ गच्छति स्म रविरस्तभूधरं
वसतिद्रुमानभि शकुन्तपङ्क्तयः।
मदमन्दमात्मभवनानि नागराः
प्रियया सहाहमपि तन्निवेशनम् ॥ ९२ ॥

तत्र प्रसन्नया कालं प्रियया च प्रसन्नया।
प्रसन्नो ध्रुवकादीनां सुहृदामत्यवाहयम् ॥ ९३ ॥

दशभिर्दशभिर्याति सहस्रैर्दिवसव्यये।
धनराशिः परिक्षीणः कालेन महता महान् ॥ ९४ ॥

कदाचिच्चाहमाहूय नीतो दारिकया गृहम्।
दुःश्रवं श्रावितो मात्रा पितुः स्वर्गाधिरोहणम् ॥ ९५ ॥

गुरुणा गुरुशोकेन पीड्यमानं च मां नृपः।
समाह्लाय्यावदत्पुत्र मित्रवर्माहमेव ते ॥ ९६ ॥

कुलपुत्रकवृत्तेन स्थातव्यमधुना त्वया।
स हीह परलोके च सुखाय प्राणिनामिति ॥ ९७ ॥

Now the sun going to (set behind) the western mountain, flocks of birds returning to their tree habitats, wine-intoxicated beaux leaving for their respective houses, I too walked with my sweetheart towards her home. (92)

There I spent time happily with my happy beloved, and with this, *Dhruvaka* and my other friends were delighted. Each day tens of thousands of gold coins were given to that courtesan, *Gangadattā*, for expenditure. This went on for several days, and my abundant wealth went on decreasing. (93-94)

One day, a girl (maid servant) called me to my home. There mother gave me the sad news of my father's departure for heaven. (95)

I was pained greatly by sorrow for my father, and was told by the King who called me, "Son, I am now *Mitravarmā* for you. You should now live like a householder. It leads people to happiness in this life and also in the next." Then he

अलंकृताय स च मे भूषणाम्बरचन्दनैः ।
पित्र्यं श्रेष्ठिपदं कृत्वा गृहं याहीत्यभाषत ॥ ९८ ॥

कालस्तोके प्रयाते च सदैन्योध्रुवकोऽब्रवीत् ।
सशोका गङ्गदत्तापि सा समाश्वास्यतामिति ॥ ९९ ॥

मया तूक्तमिदानीं स बालकालश्चलो गतः ।
अन्य एवायमायातः कुटुम्बभरदारुणम् ॥ १०० ॥

क्व वेशवनितासक्तिः क्व कुटुम्बपरिग्रहः ।
न हि वानरशावस्य युक्ता स्यन्दनधुर्यता ॥ १०१ ॥

अधुना गङ्गदत्ताया बालता लोलतां गता ।
मार्गमासेवतां सापि मातृमातामहीगतम् ॥ १०२ ॥

दुराचारेव सा वेश्या चिरं यस्याः सतीव्रतम् ।
न हि वेदमधीयानः शूद्रः सद्भिः प्रशस्यते ॥ १०३ ॥

सदोषमपि न त्याज्यं सहजं कर्म साधुभिः ।
इतीदं वचनं विष्णोः सापि संमानयत्विति ॥ १०४ ॥

decorated me with ornaments, clothes and sandalwood paste and appointed me a Guildsman in place of my father. He then ordered me to go home. (96-98)

After some time had elapsed, *Dhruvaka* spoke humbly to me, "*Gangadattā* too is grief-stricken. Give her consolation." I said, "Now that lighthearted childhood is gone; it is now time to carry the difficult load of a family. How can you compare love for a prostitute with the burden of families? Both are incompatible. It is impossible to harness baby mokeys in a chariot. Now the childish feelings of *Gangadattā* are gone. She should follow the path of her mother and grandmother. If a prostitute's constancy is permanent she is considered a bad woman; a *Veda*-knowing *Śūdra* is not praised by good men. A gentleman cannot sacrifice his family duties even if they are wrong. She, too, should respect these words of *Viṣṇu*.[1]" (99-104)

1. Cf. *Bhagavadgītā* XVII-48.

तेनोक्तं गणिकासक्तिः प्रतिषिद्धा कुटुम्बिनाम् ।
न तु शोकोपतप्ताया गणिकायाः सभाजनम् ॥ १०५ ॥

तद्ब्रवीमि समाश्वास्य गङ्गदत्तां समातृकाम् ।
अयमागत एवासि त्यज निष्ठुरतामिति ॥ १०६ ॥

तस्यामुद्भूतरागत्वाद् ध्रुवकाभ्यर्थितेन च ।
दोषमुत्प्रेक्षमाणोऽपि गत एवास्मि तद्गृहम् ॥ १०७ ॥

अथ सा मद्वियोगेन मद्दुःखेन च कर्शिता ।
क्रन्दत्परिजना कृच्छ्रात्परिसंस्थापिता मया ॥ १०८ ॥

मयैव च स स्नाता निरुप्तसलिलाञ्जलिः ।
शरावं मदिरापूर्णं न्यस्यति स्म गृहाङ्गणे ॥ १०९ ॥

माता तु गङ्गदत्ताया गृहीत चषकावदत् ।
पुत्र दुःखविनोदार्थं तर्पणं क्रियतामिति ॥ ११० ॥

मम त्वासीत्प्रपञ्चोयं विषमः प्रस्तुतोऽनया ।
नूनमस्मानियं वृद्धा मुग्धानाक्रष्टुमिच्छति ॥ १११ ॥

ईदृशी च वचोदक्षा सदाक्षिण्यश्च मादृशः ।
निर्दाक्षिण्या च देवी श्रीरिति जातोऽस्मि शङ्कितः ॥ ११२ ॥

He (*Dhruvaka*) said, "It is forbidden for family men to love a courtesan, but one is not forbidden to console a grief-stricken prostitute. Therefore, I tell you, you can be back in a moment after consoling *Gangadattā* and her mother. So forget your cruelty." Though I knew it to be wrong, I went to *Gangadattā's* house, for I felt love towards her, and because of *Dhruvaka's* request. I somehow made her stand up; she had been emaciated by separation from me and also by my suffering; her attendants too had been crying. She bathed with me and offered water to the Gods. Then she put a winefilled cup in the courtyard of the house. *Gangddattā's* mother took the cup in her hand and said, "Son, quench your thirst and forget your sorrow." (105-110)

I thought, "She has employed a conjuring trick. Surely this old woman wants to fool me and entrap me again. On one side is this woman clever with her speech, and on another

अवश्यं च मदीया श्रीर्गङ्गदत्तां गमिष्यति ।
प्रायः समानशीलेषु सख्यं बध्नन्ति जन्तवः ॥ ११३ ॥

अथ वा गङ्गदत्तैव क्षेत्रं दानस्य पूजितम् ।
दानं हि तत्र दातव्यं यत्र चित्तं प्रसीदति ॥ ११४ ॥

इति चेति च निश्चित्य त्रासास्वादितचेतसा ।
त्रिफलाविरसास्वादं पानमासेवितं मया ॥ ११५ ॥

न वर्तते सकृत्पातुमतस्त्रिः पीयतामिति ।
गणिकामातुरादेशमोमिति प्रत्यपूजयम् ॥ ११६ ॥

यथा यथा च मां मन्दमारोहन्मदिरामदः ।
पितृशोकोऽपि बलवानवारोहत्तथा तथा ॥ ११७ ॥

अतः परं मदादेशान्मदीयाः परिचारिकाः ।
मदिरामन्दिरान्मद्यमाहरन्ति स्म संततम् ॥ ११८ ॥

तदीयाश्च मदीयाश्च गतशोकमवेक्ष्य माम् ।
गायन्ति स्म हसन्ति स्म केचित्तत्रारुदन्नपि ॥ ११९ ॥

a courteous and shy person like me—and Goddess *Lakṣmī* is neither shy nor courteous. I was perplexed. Surely my *Lakṣmī* (wealth) is about to go to *Gangadattā*. Usually people with similar natures strike friendship together. Or maybe *Gangadattā* alone is the best field for charity. Charity should be given where it pleases the heart. Deciding this with a sad heart, I partook of the drink with the '*triphalā*[1]'-like unpleasant taste (111-115)

"One should not drink once, therefore, drink at least thrice." This order of the courtesan's mother I respected by accepting it. As the wine gradually intoxicated me, the unbearable sorrow of my father's death decreased. After this, maids brought wine continuously from the wine-cellar, according to my orders. Seeing me free of grief, attendants, mine and hers, laughed and sang, although some one there was crying also. In this way

1. a combination of three fruits, viz. Phyllanthus Emblica (*Āmalaka*), Terminalia Bellerica (*Vibhītaka*) and Terminalia Chebula (*Harītakī*).

इति विस्मारितस्ताभिः पितृशोकमहं तदा ।
दिवसान्गमयामि स्म सुरास्मरपरायणः ॥ १२० ॥

एकदा गणिकामात्रा प्रेषिता गणिकावदत् ।
श्वश्रूस्त्वामाह रूक्षोऽसि गात्रमभ्यज्यतां तव ॥ १२१ ॥

गङ्गदत्तापि परुषा जाता स्नेहविवर्जनात् ।
तस्मादियमपि स्नेहमङ्गेषु निदधात्विति ॥ १२२ ॥

शाटकं चाहरन्मह्यं स्थूलं तैलमलीमसम् ।
स्कन्धः कटुकतैलेन म्रक्षितश्च तया मम । १२३ ॥

उक्तश्चास्मि पुनर्याविद्दारिकाया मुहूर्तकम् ।
अभ्यङ्गः क्रियते तावद्भवानवतरत्विति ॥ १२४ ॥

अथोपरिपुरात् षष्ठमनन्तरमवातरम् ।
शिल्पिनस्तत्र चापश्यं रत्नसंस्कारकारकान् ॥ १२५ ॥

ससंभ्रमैश्च तैरुक्तः कृताञ्जलिपुटैरहम् ।
श्रेष्ठिपुत्र प्रवीणोऽसि त्वत्तो लज्जामहे वयम् ॥ १२६ ॥

सर्वविद्याकलाशिल्पकोविदस्य पुरस्तव ।
सर्वज्ञानामपि त्रासात्प्रसरन्ति न पाणयः ॥ १२७ ॥

these girls having made me forget the sorrow of my father's death, I spent my days indulging in wine and sexual pleasure. (116-120)

Once, a courtesan, sent by the mother courtesan said, "Mother-in-law has said that your body' has become dry, so it needs to be massaged. *Gangadattā's* too has become rough because she has given up the use of oil, so she also must massage oil in every part of her body." She brought a thick, dirty (with oil) cloth for me and began massaging my shoulders with mustard oil. Then she told me, "While the girl is being massaged, please go downstairs." Then I climbed down from the top to the sixth floor. There I saw jwellers who polished gems. They folded their hands before me and respectfully said, "Oh Guildman's son, you are such an expert, that we feel ashamed before you. The hands of even those who are qualified in all knowledge, art and sculpture, cannot work before

तस्मादवतरत्वस्माद्दीर्घायुः पञ्चमं पुरम् ।
अलंकरणकर्मेदमाशु निष्ठां व्रजत्विति ॥ १२८ ॥

एवं च परिशेषेभ्यः क्रमाच्चित्रकरादिभिः ।
पञ्चेभ्योऽपि पुरेभ्योऽहमुपायैरवतारितः ॥ १२९ ॥

सान्तः कर्मारिकाभिश्च घटदासीभिरङ्गणात् ।
सिच्यसे गोमयाम्भोभिरिति निर्धारितो बहिः ॥ १३० ॥

श्रूयते स्म च तस्यैव प्रासादस्योपरि ध्वनिः ।
वन्दिनः पठतः श्लोकमुच्चकैरुच्चरन्निति ॥ १३१ ॥

जय राजसिंह परदन्तिमण्डलं
विजितैव वादिमृगसंहतिस्त्वया ।
परिमण्डलग्रहपतिप्रभाप्रभैर्
गुणकेसरांशुविसरैश्च राजसे ॥ १३२ ॥

चिन्तितं च मया मन्ये प्रविष्टः कोऽप्ययं विटः ।
रण्डापुत्रस्य यस्यैते श्रूयन्ते वन्दिभिर्गुणाः ॥ १३३ ॥

कुतोऽस्य गुणगन्धोऽपि येन लज्जैव खादिता ।
वेशनारीग्रहस्थेन स्वयं ख्यापयता गुणान् ॥ १३४ ॥

you owing to embarrassment. Therefore, O long-lived one, please go down to the fifth floor so that we can finish making the ornaments quickly." In this way, cleverly, I was forced to climb down the remaining five floors by painters, etc. I was forced to go out of the courtyard by the harlots, who pleaded that I would get tainted by cow-dung and drops of water. I heard bards repeating loudly in those rooms, "Oh lion among kings, victory to you ! You defeated the enemy's elephant army as if they were a flock of deer. You are shining forth with the lustre of the full moon, and are adorned with virtues, just as the lion is adorned with its mane." (121-132)

I thought, "A paramour has come, some bastard whose praises are being sung by these bards. Can there be even an iota of virtue in this person, who has fallen into the clutches of a prostitute, and swallowed his modesty by getting his own

इत्यसूयन्नहं तस्मै लज्जावर्जितकन्धरः ।
स्वगृहाभिमुखं प्रायां पौरधिक्कारकारितः ॥ १३५ ॥

य एव मा सुहृत्कश्चिदपश्यत्संमुखागतम् ।
स एवामीलयद्दृष्टिं हा किं दृष्टमिति ब्रुवन् ॥ १३६ ॥

येनाङ्गणेन यामि स्म संस्तुतस्यैतरस्य वा ।
तत्र गोमयपानीयं पातयन्ति स्म नागराः ॥ १३७ ॥

एवंप्रायप्रपञ्चाभिर्जनताभिर्जुगुप्सितः ।
अपूर्वपुरुषाक्रान्तं स्वगृहद्वारमागमम् ॥ १३८ ॥

तेन च प्राविशन्नेव पूर्वाभ्यासादशङ्कितः ।
तिष्ठ तिष्ठेति रुष्टेन द्वारपालेन वारितः ॥ १३९ ॥

ततस्तं पृष्टवानस्मि शङ्कामन्दीकृतत्रपः ।
भद्र सर्वं न जानामि तत्त्वमाख्यायतामिति ॥ १४० ॥

तेनोक्तमीदृशं तत्त्वं न त्वं परगृहं पुनः ।
तिष्ठद्दौवारिकद्वारमशङ्कः प्रविशेरिति ॥ १४१ ॥

मयोक्तमथ सासूयं किं च मित्रवती मृता ।
तेनोक्तं कच्चिदायुष्मान् सानुदासो भवानिति ॥ १४२ ॥

virtues broadcast ?" Thus criticising him and listening to the cries of condemnation by the inhabitants of the house, I walked without any upper garment towards home. Whoever met me, cried, "Oh, what am I looking at !" and quickly averted his eyes. Whenever I crossed the courtyards of unknown men, the citizens of that place would start washing the place with cow-dung water. Being thus insulted by the various actions of the people, I reached the door of my house, where a person unknown to me was standing guard. Entering freely as was my previous practice, I was stopped by the angry doorkeeper, who shouted, "Stop, stop !" My politeness had decreased due to doubt and I asked him, "Gentleman, I do not know what is happening. Please let me know the reality." He said, "The reality is that you should never again enter some one else's house rashly when the doorkeeper is present there." I said in irritation, "Is *Mitravatī* dead ? On this he said, "Are you

अहं तु कटुकालापस्तस्मान्मधुरभाषिणः ।
लज्जमानः स्थितस्तूष्णीमथ तेनोदितं पुनः ॥ १४३ ॥

जीवन्त्येव मृता तात माता मित्रवती तव ।
स्पृहयत्यनपत्याभ्यो या स्त्रीभ्यः पुत्रवत्यपि ॥ १४४ ॥

एकेनैव प्रवृद्धेन कामेनागन्तुना तव ।
संहृतावपि धर्मार्थावुच्छिन्नौ स्वकुलोचितौ ॥ १४५ ॥

गृहं विक्रीय निःसारमनाथा जननी तव ।
सह पौत्रेण वध्वा च कुत्राप्यन्यत्र तिष्ठति ॥ १४६ ॥

योऽयं प्रथमकक्षायां कुरुते कर्म वर्धकिः ।
आस्ते मित्रवती यत्र तदयं पृच्छ्यतामिति ॥ १४७ ॥

स च गत्वा मया दृष्टः प्रत्यभिज्ञाय मां चिरात् ।
हा कष्टमिति कृत्वोच्चैर्दुःखस्खलितमब्रवीत् ॥ १४८ ॥

हृतार्थजनदारिद्र्यात्त्वत्प्रसादात्सह स्नुषा ।
दरिद्रवाटके तात जननी तव तिष्ठति ॥ १४९ ॥

the long-lived *Sānudāsa*?" I had used sharp words, therefore, ashamed, before this courteous person. I remained quiet. He said again, "Sir, your mother, though alive, is dead. She envies those who have no sons even though blessed with a son. An indomitable desire for pleasures (of the flesh) has destroyed both your religious duties and wealth accumulated by your family. Your orphaned mother lives elsewhere with grandchild and daughter-in-law, after having sold her empty house. This carpenter, working in the first room, knows the place where your mother stays, therefore you ask him." (133-147)

I went and met him. He stared at me for a long time, before recognising me. and said, "Oh, what a painful situation it is!" He repeated again in a griefstricken voice, "Because of your kindness (!), your mother, deprived of wealth and servants, poverty-stricken, is living in the settlement of the destitutes." When I asked him where the settlement was, he

दरिद्रवाटकं पृष्टः कुत्रेति स मया पुनः ।
चण्डालवाटकाद्दूरं दक्षिणेनेत्यभाषत ॥ १५० ॥
शनैः संचरमाणश्च दरिद्रग्रामरथ्यया ।
दरिद्रान्दृष्टवानस्मि क्षयक्षीणान्मृताकृतीन् ॥ १५१ ॥

अथ निम्बतरोर्मूले दत्तकं नाम पुत्रकम् ।
दृष्टवानस्मि बहुभिर्बालकैः परिवारितम् ॥ १५२ ॥

बालकानामयं राजा तेऽन्ये मन्त्र्यादयः किल ।
ददाति स्म ततस्तेभ्यः स्वाः स कुल्माषपिण्डिकाः ॥ १५३ ॥

यस्तु तेषां प्रतीहारः स राजांशं प्रकल्पिताम् ।
कुल्माषपिण्डिकां हृत्वा क्षुधितत्वादभक्षयत् ॥ १५४ ॥
दत्तकोऽपि हृतस्वांशस्तारं मातरमाह्वयन् ।
अगच्छत्कुटिकामेकां संकारस्थगिताजिराम् ॥ १५५ ॥

कटैः कृतपरिक्षेपां जरद्भिरलवीरणैः ।
अनन्तपटलच्छिद्रप्रविष्टातपचन्द्रिकाम् ॥ १५६ ॥

पृष्ठतो दत्तकस्याहं गतस्तत्कुटिकाङ्गणम् ।
दास्या च प्रत्यभिज्ञाय मित्रवत्यै निवेदितम् ॥ १५७ ॥

answered, "South from here, near the habitation of the untouchables." (148-150).

As I walked slowly along the path leading to the settlement, I saw the emaciated and skeleton-like figures of the destitutes. Just then, under the *nīma* tree, I spotted my son *Dattaka* surrounded by several children. He had been crowned the king of the children. Others had been made his ministers, etc. Therefore, he was giving them his share of powdered '*kulmāṣa*'.[1] The one who was the attendant amongst them, snatched also the share kept for the king, and ate it up, as he was hungry. His share snatched, *Dattaka*, cried loudly for his mother and ran into a hut, whose courtyard had a pile of garbage in it. The hut was surrounded by an old tattered matting, and sunlight and moonlight entered into it through the myriad holes in the roofing. I followed *Dattaka* into the courtyard of that

1. Kind of grain.

सा तु निष्क्रम्य संभ्रान्ता मामालिङ्ग्य तथाविधम् ।
गाढनिद्राप्रसुप्तेव नाकम्पत न चाश्वसीत् ॥ १५८ ॥

सद्यः पुत्रेण संयुक्ता स्वामिना च विनाकृता ।
अनुष्णाशीतसंस्पर्शैर्मामस्नापयदश्रुभिः ॥ १५९ ॥

निलीनां च कुटीकोणे पश्यामि स्म कुटुम्बिनीम् ।
अलं वा विस्तरं कृत्वा मूर्तामिव दरिद्रताम् ॥ १६० ॥

सतुषैः कोद्रवकणैरपनीतं ममाङ्गतः ।
तद्दुष्टचेटिकादत्तमादरात्स्वयमम्बया ॥ १६१ ॥

लाक्षावृतबहुच्छिद्रा खण्डौष्ठी शीर्णतालुका ।
आनीतोष्णोदकं दातुमालुका परगेहतः ॥ १६२ ॥

स्नपयन्त्या च मां भग्ना कर्मकर्या प्रमत्तया ।
अथास्या स्वामिनी चण्डमाक्रन्दत्ताडितोदरी ॥ १६३ ॥

अयि त्वयि विपन्नायामालुकादेवि गोमिनि ।
शून्यमद्य जगज्जातमद्य माता मृता मम ॥ १६४ ॥

hut. The servant girl recognised me and announced me to *Mitravatī*. (151-157)

She hastened out of the hut, and, in the same condition, quickly embraced me, and then lay as if in a deep sleep, neither moving nor breathing. United to her son and recently separated from her husband, she bathed me with temperate tears. I saw my wife lying huddled in a corner of the hut. It is useless to say it in detail—she looked the very picture of poverty. Husk-covered '*kodrava*' grains were waved around me and given to that wretch of a maid-servant (who gave news of my coming). To provide hot water, an earthen pot was brought over from someone else's house—a pot whose many holes were blocked with lac, whose rim was broken, and whose upper portion was also worn out. The pot broke, while I was being bathed, by the servant's carelessness. Now its owner beat her stomach and cried loudly, "Oh, cow-faced pot-deity, with your breaking, my world is ruined. It is as if my mother herself has died.

मम मातुर्विवाहे त्वं लब्धा ज्ञातिकुलात्किल ।
तेन त्वामनुशोचामि द्वितीयां जननीमिव ॥ १६५ ॥

विलपन्त्यै तथा दीनं करुणार्द्रीकृताशयः ।
शाटकं पाटयित्वाहमर्धं तस्यै वितीर्णवान् ॥ १६६ ॥

पुष्करिण्यां ततः स्नात्वा पिबन्तीव विषाणकाः ।
काञ्जिकव्यञ्जनं कृच्छ्रादभुञ्जे कोद्रवौदनम् ॥ १६७ ॥

अथ बालमिदं श्रुत्वा दरिद्रचरितं चिरम् ।
श्रूयमाणमपि ह्येतद्दुःखायैव भवादृशाम् ॥ १६८ ॥

सोऽहं कथमपि क्षिप्त्वा वर्षलक्षायतां क्षपाम् ।
जातदुर्वारवैराग्यः प्रातर्मातरमब्रवम् ॥ १६९ ॥

ततः प्रक्षपितादृद्रव्यादुपादाय चतुर्गुणम् ।
गृहं मया प्रवेष्टव्यं न प्रवेष्टव्यमन्यथा ॥ १७० ॥

तस्मादजातपुत्रेव मातर्मृतसुतेव वा ।
दुःखकर्मविनोदेन गमयेर्दिवसानिति ॥ १७१ ॥

You were received in my mother's wedding from her relatives. Therefore, you were like another mother to me, and I have great remorse for you." Seeing the housewife grieving in this piteous way, I, out of kindness, tore half my (lower) garment and gave it to her. After that I bathed in the lotus pond as the elephants would drink from it (i.e. taking handfuls of water from it) and somehow ate the teeth-hurting, sour gruel and the '*kodrava*' rice. What is the use of listening to this unending tale of poverty ? Persons like you *(Naravāhanadatta)* will be unhappy listening to all this. (158-168)

Somehow I spent that night, which seemed as long as a hundred thousand years; I felt great indifference towards wordly pleasures, and in the morning, said to mother, "I will re-enter this house only after I have collected four times the amount of wealth destroyed by me, otherwise not. Therefore, mother, you deem yourself to be sonless, or one whose son is dead, and earn your bread by the sweat of your brow." She said, "Son,

तयोक्तं मा गमः पुत्र त्वां सदारं सदारकम् ।
जीवयामि सुखासीनं कर्मभिर्गर्हितैरिति ॥ १७२ ॥

मयोक्तं वृद्धया मात्रा जीव्यते दुःखकर्मभिः ।
यः शक्तः पुरुषस्तस्य श्लाघ्यमेकस्य जीवितम् ॥ १७३ ॥

तेनालमवलम्ब्येमामम्ब कातरतां तव ।
ननु तातस्य दाराः स्थ सुमेरुगुरुचेतसः ॥ १७४ ॥

इत्यवस्थितनिर्बन्धः प्रणम्य जननीमहम् ।
दरिद्रवाटकाद्घोरान्निरयां निरयादिव ॥ १७५ ॥

अम्बा दूरमनुव्रज्य हितं मह्यमुपादिशत् ।
ताम्रलिप्तीं व्रजेः पुत्र यत्रास्ते मातुलस्तव ॥ १७६ ॥

नाराणां हि विपन्नानां शरणं मातृबान्धवाः ।
त्याज्यास्तु निजशत्रुत्वात्प्राज्ञेन पितृबान्धवाः ॥ १७७ ॥

एवमादि समादिश्य दत्त्वा चौदनमल्लकम् ।
सा निवृत्ता प्रवृत्तोऽहं पथा प्राग्देशगामिना ॥ १७८ ॥

do not go. I shall earn enough to make you, your wife and child alive comfortably, even if I have to do work that is servile.'' I said, "Is the life of an able person, who depends for his livelihood on his old mother's toil, praiseworthy? Therefore, there is no point in your losing heart. You are the wife of my father who was as firm as the *Sumeru* mountain." In this way, freed from insistence, I saluted my mother and left that hell-like settlement of the destitutes. Mother came a long distance and gave me useful advice. She said, "Son, go to *Tāmralipti* where your maternal uncle lives. It is only the relatives on the maternal side who come to the help of a man in trouble. The brothers on the father's side, since they are jealous, should be shunned by wise people." With this sort of lesson, after giving me a cupful of rice, she turned back and I started to walk on the road which led eastwards. (169-178)

पश्यामि स्म च वैदेशाञ्जर्जरच्छत्रपादुकान् ।
स्कन्धासक्तजरच्चर्मस्थगिकापचनालिकान् ॥ १७९ ॥

एवमादिप्रकारास्ते तत्प्रकारं निरीक्ष्य माम् ।
करुणागोचरीभूतमभाषन्त परस्परम् ॥ १८० ॥

अहो कष्टमिदं दृष्टमस्माभिश्चेष्टितं विधेः ।
क्व साधुः सानुदासोऽयं क्वेयमेतादृशी दशा ॥ १८१ ॥

अथ वा नैव शोच्योऽयमविपन्नमहाधनः ।
अविपन्नगुणानां हि किं विपन्नं महात्मनाम् ॥ १८२ ॥

मां चावोचन्वयं सर्वे भवतः परिचारकाः ।
एतस्मादसहायत्वान्मा स्म शङ्कां करोरिति ॥ १८३ ॥

अथ मां रमयन्तस्ते रमणीयकथाः पथि ।
अगच्छन्कश्चिदध्वानमचेतितपथक्लमम् ॥ १८४ ॥

संकोचितजगच्छाये प्रतापेन विसारिणा ।
सर्वोपरि स्थिते भानौ संप्रापं सुमहत्सरः ॥ १८५ ॥

वञ्चयित्वा तु तद्दृष्टिं दूरे स्नात्वामृतोपमम् ।
तत्कोद्रवान्नमस्नेहलवणं भुक्तवानहम् ॥ १८६ ॥

(On the way) I saw foreigners, whose umbrellas and shoes were in tatters, and from whose shoulders hung old leather bags and cooking utensils. Those people clad in the above garments saw me in that condition and started talking sympathetically amongst themselves. "Oh, we have seen the very painful picture of what fate can do. What was the gentleman *Sānudāsa* once, and what is his condition now ! Still it is not such a miserable thing, for his great wealth is not destroyed—if their good qualities are not diminished, great men can never come to grief." They said to me, "We all are your servants. Don't be shy (of commanding us) because of your helpless condition." (179-183)

On the way, entertaining me with pleasant stories, they went without feeling any fatigue of the journey. When the sun came up to the highest point, wrapping up the world's shade by its strong, spreading heat, we all reached close to a large pond,

तेऽपि प्लुतैरुदात्तैश्च व्याहारैः परितो दिशम् ।
सानुदासा क्व यासीति व्याहरन्मां ससंभ्रमाः ॥ १८७ ॥

उक्तवन्तश्च मां दृष्ट्वा निवृत्तस्नानभोजनम् ।
धिक्प्रमादहतानस्मान् भवता छलिता वयम् ॥ १८८ ॥

अस्माभिः कारितं कन्दौ खादितव्यमनेकधा ।
भवता च न संभुक्तमेतदस्मादनर्थकम् ॥ १८९ ॥

इदानीमपि यत्किंचित्त्वया तत्रोपयुज्यताम् ।
अन्यथास्माभिरप्यद्य स्थातव्यं क्षुधितैरिति ॥ १९० ॥

ततस्तदर्थितः किंचिद्भक्षयित्वा सहैव तैः ।
सायाह्ने प्रस्थितो ग्राममगच्छं सिद्धकच्छपम् ॥ १९१ ॥

तत्र मां रथ्ययायान्तं कश्चिद्दृष्ट्वा कुटुम्बिकः ।
प्रणिपत्याब्रवीदेहि स्वगृहं गम्यतामिति ॥ १९२ ॥

अनुज्ञातस्य पथिकैः प्रविष्टस्य गृहं मम ।
स्वयं प्रक्षालयत्पादौ वारितोऽपि कुटुम्बिकः ॥ १९३ ॥

Hiding from those (foreigners') eyes, I walked a little distance, bathed (in the pond) and ate the saltless, fatless but tasty as ambrosia *'kodrava'* rice given by my mother. Those (foreigners) were frantic and started shouting for me in loud voices, "*Sānudāsa, Sānudāsa*, where have you gone ? When they saw I was ready with bath and finished with my meal, they said, "Shame on us careless people ! You have dodged us. We had cooked many types of food in these pots; you did not eat (with us), what a disaster it is ! Even now do partake of it, otherwise we will also have to stay hungry". Persuaded by them in this manner, I ate a little with them. From there we walked, and in the evening, reached a village named *Siddhakacchapa*. (184-191)

Seeing me walking on the road there, a relative greeted me and said, "Come, let's go to our house". Taking leave of the travellers, I entered his house. Then that relative, even on my saying no, himself washed my feet. When I was refreshed with

अभ्यङ्गोच्छादनस्नानगमिताङ्गश्रमाय मे ।
धातुरक्तमदात्स्थूलं प्रक्षालं पटशाटकम् ॥ १९४ ॥

ततः क्षीरोदनप्रायं भुक्त्वा नवतकाज्झके ।
शयनीये निपण्णं मामवोचत्स कुटुम्बिकः ॥ १९५ ॥

त्वदीयस्तात वृत्तान्तः सर्वः संविदितो मम ।
भानोः स्वर्भानुना ग्रासः कस्य नेक्षणगोचरः ॥ १९६ ॥

मेरुसागरसारस्य प्रसादान्मित्रवर्मणः ।
सहस्राणि समृद्धानि मादृशामनुजीविनाम् ॥ १९७ ॥

अहं सिद्धार्थको नाम वणिग्भृत्यः पितुस्तव ।
तेन त्वदीयमेवेदं यत्किंचिद्द्रविणं मम ॥ १९८ ॥

मूलमेतदुपादाय वर्धन्तां ते विभूतयः ।
बहुसत्त्वोपकारिण्यः शाखा इव वनस्पतेः ॥ १९९ ॥

दिनस्तोकेषु यातेषु सार्थेन सहितो मया ।
ताम्रलिप्तीं प्रयातासि तावद्विश्रम्यतामिति ॥ २०० ॥

अथोपपन्नमाहेति विचार्य सह चेतसा ।
प्रातिष्ठे सह सार्थेन तेन सिद्धार्थकेन च ॥ २०१ ॥

oil massage, unguent, and bath, he gave me a thick, clean saffron-coloured robe to wear. After I ate the meal, mainly rice boiled with milk and as I sat on a bed, laid with woollen sheets, the relative said, "Brother, I am acquainted with your story. Who will not know the sun's being swallowed by *Rāhu*? Thousands of dependants like us have become rich by the kindness of *Mitravarmā*, who himself was the essence of the *Meru* (mountain full of gems), and the oceans. I, a tradesman named *Siddhārthaka*, am your father's servant. Therefore, whatever wealth I have, is yours. So, with the receipt of this wealth, as the principal, may your riches increase, like the branches of a forest tree, which does good to many. Let a few days pass; then you will go with a company of traders, to *Tāmraliptī*. Till then take a rest." 'What he has said is right', I thought, and after a few days, departed with *Siddhārthaka* and his caravan. (192-201)

ततो विचित्रशस्त्राणां हर्षेण स्फुटतामिव ।
श्रृणोमि स्म प्रचण्डानां डिण्डिकानां विकत्थिताम् ॥ २०२ ॥

श्रूयतां धातकीभङ्गप्रतिज्ञापर्वतस्थिराः ।
खण्डचर्मेति मे नाम मुण्डा पाशुपता वयम् ॥ २०३ ॥

सहस्रमपि चौराणां शूराणां युद्धमूर्धनि ।
न नयेयं यदि स्वर्गं गच्छेयं निरयं ततः ॥ २०४ ॥

तस्करान्यदि पश्यामस्ततस्त्वां देवि चण्डिके ।
प्रत्यग्रैस्तर्पयिष्यामो महिषच्छागशोणितैः ॥ २०५ ॥

इति गत्वाटवीमध्ये नदीं गम्भीरकन्दराम् ।
आवसाम कृतापुण्याश्चण्डां वैतरणीमिव ॥ २०६ ॥

कृष्णपक्षक्षपाकाली प्रणादपरिहारिणी ।
कालरात्रिरिवासह्या पुलिन्दपृतनापतत् ॥ २०७ ॥

तथा कथितवन्तस्ते तामालोक्यैव डिण्डिकाः ।
अपाक्रामन्परित्यक्तशस्त्रलज्जायशोधनाः ॥ २०८ ॥

लुण्ठ्यमानास्त्वहं सार्थात्प्राणत्राणपरायणः ।
संभ्रमभ्रान्तदिग्भागः कान्दिशीकः पलायितः ॥ २०९ ॥

After this I heard the bragging of security soldiers, who were armed with strange weapons and were laughing happily. "Listen! My name is *Khaṇḍa-corma*. We are firm as a mountain in our vow of chasing away bandits. We are shaved *Śiva* followers. If I do not send thousands of brave bandits to heaven on the battle-field, may I be sent to hell. O Goddess *Caṇḍikā*, if those bandits are seen, we shall present the fresh blood of buffalow and of she-goat to you." (202-205)

All of us entered and camped in the midst of a jungle on the bank of a deep valleyed river, like sinners come to dwell on the shores on the terrible river *Vaitaraṇī*. (206)

Black as the night of the dark fortnight, an army of tribals, which avoided noise and which was unbearable as the dark night, burst upon us. The security men who had been boasting so much, took to their heels as soon as they saw them, and forgot their weapons, pride, fame and wealth. The savage

तस्करोऽयमिति भ्रष्टः सार्थिकादपि धावतः।
गहनान्तं दिनान्तेन वनान्तग्राममासदम् ॥ २१० ॥

तस्य मध्येन गच्छन्तं मां परिष्वज्य वृद्धिका।
इति रोदितुमारब्धा वृद्धताघर्घरध्वनिः ॥ २११ ॥

पुत्र निष्ठुरचित्तोऽसि यो मामुत्सन्नबान्धवाम्।
वृद्धां दुःखितकामस्त्वां त्यक्त्वा देशान्तरं गतः ॥ २१२ ॥

मादृशीं मातरं दीनां त्यक्त्वा यदुपचीयते।
तत्प्रयागगतेनापि न पापमपचीयते ॥ २१३ ॥

तीर्थयात्राकृतं पापमतः क्षपयता त्वया।
मामाराधयमानेन स्वगृहे स्थीयतामिति ॥ २१४ ॥

मम त्वासीदहो कष्टमपरोऽयमुपद्रवः।
मन्ये मूर्तिमती कापि विपत्तिरियमागता ॥ २१५ ॥

मादृशां हि प्रमत्तानामप्रमत्ता विपत्तयः।
संतताः संनिधीयन्ते प्राज्ञानामिव संपदः ॥ २१६ ॥

soldiers began looting the caravan. I, trying to save myself, fled away in confusion from the caravan being looted (by the savage soldiers). Because of fright I did not know which way I should go and which way I should not. I took even my fellow-travellers, who were running away, to be bandits and got separated from my companions. In the evening, I came out of the jungle and reached a border village. As I walked through that village an old woman came and clung to me. She cried in a voice which was hoarse with old age, "Son, you are very cruel, you have gone away from the country and have left me, a poor, helpless and grief-stricken old woman. The sin one commits by leaving a poor mother like me cannot be atoned for even if one goes to *Prayāga*. Therefore, to atone for the sin committed by you by going on pilgrimage, you must remain at home and serve me." I thought, "Oh this is very painful. Another trouble has come as if misfortune herself has appeared before me as an incarnation. Troubles are very

अथ मां चिरमीक्षित्वा तयोक्तं लज्जमानया।
पुत्र स्वपुत्रसादृश्यात्त्वं मयेत्थं कदर्थितः ॥ २१७ ॥

अथ वा पुत्र एवासि ममेत्युक्त्वानयद्गृहम्।
तत्राकरोदखेदं मामङ्गाभ्यङ्गाशनादिभिः ॥ २१८ ॥

प्रभाते प्रस्थितश्चैनामभिवाद्याहमब्रवम्।
चम्पायां सानुदासस्य गृहमम्ब व्रजेरिति ॥ २१९ ॥

श्रान्तश्रान्तश्च विश्रान्तः पृष्ट्वा पन्थानमन्तरे।
ताम्रलिप्तीं व्रजामि स्म परिभूतामरावतीम् ॥ २२० ॥

भोः साधो गङ्गदत्तस्य गृहमाख्यायतामिति।
यं यमेव स्म पृच्छामि स स एवैवमब्रवीत् ॥ २२१ ॥

ताम्रलिप्त्यां पुरे भ्रातस्त्वत्तो धूर्ततरो जनः।
दुर्विदग्धजनालापो ग्राम्यनागरको भवान् ॥ २२२ ॥

इति संपृच्छमानाय यदा मह्यं न कश्चन।
आचष्टे स्म तदा खिन्नः सन्नुपाविशमापणे ॥ २२३ ॥

careful in front of careless people like me, and always keep accumulating, like the wealth of the wise. (207-216)

The old woman stared at me for a long time and then said in embarrassment, "Son, you are very much like my own son and therefore, I have caused you this pain. Or you are as good as my son." Saying this, she took me to her house and there refreshed me by massaging my body and giving me food. In the morning, I took leave of her and said, "Mother, you go to *Sānudāsa's* house in *Campā*." (217-219)

Resting, when tired, on the way, and in between asking for directions, I reached *Tāmraliptī* city which surpassed even *Amarāvatī*. Whosoever I asked, "O gentleman, please tell me where the house of *Gangadatta* is", replied in this way : "Oh, brother, the citizens of *Tāmraliptī* are more sly than you. You are a pseudo refined person talking like rustic." When no one told me I got annoyed and sat in the market. A tradesman there whose hair had turned white, asked me, "Why are you depressed like one in anxiety ?" I explained the reason for

तत्र मां पृष्टवानेको वणिक्पाण्डरमस्तकः ।
उद्विग्न इव विच्छायः किं निमित्तं भवानिति ॥ २२४ ॥

मयापि कथितं तस्मै सानुकम्पाय पृच्छते ।
उद्वेगस्य निमित्तं तत्तेनापि हसितोदितम् ॥ २२५ ॥

त्वाममी कुटिलालापं मन्यन्ते ताम्रलिप्तिकाः ।
गृहं हि गङ्गदत्तस्य न पृच्छन्ति यथास्थिताः ॥ २२६ ॥

पौर्णमासीशशाङ्कस्य यो न जानाति मण्डलम् ।
न स जानाति धूर्तो वा गङ्गदत्तस्य मन्दिरम् ॥ २२७ ॥

अथ वा धर्मकामार्थान्कूटस्थान्यत्र पश्यसि ।
प्रवृद्धांश्च विशुद्धांशु गङ्गदत्तस्य तद्गृहम् ॥ २२८ ॥

अथ वा गच्छ मुग्धेति मामुक्त्वा स्वयमेव सः ।
गङ्गदत्तगृहद्वारमनयत्प्रीतयाचकम् ॥ २२९ ॥

तस्मान्मामागतं श्रुत्वा दौवारिकपरंपरा ।
अन्तःकक्षान्तरस्थाय मातुलाय न्यवेदयत् ॥ २३० ॥

गङ्गौघस्येव पततस्तुषारगिरिगह्वरे ।
अथान्तस्तारगम्भीरः प्रवृत्तः क्रन्दितध्वनिः ॥ २३१ ॥

my anxiety to this person who had asked with compassion. He smiled and answered, "These *Tāmralipti* citizens are taking you for a person who speaks slyly. Persons talking in a straight forward manner will not ask for the house of *Gangadatta*. It is only the person who has no knowledge of the moon disc, or otherwise only a sly trickster, who will not know the house of *Gangadatta*. Or the place where duty, desire and wealth have reached a pinnacle or are on an increase—that resplendent house may be known to be the home of *Gangadatta*. Or, come, my innocent friend", Saying this he himself took me to *Gangadatta's* house, which was loved by mendicants. (220-229)

As they got news of my coming, one doorkeeper after another informed my maternal uncle who was sitting in the middle of the inner room. After that, the sound of crying rang out, grave and sharp as the sound of the *Ganga's* flowing

ततः सदारभृत्येन तस्मान्निर्याय मन्दिरात् ।
गङ्गायां गङ्गदत्तेन पित्रे दत्तं जलं मम ॥ २३२ ॥

तत्राहमुपभुञ्जानः सान्तर्दुःखं महत्सुखम् ।
कालस्तोकं नयामि स्म विषभिन्नमिवामृतम् ॥ २३३ ॥

एकदा लब्धविश्रामं मामभाषत मातुलः ।
भागिनेयार्थये यत्त्वां तदनुष्ठातुमर्हसि ॥ २३४ ॥

यदनन्तमकुप्यं च द्रविणं मम पश्यसि ।
गुणद्रविणराशेस्तदुत्पन्नं मित्रवर्मणः ॥ २३५ ॥

स्वस्मात्स्वस्मात्तदादाय प्रतिज्ञाताच्चतुर्गुणम् ।
द्रष्टुं त्वद्विरहम्लानां मातरं परिगम्यताम् ॥ २३६ ॥

तस्मिंश्च क्षीण एवान्या गन्त्री ते द्रव्यसंहतिः ।
अक्षयप्रभवो ह्यस्या गङ्गाया हिमवानिव ॥ २३७ ॥

स्वे स्वस्मिन्सति चानन्ते लिप्सान्यस्मिन्विगर्हिता ।
विज्ञातसाङ्गवेदार्थः कः पठेन्मातृकामिति ॥ २३८ ॥

into a *Himalayan* cave. *Gangadatta* came out of the house, accompanied by wife and servant, and, going to the river *Gangā*, offered water to my deceased father. There, eating, drinking and enjoying great comforts, in spite of my inner sorrow, I spent some time like ambrosia mixed with poison. (230-233)

One day, as I was resting, my uncle said to me, "Nephew, you must do as I tell you. This endless wealth of gold and silver that you see, has been received by me from *Mitravarmā's* wealth of good qualities. Therefore, take four times as much wealth from it as you desire, and go to your mother who has wilted through separation from you. When this (*Mitravarmā's* good qualities) wealth is exhausted, only then will your wealth be destroyed; (but) the source of your wealth is unending, just as *Himavān* is for the *Gangā*. When you possess endless wealth, it is despicable to desire more. Why should a person who already knows the meaning of the *Vedas*,

अनुशासतमित्यादि गङ्गदत्तमथावदम् ।
सारेऽर्थे दृढनिर्बन्धं मा मां व्याहत मातुल ॥ २३९ ॥

प्रवर्त्यो गुरुभिः कार्ये यत्र बालो बलादपि ।
स्वयमेव प्रवृत्तस्तैर्निवर्त्येत कथं ततः ॥ २४० ॥

यच्चोक्तं मामकैरर्थैः कुटुम्बं जीव्यतामिति ।
एतत्सहस्तपादाय मादृशे नोपदिश्यते ॥ २४१ ॥

मातुलाद्धनमादाय यो जीवति समातृकः ।
ननु मातुलमात्रैव क्लीबसत्वः स जीव्यते ॥ २४२ ॥

स्थिरसत्त्वं स वुद्ध्वा मामालापैरेवमादिभिः ।
आप्तैरश्कारयद् भृत्यैश्चक्षूरक्षितमादृतैः ॥ २४३ ॥

पलायमानं कः शक्तो म्रियमाणं च रक्षितुम् ।
इति लोकादिदं श्रुत्वा पलायनपरोऽभवम् ॥ २४४ ॥

अथ सांयात्रिकं कंचिद्गमिष्यन्तं महोदधिम् ।
अदृष्टः केनचिद्गत्वा विनयेनाभ्यवादयम् ॥ २४५ ॥

with their ancillaries, go back to learning the alphabet? On this advice, I said to *Gangadatta*, "Uncle, I am bent upon earning wealth, which is the essence of life, so please do not stop me. It is for teachers and elders to make a child work, even with force, so why stop a person who is inclined towards work himself? You said with your wealth I should feed my family. This advice cannot be given to a hale and hearty person like me. The impotent person living on maternal wealth is like one who is supported only by a maternal grand-mother." On hearing these words from me, and understanding that I was firm in my decision, my uncle asked able and trust-worthy attendants to keep an eye on me. But I, hearing from people, "Who can stop a person who wants to escape, or who can save a dying person?" waited for an opportunity to run away. (234-244)

(One day) I discreetly went to a sea-merchant who was ready to go on a sea-voyage, and greeted him humbly. I told

तस्मै च कथयामि स्म प्रकृष्टानात्मनो गुणान् ।
तृष्णादासीविधेया हि किं न कुर्वन्ति पातकम् ॥ २४६ ॥

अहं चम्पानिवेशस्य तनयो मित्रवर्मणः ।
सर्वरत्नपरीक्षादिकलाकुलविशारदः ॥ २४७ ॥

युष्माभिश्च सनाथत्वमहमिच्छामि साधुभिः ।
त्वादृङ्नाथो ह्यनाथोऽपि मुख्यो नाथवतामिति ॥ २४८ ॥

स मित्रवर्मणो नाम श्रुत्वैवानन्दविह्वलः ।
श्रद्दधाति स्म दुःसाध्यां मयि सर्वज्ञतामपि ॥ २४९ ॥

अवोचच्च पुराभूम सनाथा मित्रवर्मणा ।
अधुना भवता तात ततः प्रस्थियतामिति ॥ २५० ॥

अथ देवद्विजगुरूनर्चित्वा मङ्गलोज्ज्वले ।
प्रशस्ते तिथिनक्षत्रे वोहित्थममुचद्वणिक् ॥ २५१ ॥

तरंगजलदालयं मकरनक्रचक्रग्रहं
पिनाकधरकंधरप्रभमनन्तमप्रक्षयम् ।

him about my superior qualities. People, under the influence of strong desires, will commit all kinds of sins. I said, "I am the son of *Mitravarmā*, a citizen of *Campā*, and am an expert in the examining of gems and similar work, and am qualified in all arts. I want to be patronised by a person like you. On recieving a master like you, even an orphan can stand up in the company of able persons." When he heard the name of *Mitravarmā*, he was overjoyed and believed me to be capable of knowing all, even that which is impossible. He said, "Previously, I had found support in *Mitravarmā*, and now I feel supported once again on finding you. Therefore, you come with us." (245-250)

At an auspicious time, after offering worship to gods, *Brāhmaṇas* and elders, on a happy date, and favourable position of the stars, the merchant set sail. (251)

The ocean waves seemed like a group of clouds, crocodiles and alligators were like the moving planets, the endless and inexhaustible water looked blue like the mark on *Śiva's* throat—

महार्णवनभस्तलं लवणसिन्धुनौछद्मना
वियत्पथरथेन तेन वणिजस्ततः प्रस्थिताः ॥ २५२ ॥

कथं वा न विमानं तद्येन मानसरंहसा ।
लोचनोन्मेषमात्रेण योजनानां शतं गतम् ॥ २५३ ॥

ततो जलगजेन्द्रेण जलादुन्मज्जताहतः ।
विशीर्णबन्धनः पोतः पट्टशः स्फुतति स्म सः ॥ २५४ ॥

यस्य केशेषु जीमूता इति गीतामनुस्मरन् ।
दैवात्फलकमालम्ब्य प्रापं तोयनिधेस्तटम् ॥ २५५ ॥

क्षणं विश्रम्य तत्राहं हा किं वृत्तमिति ब्रुवन् ।
उद्भ्रान्तोद्भ्रान्तदिक्कत्वाद् भ्रान्तवान् सिन्धुरोधसि ॥२५६॥

चन्दनागरुकर्पूरलवङ्गलवलीवनैः ।
यत्राक्रान्ताः सरित्वन्तः शैलोपान्ताः समन्ततः ॥ २५७ ॥

कदलीनारिकेरादिफलिनद्रुमसंकटाः ।
आरण्यकैररण्यान्यो भज्यन्ते यत्र कुञ्जरैः ॥ २५८ ॥

thus, that ocean was like the spacious sky, and the merchants crossing the sea in those ships seemed to be roaming the sky in aerial cars. (252)

Why not call that ship an aerial car which could, with the speed of mind, travel a distance of a hundred *Yojanas* in just an eyeblink? Suddenly struck by a water elephant, which had risen out of the water, the ship broke into pieces, and each one of its planks, scattered. Remembering again and again, the *śloka* "In whose hair lie the clouds", I, fortunately, managed to get the support of a wooden plank, and reached the shore of the ocean. I rested for a moment there, and saying "Alas! what has happened?" I wandered, completely lost on the sea beach. In the surrounding mountain area spread out forests of sandal-wood, *agallochom*, camphor, clove and *lavalī* (the creeper *phyllanthus distichus*), and streams cascaded down. Wild elephants tramped the great jungles which were dense with fruit trees like banana and coconut, etc.

शिलापिहितपूर्वार्धे दरीद्वारे ततः क्वचित् ।
शिलापिहितपूर्वाङ्गीमङ्गनामस्मि दृष्टवान् ॥ २५९ ॥

ततो यथाप्रमाणेन निर्निमेषेण चक्षुषा ।
ऋजुतानिर्विकारत्वान्मामसौ त्रस्तमैक्षत ॥ २६० ॥

आसीच्च मम काप्येषा दानवी देवतापि वा ।
न हि रूपं मया दृष्टं नार्याः कस्याश्चिदीदृशम् ॥ २६१ ॥

अथ वा क्षुधिता कापि देवतारूपकञ्चुका ।
मामिहैकाकिनं दृष्ट्वा प्राप्ता नक्तंचराङ्गना ॥ २६२ ॥

राक्षस्यो ह्यप्सरोरूपा मादृशेषु प्रमादिषु ।
रन्ध्रेषु प्रहरन्तीति यत्तन्मामिदमागतम् ॥ २६३ ॥

तस्मादस्मादहं देशात्पलाये सभयादिति ।
प्रस्थितश्चिन्तयित्वा च सा च मामित्थभाषत ॥ २६४ ॥

भोः साधो मा भवत्ते भीर्नाहं नक्तंचराङ्गना ।
बोहित्थव्यसनभ्रष्टां विद्धि मां मानुषीमिति ॥ २६५ ॥

अथ श्रुत्वेदमुत्कृष्टात्साध्वसादूर्ध्वमूर्धजः ।
त्रातारौ जगतो वन्दे पार्वतीपरमेश्वरौ ॥ २६६ ॥

Just then, near the opening of a cave whose lower part was blocked by a rock, I saw a woman crouching behind the rock, half her body hidden behind it. She frightened me with the straight, hollow and unblinking gaze from her beautifully shaped eyes. The thought arose in my mind "She is a she-devil, or she could also be a goddess." I had never seen such beauty in a woman before. Or, I thought, finding me alone here, a hungry giantess has turned up, disguised as a goddess? Even giantesses assume the face of divine damsels if need arises, and kill careless folks like us; such a situation is before me now. So I must escape from this frightening place. Thus thinking, I was about to step back, when that (woman) addressed me, "O good man, do not be afraid of me. I'm not a she-devil. Consider me a human being, a woman who has been ship-wrecked." As I heard this, the hair on my head stood on end with extreme fear and I started calling on the saviour of the world, *Pārvatī* and

आसीच्च मम दिव्येयमिति संप्रति निश्चितम् ।
निर्निमेषा यतो यच्च परचित्तज्ञमानसा ॥ २६७ ॥

यद्येषा राक्षसी तस्मात्क्व गतः स्यां पलायितः ।
निश्चित्येति परावृत्य विभ्यन्तीमिदमब्रवम् ॥ २६८ ॥

यदि त्वं मानुषी सत्यं दरीद्वारादितस्ततः ।
निर्गत्यात्मानमाचक्ष्व दिव्या चेत्पाहि मामिति ॥ २६९ ॥

अथ ह्रीतेव सा किंचिन्नेत्रे संमील्य साश्रुणी ।
शिलानुष्ठितवस्त्रार्धे पूर्वकाये न्यपातयत् ॥ २७० ॥

ततः संमीलिते दृष्ट्वा तया नेत्रे ममाभवद् ।
ननु मानुषयोषैव वराक्येषा निरम्बरा ॥ २७१ ॥

ततः पराङ्मुखीभूय स्वशाटकमपाटयम् ।
इदं वस्स्वेति तामुक्त्वा तस्यै तस्यार्धमक्षिपम् ॥ २७२ ॥

छादितच्छादनीयाङ्गी बाहुवस्त्रार्धमूर्धजैः ।
ततः स्वजघनस्फीतामध्यशेत शिलामसौ ॥ २७३ ॥

अथ नातिसमीपस्थः परित्रस्तः परस्त्रियाः ।
भद्रे कस्यासि का वेति तामपृच्छमवाङ्मुखः ॥ २७४ ॥

Śiva. **I decided that she was divine woman, because her eyelids did not blink and because she could also read another's mind. "If she's a demon, where can I escape ? Deciding thus, I turned and said to that scared woman, "If you really are human, get out of that cave, come here and introduce yourself to me; and if you are divine, do please save me." On this, she became a little shy and blinking her tear-filled eyes, glanced at the rock which covered the lower part of her body. As I saw her bent eyes, I understood that she was poor human, and she was unclothed. Averting my face, I tore my garment, and threw half the garment at her, saying, "Wear this." Then she covered her body with her arms, the half garment and locks of her hair and then put her broad hips on the rock. (253-273)**

Now, I turned away my face as I was shy at seeing another's wife standing before me and asked her, "Gracious lady, who

मानुषी मानुषं दृष्ट्वा देशे दुर्लभमानुषे ।
लब्धबन्धुरिवारण्ये विश्रब्धारब्ध भाषितुम् ॥ २७५ ॥

साधुधर्मार्थसर्वार्थः सार्थवाहोऽस्ति सागरः ।
राजराजगृहाकारगृहे राजगृहे पुरे ॥ २७६ ॥

यावनीनामिका यस्य जाया यवनदेशजा ।
या प्रकृष्टेऽपि सौभाग्ये पतिं देवमिवार्चति ॥ २७७ ॥

तयोः सागरदिन्नाख्यः पुत्रः पित्रोर्गुणैः समः ।
ज्येष्ठः समुद्रदिन्नश्च तत्समनामा च कन्यका ॥ २७८ ॥

चम्पाभूषणभूतस्य सत्पतेर्मित्रवर्मणः ।
सुताय सानुदासाय सा च पित्रा प्रतिश्रुता ॥ २७९ ॥

सानुदासश्च रूपेण स्मरेण सदृशः किल ।
सकलं च कलाजालं जालं वेदेति जगति श्रुतिः ॥ २८० ॥

अथ वा न कलाजालं जालं वेद स केवलम् ।
को हि नाम कलाशाली कर्म तादृशमाचरेत् ॥ २८१ ॥

are you, and to whom do you belong ? The woman, seeing a man in that uninhabited area, as if finding a brother in a deep forest, said with confidence, "In the city of *Rājgṛha*, where the houses are like the houses of an emperor, there is a merchant named *Sāgara* for whom all his wealth is for saints and for the cause of religion. His wife, born in *Yavana*, and named *Yavanī*, worships her husband like a god, though she is extremely lucky herself. They have an elder son called *Sāgaradinna* who has all the good qualities of his father. Their second son's name is *Samudradinna*, and their daughter is called *Samudradinnā*. Her father has betrothed her to *Sānudāsa*, the son of the able administrator, *Mitravarmā*. the jewel of *Campā*. It is known throughout the world that *Sānudāsa* is like *Kāmdeva* in looks and is well-versed in all arts. But the fact is that he did not know any art, he only knew the art of trickery and fraud. Otherwise, why should any cultured person do what he did ?. All his qualities and riches were lost for the sake of a prostitute.

स हि वेश्याहृताशेषगुणद्रविणसंचयः ।
समब्राह्मणचण्डालैश्चौरैः सार्थवधे हतः ॥ २८२ ॥

तच्च वैशसमाकर्ण्य सानुदासस्य दुःश्रवम् ।
सागरस्य कुटुम्बं तत्प्रस्थितं यवनीं प्रति ॥ २८३ ॥

यानपात्रविपत्तौ च विपन्नं लवणाम्भसि ।
मेदिनीमण्डलध्वंसे जन्तूनामिव मण्डलम् ॥ २८४ ॥

यासौ समुद्रदिन्नेति कन्या निन्दितलक्षणा ।
न तस्यै निर्दयेनापि सिन्धुना दत्तमन्तरम् ॥ २८५ ॥

सागरेण च या कन्या सानुदासाय कल्पिता ।
सागरेण निरस्ता च मन्दभाग्याहमेव सा ॥ २८६ ॥

किं कर्तव्यं क्व गन्तव्यं किं वृत्तं किं नु वर्तते ।
इति चिन्ताविनोदाहमिहासे प्रियजीविता ॥ २८७ ॥

शुक्तीनां तटभिन्नानां मांसैर्दावाग्निसाधितैः ।
प्रज्ञातैः फलमूलैश्च पुष्णामि विफलां तनुम् ॥ २८८ ॥

लुब्धत्वाच्च वणिग्जातेराहृत्याहृत्य सैकतात् ।
मौक्तिकस्य गुहाकोणे राशिः प्रांशुर्मया कृतः ॥ २८९ ॥

After that, thieves, who counted *'Caṇḍālas'* and *'Brāhmaṇas'* as one and the same, killed him also while destroying a caravan. After hearing this tragic story of *Sānudāsa*, the *Sāgara* family left for the country of yavana. The family was destroyed by drowning in the salty seas owing to a ship-wreck, just as human life is destroyed on the destruction of the earth. (274-284)

The unfortunate girl *Samudradinnā* was refused shelter even by the cruel sea. The girl whom *Sāgara* had decided to offer to *Sānudāsa*, and who was rejected by the sea, that unfortunate person is me. What should be done, where to go, what has happened and, what is taking place—lost in these worries and wanting to go on living, I' m sitting here. I feed this worthless body of mine, on oyster shells broken by crashing against the ocean beach, meat cooked on forest fire and known fruit and berries. I have, because of the natural greedy nature of the merchant caste, picked up pearls from the sandy area and made a big

मम तावदियं वार्त्ता त्वदीयाख्यायतामिति ।
इति पृष्टस्य मे चित्तमिति चित्तमभूत्तया ॥ २९० ॥

सानुदासोऽहमेवेति यद्यस्यै कथयाम्यहम् ।
अन्यदेव किमप्येषा मयि संभावयिष्यति ॥ २९१ ॥

संभावयतु नामेयमहं पुनरिमां कथम् ।
विपन्मग्नामुपेक्षेयं पुरुषः सन् स्त्रियं सतीम् ॥ २९२ ॥

अपि चेदं स्मराम्येव तातपादैर्यथा वृता ।
पित्रा चेयं प्रतिज्ञाता तेन व्यर्था विचारणा ॥ २९३ ॥

अथेत्थं कथयामि स्म चम्पायामभवद्वणिक् ।
मित्रवर्मेति यः स्वस्थो यशसाद्यापि तिष्ठति ॥ २९४ ॥

यस्य मित्रवती जाया सानुदासः सुतस्तयोः ।
स ताभ्यामेकपुत्रत्वाज्ज्ञापितः सकलाः कलाः ॥ २९५ ॥

असौ चालीकपाण्डित्याल्लोकवृत्तपराङ्मुखः ।
सुहृद्भिर्धूर्तचित्तज्ञैर्दास्या संगमितः सह ॥ २९६ ॥

सानुदासः स एवाहं सर्वस्वं मे तया हृतम् ।
साथ मानर्थकं ज्ञात्वा निर्वासयितुमैहत ॥ २९७ ॥

heap of them in a cornor of the cave. This is my story; now you relate yours." On this curiosity shown by her, I thought that if I told her I was the said *Sānudāsa*, she would have other doubts about me; but whatever she might think of me, how could I neglect that virtuous lady who was in trouble? I could remember when my father had accepted her for me, and her father too had given his consent; therefore, it was useless to think more about it. I told her thus, "There was a merchant in *Campā* named *Mitravarmā* whom fame has still kept alive. *Mitravatī* was his wife, and *Sānudāsa*, their son. He was educated well in all the arts, since he was an only son; but because of his pseudo-education, he turned against worldly customs. Sly friends who knew other's desires brought him into association with a prostitute. I am that same *Sānudāsa*. She (the prostitute) took away all from me. When she knew me to be penniless she wanted to banish me. (294-297)

अथास्मिन्नन्तरे सा मां भाषमाणमभाषत ।
किंचित्पृच्छामि यत्तन्मे यूयमाख्यातुमर्हथ ॥ २९८ ॥

स्नानशाटकमानीय स्थूलं तैलमलीमसम् ।
प्रासादाग्रे यदुक्ताः स्थ दास्या तत्कथ्यतामिति ॥ २९९ ॥

मया तूक्तं तयोक्तोऽहं दारिकाया मुहूर्तकम् ।
अभ्यङ्गः क्रियते तस्माद्भवानवतरत्विति ॥ ३०० ॥

साथापृच्छत्पुरे षष्ठे रत्नसंस्कारकारकैः ।
किमुक्ताः शिल्पिभिर्यूयमिति प्रत्यब्रवं ततः ॥ ३०१ ॥

तैरुक्तोऽहं प्रवीणोऽसि त्वत्तो लज्जामहे वयम् ।
तस्मादस्मात्पुरात्षष्ठात्पञ्चमं गम्यतामिति ॥ ३०२ ॥

इत्यादि यत्तया पृष्टं वृत्तं वृत्तं मयाखिलम् ।
सार्थध्वंसावसानान्तं प्रत्युक्तं सकलं मया ॥ ३०३ ॥

अथ कूर्माङ्गनेवाङ्गैरङ्गेऽलीनापि लज्जया ।
मामालिङ्गदपाङ्गेन सानङ्गाभ्यङ्गचारुणा ॥ ३०४ ॥

ततस्तां पृष्टवानस्मि भीरु किं क्रियतामिति ।
साथ प्रसारयत्स्विन्नं स्फुरन्तं दक्षिणं करम् ॥ ३०५ ॥

She (*Samudradinnā*) interrupted me. "Please answer my questions, what did the maid servant say on the upper floor, when she brought the thick oil-stained bathing garment ? Tell me." I answered, "She said to me, 'The young girl has to be massaged, so go downstairs for a little while.' Then she asked, "What did the jewellers, who were treating the gems on the sixth floor, say to you." Then I answered, "They said, 'You are an expert. Your presence makes us feel embarrassed, so please go to the fifth floor, leaving the sixth floor." In this way, on her asking, I related the whole episode serially to her, till the destroying of the merchants. (298-303)

Now, like a she-toroise (modest person), she (*Samudradinnā*) embraced me with her beautiful, wistful glance, without even letting her body touch mine. Then I asked her, "Oh timid, what should be done ?" At this she extended her trembling right hand, wet with perspiration, towards me. (304-305)

गम्भीरं ध्वनति ततः समुद्रतूर्ये
गायत्सु श्रुतिमधुरं शिलीमुखेषु ।
नृत्यत्सु स्फुटरटितेषु नीलकण्ठे-
ष्वालम्बे करमिभतालुताम्रमस्याः ॥ ३०६ ॥

ततस्तत्तादृशं दुःखं पोतभङ्गादिहेतुकम् ।
सर्वमेकपदे नष्टं साधावपकृतं यथा ॥ ३०७ ॥

पाषण्डिनो गृहस्थांश्च मोक्षस्वर्गाभिकाङ्क्षिणः ।
चिन्तितांस्तान्हसामि स्म प्रत्युत्पन्नमहासुखः ॥ ३०८ ॥

मीनकूर्मकुलीरादिवृष्यवारिचरामिषैः ।
नारिकेलादिभिश्चाङ्गमपुषावोपबृंहिभिः ॥ ३०९ ॥

पुलिनैः सिन्धुराजस्य मुक्ताविद्रुमसंकटैः ।
राजहंसाविवोत्कण्ठौ प्रीतौ समचरावहि ॥ ३१० ॥

कदाचित्कुञ्जशिखरैरचलानां सनिर्झरैः ।
सफलद्रुमसंनाहैः करेणुकलभाविव ॥ ३११ ॥

लवङ्गपूगकर्पूरताम्बूलाद्यैरदुर्लभैः ।
नित्यमङ्गमनङ्गाङ्गैः समस्कुर्वं सचन्दनैः ॥ ३१२ ॥

I held that hand, which was red like the palate of an elephant. At that time, the waves seemed to be playing the drum, the bees hummed sweetly, and the peacocks danced as they sang. (306)

The sorrow at the ship-wreck vanished at once, like the bad deeds done to saints. I, full of contentment arising out of the present, laughed at the various religious saints and the householder, who aspired for liberation and heaven (to be attained in future). We both lived there on the energy-giving flesh of creatures of the water such as fish, tortoise, crabs, etc. and fatty foods such as coconut. We wandered lovingly together on that pearl and coral-filled ocean beach, like a pair of royal swans. Like young elephants, we both roamed on the peaks of hills, in the creeper glades, where brooks played and fruit trees clustered. With passion-exciting things like cloves, areca nuts, camphor, betel, sandal-wood, etc. which were easily available we nourished our body everyday. We lived in caves

गुहालतागृहावासौ वसितद्रुमवल्कलौ ।
देवमात्मभुवं ध्यान्तौ जातौ स्वः कामयोगिनौ ॥ ३१३ ॥

ततः समुद्रदिन्ना मामित्यवोचत्कदाचन ।
भिन्नपोतवणिग्वृत्तमर्यपुत्र समाचर ॥ ३१४ ॥

दिवा प्रांशोस्तरोरग्रे प्रांशुरुच्छ्रीयतां ध्वजः ।
ज्वलनो ज्वाल्यतां रात्रौ तुङ्गे सागररोधसि ॥ ३१५ ॥

कदाचिन्नाविकः कश्चिदालोक्यावान्तरं द्वयोः ।
स्वदशमानयेदावां धर्मोऽयं वणिजामिति ॥ ३१६ ॥

युक्तमाहेति निर्धार्य तथैव कृतवानहम् ।
आप्तानामुपदेशो हि प्रमाणं योषितामपि ॥ ३१७ ॥

ततस्तुङ्गेषु रंहन्ती भङ्गशृङ्गेषु भङ्गिषु ।
मद्गुपङ्क्तिरिवागच्छदुपनौकारुणोदये ॥ ३१८ ॥

तां द्विनिर्यामिकारूढामारूढः पटुरंहसम् ।
प्राग्वातालीमिवाम्भोदः प्रातिष्ठं दूरमन्तरम् ॥ ३१९ ॥

पश्यामि स्म ततः सिन्धौ बोहित्थं स्थिरमस्थिरे ।
कातराणामिव व्राते स्थिरसत्त्वमवस्थितम् ॥ ३२० ॥

and creeper glades, wore barks of trees and, remembering *Kāmdeva* (the god of love) we behaved like '*Kāmayogīs*' (love-sick couple). (307-313)

One day, *Samudradinnā* said to me, "You must follow O lord, the action of a helpless ship-wrecked merchant. In the daytime, fly a flag high from the top of a tall tree, and at night, light a fire on a high spot on the beach. Perhaps some sailor, spotting one of the two, will take us home—it is the duty of a trader." She has said right. I decided, and did the same, for a trustworthy woman's advice too is acceptable. (314-317)

At dawn, a small boat came, floating like a row of water-birds on high, curling waves. I reached very far on that boat, which was manned by two sailors, and which sped fast like a cloud driven by an eastern wind. Then I saw a ship standing still on the moving waves, like a steadfast person standing firm

तत्र वाणिजमद्राक्षं महाद्रविणभाजनम् ।
कैलास इव शुभ्राग्रं महापद्ममहानिधिम् ॥ ३२१ ॥

अभिवादयमानं च मां दृष्ट्वा तेन सस्पृहम् ।
वाष्पवद्दृष्टिकण्ठेन भाषितं प्रस्खलद्गिरा ॥ ३२२ ॥

किं जातिः कस्य पुत्रोऽसि किं वा मातेति सर्वथा ।
किं त्वया तात पृष्टेन मित्रवर्मसुतो भवान् ॥ ३२३ ॥

कथं पुनरमुं देशमागतोऽसीति पृच्छते ।
विस्तरेण मया तस्मै सर्वपूर्वं निवेदितम् ॥ ३२४ ॥

तेनोक्तमसि दीर्घायुर्जामाता तनयश्च मे ।
आत्मा सागरदत्तश्च मित्रवर्मा च मे यतः ॥ ३२५ ॥

गच्छ सागरदत्तस्य तनयां तच्च मौक्तिकम् ।
बहुनाविकया नावा तटादानीयतामिह ॥ ३२६ ॥

अन्यच्चासिद्धयात्रोऽहं किं च पोतं न पश्यसि ।
अवग्रहहृताम्भस्कं तडागमिव रिक्तकम् ॥ ३२७ ॥

ममेदं वहनं रिक्तं वोढव्यं सारवत्तव ।
नष्टाश्वदग्धरथवद्योगः श्लाघ्योऽयमावयोः ॥ ३२८ ॥

in a crowd of cowards. I saw a wealthy trader standing on board of the ship, just as the great treasure called '*Mahāpadma*' is enthroned on the lofty peak of the *Kailāsa* mountain. Seeing my ardent greeting, his eyes filled with tears, and he said in a choked voice, 'What is your caste, whose son are you and who is your mother ?' It is no use asking you like this. You are the son of *Mitravarmā*. How did you come to this country ?" On his asking I told him the whole history in detail. He said, "May you live long. You are my son-in-law and son both because *Sāgardatta* and *Mitravarmā* were both close to me. Go in the boat with several sailors, and bring *Sāgardatta's* daughter and the pearls here from that shore. And one thing I want to tell you, my journey was not successful. Don't you see, like a pond dry with drought, my ship too is standing bare ? You have to fill this empty ship with useful

मूल्यं तस्य च यत्तन्नौ समभागं भविष्यति।
पूर्वं संमन्त्रितार्घस्त्वं धर्मोऽयं वणिजामिति ॥ ३२९ ॥

तच्च मौक्तिकमानीय पोतस्तेन प्रपूरितः।
समुद्रदिन्नया पादौ वाणिजस्य च वन्दितौ ॥ ३३० ॥

तस्यै दशसहस्राणि वस्त्राण्याभरणानि च।
तेन दत्तानि वदता वधूस्त्वं मे सुतेति च ॥ ३३१ ॥

कृतं चातिप्रसङ्गेन संक्षेपः श्रूयतामयम्।
प्रेरितं यानपात्रं च तद्विपन्नं च पूर्ववत् ॥ ३३२ ॥

जीवितेऽपि निराशेन यानपात्रे निमज्जति।
निगृहीताः शिखामध्ये मुक्ताः कतिपया मया ॥ ३३३ ॥

ताश्च विज्ञापयामि स्म परस्मिन्मम जन्मनि।
भगवत्यः सदा भक्तमुपतिष्ठत मामिति ॥ ३३४ ॥

एवंप्राये च वृत्तान्ते तरंगान्तरतारणी।
पट्टश्लिष्टा मया दृष्टा संनिकृष्टागता प्रिया ॥ ३३५ ॥

things. Our coming together is very fortunate—like the union of two persons—one whose horse is dead, and another whose chariot is burnt. The price of the pearls will be shared equally by both of us. The value will be decided beforehand in consultation with you—that is the duty of traders." (318-329)

The ship was filled with the pearls mentioned above, and *Samudradinnā* greeted the trader by touching his feet. He gave her garments and jewellery worth ten thousand, saying that she was his daughter as well as his daughter-in-law. (330-331)

What is the use of prolonging the episode? Understand that the ship set sail and like the first ship, this one too had an accident. When the ship was sinking, even though I despaired of my life, I kept some pearls in the locks of my hair. And I told her (*Samudradinnā*), "Oh lucky one, stay for ever with this devotee in your next birth." I saw my sweet-heart clinging

मामुपाहूयमानैव सा प्रसारितपाणिका ।
चपलेन तरंगेण बलादपहृताबला ॥ ३३६ ॥

तस्मै क्रुद्धस्तरंगाय महामोहमहं गतः ।
चेतये यावदात्मानं लोटन्तमुदधेस्तटे ॥ ३३७ ॥

कान्तां मुक्त्वा विमुक्तत्वात्प्रियाविश्लेषविक्लवः ।
प्रक्रामन्विलपामि स्म निर्जने निरवग्रहः ॥ ३३८ ॥

नमस्ते भगवन्मोह निर्वाणप्रीतिदायिने ।
कालाकालविदाशून्यां चेतनां धिगचेतनाम् ॥ ३३९ ॥

मौक्तिकं गृह्यतां नाम तत्ते स्वं स्वं महोदधे ।
साधो साध्वी विपद्बन्धुः प्रिया मे मुच्यतामिति ।' ३४० ॥

याश्च ताः शिरसि न्यस्ता मुक्ताः पोते निमज्जति ।
शिरः कण्डूयमानेन ताः स्पृष्टाः पाणिना मया ॥ ३४१ ॥

ताः परीक्षितवानस्मि तन्मात्रद्रविणस्तदा ।
तत्किं परीक्षितं तासां या न दृष्टाः परीक्षकैः ॥ ३४२ ॥

to a plank in that condition, and, floating among the waves, she came very close to me. She called out to me, her arms stretched out, when suddenly, the restless waves forcibly snatched away the helpless girl. Angry with those waves, I fainted, and when I regained consciousness, I found myself lying on an ocean beach. I was saved, but separated from my beloved. Miserable with that separation, I rambled aimlessly in that lonely place and cried, "Greetings to you, Oh God of Unconsciousness who gives the pleasure of final liberation. Woe to this unconscious consciousness which has no sense of timing. Oh ocean, take back all your pearls but, oh saint, free again my virtuous beloved, my helper in disaster." (332-340)

As I scratched my head, my fingers touched the pearls which I had kept in my hair when the ship sank. I examined them; they were my only wealth at the time. But what use in examination, when they had not been seen by jewellers ? As I looked at those pearls, my sorrow waned a little. This thing

स शोकस्तासु दृष्टासु यत्सत्यमभवत्तनुः ।
यदेतद्द्रविणं नाम प्राणा ह्येते वहिश्चराः ॥ ३४३ ॥

शाटकान्ते च ता बद्ध्वा दृढया ग्रन्थिमालया ।
वेलाकूलेन यामि स्म धीरधीर्द्रविणोष्मणा ॥ ३४४ ॥

कदलीफलविक्खल्लप्रस्खलच्चरणः क्वचित् ।
नारिकेलजलोच्छिन्नपिपासावेदनः क्वचित् ॥ ३४५ ॥

एलामरिचताम्बूलवल्लीवेल्लितपल्लवैः ।
पनसक्रमुकारामैर्नीतदृक् फलवन्धुरैः ॥ ३४६ ॥

गोलाङ्गूलादिविक्रान्तविशीर्णकुसुमेषु च ।
क्वचिच्चम्पकषण्डेषु गमयन्गमनश्रमम् ॥ ३४७ ॥

दिनान्तकपिशाङ्गे च दिवसान्तदिवाकरे ।
धावद्धेनुधनोद्धूतधूलीकं ग्राममासदम् ॥ ३४८ ॥

ततस्तत्र वसत्यर्थं यं यं याचे स्म कंचन ।
धन्निनं चोल्लिदिति च ब्रवीति स्म हसन् स सः ॥ ३४९ ॥

अथैकेन द्विभाषेण गृहं नीत्वा कुटुम्बिना ।
जामातेव चिरात्प्राप्तः प्रियः प्रीत्यास्मि सत्कृतः ॥ ३५० ॥

called wealth is really life's breath, residing out of the body. I tied those pearls in my garment with a strong knot, and secure with the power of wealth, started to walk along the ocean shore. At places, my feet slipped in the mud of bananas, at other places, I quenched my thirst with coconut water; elsew .ere, I let my eyes wander to the branches of the bowed, fruit-laden trees of jackfruit and areca, entwined with the creepers of cardamom, pepper and betel. And elsewhere, in *Campaka* gardens, where lay stale flowers trodden by monkeyes, I removed the fatigue of the journey. Evening came, sun's rays started to yellow, and at that time, I reached a village cloudy with the dust raised by running cows. There, whomever I asked for a place to stay, replied laughingly, "Go to the wealthy ?" Thereafter, one bilingual family took me home and welcomed me like a long-lost son-in-law. In the evening, I asked the

तं च स्वशयनासन्नमपृच्छं रजनीमुखे ।
देशोऽयं कतमः साधो कतमद्वात्र पत्तनम् ॥ ३५१ ॥

तेनोक्तं पाण्ड्यदेशोऽयमनुदक्षिणसागरम् ।
महापद्मनिधिप्राप्तिरम्यं यत्रार्थिदर्शनम् ॥ ३५२ ॥

इतश्च पाण्ड्यमथुरा ग्रामान्मृदुनि योजने ।
विश्रम्य रजनीमत्र प्रातर्गन्तासि तामिति ॥ ३५३ ॥

सुप्तेन प्रियया सार्धमसुप्तेनार्थचिन्तया ।
संक्षिप्ता च निरस्ता च यापिता यामिनी मया ॥ ३५४ ॥

प्रातः क्रोशद्वयातीतः कदलीषण्डसंवृतम् ।
पान्थसंहातसंबाधमपश्यं सत्त्रमण्डपम् ॥ ३५५ ॥

पश्यामि स्म च वैदेशान्क्रियमाणक्षुरक्रियान् ।
अभ्यङ्गोच्छादनाच्छादभोजनाद्यैश्च सत्कृतान् ॥ ३५६ ॥

कृतक्षौरादिकर्मा तु लब्धवस्त्रोत्तमाशनः ।
पृष्टोऽस्मि सत्त्रपतिना शय्यास्थः शर्वरीमुखे ॥ ३५७ ॥

house-holder as he sat beside me on the bed, "Oh brother, which country is this, and which is the city of this country ? He said, "This is *Pāṇḍyadeśa*, situated on the shore of the South sea. The sight of a beggar here is delightful as the finding of the treasure called '*Mahāpadma*'. From this village, *Pāṇḍya-mathurā* is only a few *Yojanas* away. Therefore, after resting the night here, you will go there in the morning." I spent that night with my beloved while asleep, and with material worries while awake, and the night seemed correspondingly short and long, according to my feelings (341-354).

In the morning after travelling a distance of two miles, I saw an inn in a grove of banana trees which was crowded with travellers. I saw foreigners getting themselves barbered and treated with massages and unguents, food and clothes. I too had the convenience of toilet and chores etc. and received excellent garments and food. In the evening, as I sat on the bed, the owner of the free lodge asked, "Have you come

क्वचित्कश्चित्त्वया दृष्टः प्राज्ञो वाणिजदारकः ।
सानुदास इति प्रांशुः श्यामस्ताम्रान्तलोचनः ॥ ३५८ ॥

ततस्तं पृष्टवानस्मि सानुदासेन किं तव ।
कस्य वा सानुदासोऽसाविति तेनोदितं ततः ॥ ३५९ ॥

गङ्गदत्ताभिधानस्य ताम्रलिप्तीविभूषिणः ।
गुणवान्भागिनेयोऽसौ गतः पोतेन सागरम् ॥ ३६० ॥

स च पोतः किलाम्भोधौ प्रभञ्जनपराहृतः ।
प्रविशीर्णः पयःपूर्णः पयोधर इवाम्बरे ॥ ३६१ ॥

वार्त्ता चेयं प्रसर्पन्ती मूर्छातिशयदायिनी ।
क्रूराशीविषयोषेव गङ्गदत्तममूर्छयत् ॥ ३६२ ॥

तेनापि सर्वदेशेषु कान्तारेषु तरेषु च ।
प्रवर्तितानि सत्त्राणि वेलातटपुरेषु च ॥ ३६३ ॥

कदाचित्सानुदासस्य पोतापेतस्य जीवतः ।
पान्थः कश्चित्क्वचित्सत्रे प्रवृत्तिं कथयेदिति ॥ ३६४ ॥

तत्ते यदि स दीर्घायुरायुष्मन्दर्शनं गतः ।
आचक्ष्व नस्ततो दीना जनता जीव्यतामिति ॥ ३६५ ॥

across the merchant's clever son *Sānudāsa* ? He is tall in height, dark-complexioned, and his red eyes are very charming." I asked him "How are you connected with *Sānudāsa* ?" Whose son is *Sānudāsa* ? He answered, "He is the virtuous nephew of *Gangadatta* ? The pride of *Tāmraliptī*. He had gone by ship on a sea-voyage. The ship, hit by a tempest, shattered like water-filled clouds floating in the sky. This news, like a cruel serpent causing all to faint, spread everywhere and made *Gangadatta* swoon. He has constructed lodges (for travellers, in all countries, dense forests, and coastal towns, so that in some lodge, some traveller may perhaps give information of *Sānudāsa* being alive in spite of the ship-wreck. Therefore, O long-lived one, if you have seen that long-living (person) somewhere, tell me and give life to these poor citizens." I thought, what part of my promise had I fulfilled (of accumulating four times the

मम त्वासीत्प्रतिज्ञायाः कियत्संपादितं मया ।
अस्मै यदहमात्मानमाचक्षेऽपहतत्रपः ॥ ३६६ ॥
तस्मादिति ब्रवीमीति विनिश्चित्येदमब्रवम् ।
सानुदासः पुनः पोतमारुह्य गतवानिति ॥ ३६७ ॥
प्रातश्च पाण्ड्यमथुरामाश्चर्यशतशालिनीम् ।
प्रायं पूरितसर्वेच्छां चिन्तामणिशिलामिव ॥ ३६८ ॥
तस्यामध्यासि भिन्नाभरत्नपञ्जरसंकुलम् ।
अगस्त्यपीतपानीयसागराकारमापणम् ॥ ३६९ ॥
तत्रालंकारमादाय द्वावुपागमतां नरौ ।
तस्य चैकतरः क्रेता विक्रेतान्यतरस्तयोः ॥ ३७० ॥
तौ तं वाणिजमब्रूतां रत्नतत्त्वविदा त्वया ।
उचितं भूषणस्यास्य मूल्यमाख्यायतामिति ॥ ३७१ ॥
तेनापि तच्चिरं दृष्ट्वा न जानामीति भाषिते ।
तौ मां निश्चलया दृष्ट्या दृष्टवन्तमपृच्छताम् ॥ ३७२ ॥
निश्चलस्निग्धया दृष्ट्या सुष्ठु दृष्टमिदं त्वया ।
मन्यावहे विजानाति मूल्यमस्य भवानिति ॥ ३७३ ॥

amount of wealth destroyed) that I should shamelessly introduce myself? Therefore I'll say only this. Having thought this I said that *Sānudāsa* had once again taken a ship and had gone on sea voyage. (355-367)

In the morning I reached the city of *Pāṇḍyamathurā*, which could, like the wish-fulfilling gem fulfill all desires and which was full of a thousand wonders. A shop was decorated there in which was spread out a treasure of colourfully shining precious stones as if it was a picture of the (waterless) ocean emptied by *Agastya*. Two men came there with jewels. One of them was the seller and the other a buyer. They asked the shopkeeper, "You are a gem-examiner. Therefore, tell us the value of this jewellery."

After looking at the jewellery for a long while, he said, "I cannot tell." They saw me staring at the jewellery with unblinking eyes, and asked, "You are looking at these jewels with firm, appraising eyes, so we feel that you know their

अनास्थोत्तानहस्तेन ततः स्मित्वा मयोदितम् ।
नैवेदमतिदुर्ज्ञानं किं मुधैवाकुलौ युवाम् ॥ ३७४ ॥

कोटिरस्य समं मूल्यं रत्नतत्त्वविदो विदुः ।
तस्मादधिकमूनं वा क्रेतृविक्रायकेच्छया ॥ ३७५ ॥

अथ विक्रायकस्तोषान्मुक्ताश्रुर्मामवोचत ।
यदीयं मूल्यमेतस्य धनं धन्यास्ततो वयम् ॥ ३७६ ॥

अपि भूषणमेतन्मे कोटिमूल्यं भवेदिति ।
सदैव मे मनस्यासीदयमेव मनोरथः ॥ ३७७ ॥

अथेति क्रायकेणोक्तं ममाप्यासीन्मनोरथः ।
अपि नाम लभेयाहमिदं कोट्येति चेतसि ॥ ३७८ ॥

ततस्तावस्तुवातां मां नमस्ते विश्वकर्मणे ।
को हि मानुषदुर्बोधमिदं बुध्येत मानुषः ॥ ३७९ ॥

क्रयविक्रयकामाभ्यामावाभ्यां बहुशः पुरी ।
द्रव्यस्यास्य परीक्षार्थं परिक्रान्ता समन्ततः ॥ ३८० ॥

पृथिवी मूल्यमस्येति कश्चिदाह परीक्षकः ।
अजानन्काकिनीत्यन्यो न किंचिदिति चापरः ॥ ३८१ ॥

value." On this I suddenly raised my hand, laughed and said, "Why do you worry needlessly? It is not difficult to assess their value. Gem experts have priced it at ten million. More or less than that depends on the wish of the buyer and the seller." The seller was satisfied with this and shed tears of happiness as he said, "If that is the price of this, we feel blessed. In my heart too was the desire that the jewellery should sell at ten million." Then the buyer said, "I, too, desired to receive this jewel for ten million." They both praised me and said, "Oh *Viśvakarman*, we greet you. Who will have this knowledge which is unknown to man? Wanting to buy and sell this we both travelled several times around this city, trying to get it assessed. Some examiners said, 'It is as valuable as the earth' Some who were ignorant even said, 'It is not

त्वत्कृतेन तु मूल्येन जनितं नौ महत्सुखम् ।
एतदेकार्थयोरासीदभीष्टमुभयोरपि ॥ ३८२ ॥

इत्यादि तौ प्रशस्ताय प्रादिषातां ससंमदौ ।
अयुतं मे सुवर्णानां ससाराभरणाम्बरम् ॥ ३८३ ॥

अथ वार्त्तामिमां श्रुत्वा नृपेणाहूय सादरम् ।
परीक्षितोऽस्मि रत्नानि वर्जितानि परीक्षकैः ॥ ३८४ ॥

बहुभृत्यं बहुधनं बहुवृत्तान्तनिष्कुटम् ।
विशालं बहुशालं च प्रीतः प्रादात्स मे गृहम् ॥ ३८१ ॥

अतः परमहं तस्यामासं पुरि परीक्षकः ।
धर्मेणैव च मां कश्चिन्न परीक्षामकारयत् ॥ ३८६ ॥

एवं च वसतस्तत्र ममेयमभवन्मतिः ।
केन नामाल्पमूल्येन महालाभो भवेदिति ॥ ३८७ ॥

उपलभ्यस्ततो लोकात्कर्पासो गुणवानिति ।
तस्य कैलासकूटाभान् सप्त कूटानकारयम् ॥ ३८८ ॥

worth a farthing.' Some also said, 'It is of no value at all. We are greatly satisfied at your assessment. We both had the same desire." They praised me thus and gave me with great joy then thousand gold coins, costly garments and ornaments. (3.8-383)

When he heard this news, the king (of *Pāṇḍyamathurā*) respectfully invited me and got the stones, which had baffled other experts, examined by me. Happy at the assessment, he bestowed on me a big, many-roomed mansion, which had several servants, lots of wealth, and an expansive pleasure garden. Now I became known in that town as a great gem-examiner. No one questioned my religion, (they did not show any curiosity about my caste, family, name or place). Thus, living there, the idea occurred to me about how I could make maximum profit from a small investment. I learned from people that there was great profit to be made from cotton, so I collected seven huge piles of cotton, as high as the peaks of the *Kailāsa* mountain. But alas for this story of the useless

धिक्कर्पासकथां तुच्छां सर्वथा मूषकेण ते।
प्रदीपशिखया कूटा गमिता भस्मकूटताम् ॥ ३८९ ॥

मथुरायां च मर्यादा गृहं यस्य प्रदीप्यते।
प्रक्षिप्यते स तत्रैव सकुटुम्बो रटन्निति ॥ ३९० ॥

अथ हस्तद्वितीयोऽहमियं दिगिति संभ्रमन्।
उदीचीं दिशमुद्दिश्य कान्दिशीकः पलायितः ॥ ३९१ ॥

धावित्वा च त्रियामार्धमहरर्धं च रंहसा।
दुर्गादुत्क्रम्य सुप्तोऽहं वटमूले महाश्रमः ॥ ३९२ ॥

अथांशुमति शीतांशौ प्रशान्तप्रबलश्रमः।
जनताध्वनिमश्रौषमभितो वटमुत्कटम् ॥ ३९३ ॥

आसीच्च मम हा कष्टं हन्त नष्टोऽस्मि संप्रति।
ज्वलति जलने क्षिप्तो निर्घृणैर्द्रविडैरिति ॥ ३९४ ॥

अथ कन्थाजरच्छत्त्रपादुकादिपरिच्छदान्।
अद्राक्षं पथिकाकल्पाञ्जल्पतो गौडभाषया ॥ ३९५ ॥

हा मातर्जीवितोऽस्मीनि तानालोक्याश्वसं ततः।
रक्षोमुक्तो हि नाश्वस्यात्को वा दृष्ट्वा नरान्नरः ॥ ३९६ ॥

cotton. A rat pulled out a wick from a burning lamp and its flame turned those piles into a mere heap of ashes. The tradition in *Mathurā* was that the person whose house had caught fire, was to be thrown into those very flames, along with his shouting and weeping family members. I thought, now my two hands are all that I have, and I hastened out in fear from there, making for the north. I ran fast through half the night and half of the next day and came out of the fort. Greatly exhausted, I fell asleep under a banyan tree. When the sun's rays became gold, my weariness left me, and I heard the terrible shouting of people near the banyan tree. I thought, "Oh how painful it is. My end is near. Now merciless Dravidians are about to throw me into the fire." (384-394)

Just then, I saw people, who looked like travellers, and who wore rags, old umbrellas and wooden sandals etc. and who spoke in the *Gauḍa* language (eastern dialect). "Oh mother,

आस्तीर्णपर्णशय्यास्ते ततो न्यस्तपरिच्छदाः ।
परितो मामुपासीनाः समपृच्छन्त विश्रमाः ॥ ३९७ ॥
आगच्छति कुतो देशान्नगराद्वा भवानिति ।
मयापि कथितं तेभ्यः पाण्ड्यदेशपुरादिति ॥ ३९८ ॥
अथ तैः सस्पृहैः पृष्टं मथुरायां त्वया यदि ।
सानुदासो वणिग्दृष्टस्ततो नः कथ्यतामिति ॥ ३९९ ॥
मयोक्तं सानुदासाख्यो वणिक् तत्र न विद्यते ।
भवन्तः कतमत्तत्र पृच्छन्तीत्युच्यतामिति ॥ ४०० ॥
ततस्ते कथयन्ति स्म ताम्रलिप्त्यां वणिक्पतिः ।
गङ्गदत्तो गुणान्यस्य न न वेद भवानपि ॥ ४०१ ॥
ये गुणान्न विदुस्तस्य सद्वीपात्प्राङ्महोदधेः ।
व्यापिन्या कीर्तितान्कीर्त्या न जातास्तेऽथ वा मृताः ॥ ४०२ ॥
स्वस्रीयः सानुदासोऽस्य पोतभङ्गात्किल च्युतः ।
अध्यास्ते पाण्ड्यमथुरां कृतकर्पाससंग्रहः ॥ ४०३ ॥
गङ्गदत्तस्तु पान्थेभ्यः प्रवृत्तिमुपलभ्य ताम् ।
आहूयाह स्म सुहृदः प्रीतांश्च परिचारकान् ॥ ४०४ ॥

I am safe now, "I thought, feeling relieved. Who will not heave a sigh of relief on seeing men, after escaping from the clutches of a giant? The travellers spread out beddings of leaves and laid out their belonging. Then, sitting around me and refreshing themselves, they asked me, "From which country or city do you come?" I replied, "I have come from the city of *Pāṇḍyadeśa*." Hearing this, they became curious. "If you have come across the merchant called *Sānudāsa* in *Mathurā*, do tell us." I said. "The trader called *Sānudāsa* is not there now. Tell me, which amongst you wants to know about him?" They said, "There is a big merchant named *Gangadatta* in *Tāmralipti*. It is not possible that you have not heard of his qualities. There is not a person alive in this earth, from island to ocean, who does not know of his good qualities, which impress even the famous with their glory. Surviving a ship-wreck, his nephew, *Sānudāsa*, amassed cotton and lives in *Pāṇḍyamathurā*. On getting this news from travellers, *Gangadatta* called his loyal and beloved servants and said, 'Whoever

ये मे शोणितमायान्ति गृहीत्वा दक्षिणापथात् ।
तानहं सुहृदः स्फीतैस्तोषयामि धनैरिति ॥ ४०५ ॥

तद्वयं गङ्गदत्तेन तमानेतुं विसर्जिताः ।
यदि चासौ त्वया दृष्टस्तदाचष्टां भवानिति ॥ ४०६ ॥

मम त्वासीद्वरं क्षिप्तस्तत्रैवाहं विभावसौ ।
न त्वपूर्णप्रतिज्ञेन मातुराननमीक्षितुम् ॥ ४०७ ॥

अथेत्थं कथयाम्नि स्म सानुदासस्तपस्विकः ।
कर्पासे ज्वलति क्षिप्तः पाण्ड्यैर्निष्करुणैरिति ॥ ४०८ ॥

ततस्ताडितवक्षस्कान्तारमारट्य ते चिरम् ।
इति संमन्त्रयन्ते स्म विषादक्षामवाचकाः ॥ ४०९ ॥

गङ्गदत्तार्थिता यूयं सानुदासार्थमागताः ।
तस्मै तन्मृत्युवृत्तान्तं कथं शक्ष्यथ शंसितुम् ॥ ४१० ॥

वार्त्तां चेमामुपश्रुत्य वैवस्वतहसाशिवाम् ।
चम्पायां ताम्रलिप्त्यां च जीवितव्यं न केनचित् ॥ ४११ ॥

तदात्मानं परित्यज्य स्वामिनो भवतानृणाः ।
गङ्गदत्तोऽपि तद्वार्त्तामन्यतो लभतामिति ॥ ४१२ ॥

brings my nephew from the south will be rewarded with sufficient wealth.' Therefore *Gangadatta* has sent us to bring him back. If you have seen him, please tell us." I thought "Far better that I had been thrown into the fire. It is not good to see mother's face without fulfilling my promise." So I said to them, "Poor *Sānudāsa* has been thrown into the flaming cotton by the cruel *Pāṇḍyas.*" On this they cried for a long time, beating their breasts and talking sorrowfully. One of them said, "You came for *Sānudāsa* at *Gangadatta's* request. How can you give him the news of his death? On hearing this inauspicious news, pleasing only to *Yama*, no one in *Campā* or *Tāmraliptī* would want to live. Therefore, leaving me, all of you are free from your master's debt. *Gangadatta* too

ते काष्ठस्कन्धमादीप्य प्रवेष्टुमनसस्ततः ।
स्तुवन्तो देवताः स्त्राः स्वाः पर्यक्रामन्प्रदक्षिणम् ॥ ४१३ ॥
मम त्वासीदहो कष्टं बद्धोऽहं नरशम्बरः ।
सोत्साहैरपि दुर्लङ्घ्यं जालं जाल्मैः प्रसारितम् ॥ ४१४ ॥
अथोच्चैरारटामि स्म भो भो त्यजत साहसम् ।
सानुदासः स एवाहं विधेयो भवतामिति ॥ ४१५ ॥
विषादेन ततस्तेषामसवो निर्यियासवः ।
अस्मत्संप्राप्तिहर्षेण जाताः कण्ठोपकण्ठगाः ॥ ४१६ ॥
शेषत्वादायुषस्तेऽपि विनिवृत्तप्रियासवः ।
हर्षार्द्राः समकूर्दन्त तालक्षोभितकाननाः ॥ ४१७ ॥
ते स्तुवन्तस्ततो हृष्टाः सुगतं सौगता इव ।
बहुकृत्वः परिक्रम्य मामवन्दन्त मूर्धभिः ॥ ४१८ ॥
तेऽथ मां शिबिकारूढं नातिदीर्घैः प्रयानकैः ।
निधिलाभादिव प्रीतास्ताम्रलिप्तीमनेषत ॥ ४१९ ॥

may receive the news from some other source." Then they collected huge piles of wood and made a fire. Desiring to enter it, they offered prayer to their Gods, and started walking around the fire. I thought, "Oh this is very painful. Now I am caught, like the male sea-fish (or deer) called *Śambara*. These cruel poeple have spread out such a net that it is impossible to escape." Then I shouted loudly, "Do not take this desparate step. I am your obedient *Sānudāsa*." The life's breath, about to leave them (on their not finding me), returned, on having found me, to their throats. Because their lifespan was not exhausted yet, and their beloved life had been returned to them, those travellers started jumping with happiness, and the forest area echoed with their claps. Like Buddhists, with happy hearts, they prayed to the *Buddha* and making their circumambulation several times, they bowed their heads to the ground and saluted me. (395-418).

They were as happy as if they had got treasure. Carrying me in a palanquin and camping at short intervals, they brought me to *Tāmraliptī*. (419)

अथ क्षितिपतेः पुत्रं परिणेतुमिवागतम् ।
हृष्टः प्रत्युदगच्छन्मां मातुलः स्फीतडम्बरः ॥ ४२० ॥

व्यासेनापि न शक्योऽसौ व्यासेनाख्यातुमुत्सवः ।
समासेन तवाख्यामि वाक्कुण्ठानामयं विधिः ॥ ४२१ ॥

तिष्ठन्तु तावदकलङ्ककुटुम्बिदाराः
शीतांशुभास्वदनिलैरपि ये न दृष्टाः ।
सिन्दूरपाटलितखण्डनटैर्नटद्भिर्
नग्नाटकैरपि नरेन्द्रपथेषु गीतम् ॥ ४२२ ॥

विद्यावृत्तैस्ततो विप्रैर्गङ्गदत्तः स्वयं च माम् ।
मधुरैरुपपन्नैश्च वचनैरित्यबोधयत् ॥ ४२३ ॥

पिता मे ध्रियते भर्ता भृत्यानात्तेन किं मम ।
आत्मनायासितेनेति प्रागभूस्त्वमुपेक्षकः ॥ ४२४ ॥

अधुना जननीजायाप्रजागुरुजनादिभिः ।
अवश्यभरणीयैश्च रक्ष्यैश्च परवान् भवान् ॥ ४२५ ॥

My uncle, thrilling with rapture, came to receive me with all the trappings, just as one receives a prince coming for a wedding. (420)

Even *Vyāsa* is incapable of describing that festival in detail. Therefore, I relate to you in a nutshell. The person whose voice becomes constricted has to adopt this method. (421)

Besides the blemishless, aristocratic ladies who had never been seen by moon, sun and fire, even the naked saints, dancing with vermilion-smeared inferior dancers, started singing on the streets. (422)

Learned *Brāhmaṇas*, and even *Gangadatta* himself, explained to me with sweet and proper words, "First you, thinking that your father who fed and looked after the servants was still alive, therefore, it was useless to accept responsibility—ignored your duties. But now you are tied down to mother, wife, children and elders, who need to be looked after and protected.

तद्भवद्भर्तृके तत्र वर्गे प्रोषितभर्तृके ।
असारथाविव रथे ध्रुवं यन्न ब्रवीमि तत् ॥ ४२६ ॥

तस्मादुत्कण्ठयोत्कण्ठं त्वयि तात दिदृक्षया ।
स्वकुटुम्बमनुत्कण्ठं कुरु याहि गृहानिति ॥ ४२७ ॥

एकदा कञ्चिदद्राक्षमाचेरं नाम वाणिजम् ।
सुवर्णभूमये यान्तमनन्तैः सह वाणिजैः ॥ ४२८ ॥

तैर्गत्वा सह पोतेन कंचिदध्वानमम्बुधेः ।
तटे वोहित्थमुज्झित्वा प्रातिष्ठामहि रोधसा ॥ ४२९ ॥

अथाभ्रंलिहशृङ्गस्य पादं पादपसंकटम् ।
आवसाम नगेन्द्रस्य लोहितायति भास्वति ॥ ४३० ॥

ततस्तत्राहृताहारान्निषण्णान्पर्णसंस्तरे ।
इत्यस्माननुशास्ति स्म सार्थवाहः क्षपाक्षये ॥ ४३१ ॥

त्रिधा पृष्ठेषु बध्नीत पाथेयस्थगिका दृढम् ।
ग्रीवासु तैलकुतुपान् समासजत वाणिजाः ॥ ४३२ ॥

The condition of the family, whose head you are, has become like that of a driverless chariot, because of your stay abroad. Therefore, it is better not to say anything about it. So son, go home and relieve the anxiety of the family-members eager to see you." (423-427)

Once I saw a merchant called *Ācera*, who was going to *Svarṇadvīpa* (*Sumātrā*) with many traders. After travelling some distance with them on the sea route by ship, we all left the ship on the coast and started walking on the shore. (428-429)

The sun was reddening (at sunset), so we all stopped in the densely forested foothills of the sky-kissing mountains. We had our meal there and we slept on beds of leaves. When the night was past, the caravan leader addressed us thus, "Merchants, all of you tie the bundles of food firmly on the back with three knots, and hang the bottles of oil from your

एताश्च कोमलाः स्थूलाः शोषदोषादिवर्जिताः ।
हस्तैर्वेत्रलता गाढमालम्ब्यारोहताचलम् ॥ ४३३ ॥
लतामनीदृशीं मोहाद्यः कश्चिदवलम्बते ।
प्रमीतो हिमवत्यस्मिन् स प्रयाति परां गतिम् ॥ ४३४ ॥
एष वेत्रपथो नाम सर्वोत्साहविघातकृत् ।
सुवर्णाशाप्रवृत्तानां महानिव विनाशकः ॥ ४३५ ॥
एवमादि ततः श्रुत्वा विषण्णैरस्मदादिभिः ।
हेमगर्धग्रहग्रस्तैस्तथैव तदनुष्ठितम् ॥ ४३६ ॥
अथैको दूरमारूढश्छिन्नवेत्रलताशिखः ।
क्षुरप्रक्षुरितज्याकः क्षोणीं शूर इवागमत् ॥ ४३७ ॥
वयमेवाचलाग्रं तदारुह्य परिदेव्य च ।
निरुप्य च जलं तस्मै तत्रैवानैष्महि क्षपाम् ॥ ४३८ ॥
प्रातर्महान्तमध्वानं गत्वापश्याम निम्नगाम् ।
गवाश्वाजैडकाकारपाषाणकुलसंकुलाम् ॥ ४३९ ॥
अथाचेरः पुरःस्थित्वा पान्थानुच्चैरवारयत् ।
मा मा स्पृक्षत वार्येतद्भो भो तिष्ठत तिष्ठत ॥ ४४० ॥

necks. Hold firmly those thick and elastic creepers which are free from blemishes such as dryness, and with their support, climb these mountains. Whoever is careless enough to take the support of another kind of creeper, will die in the *Himālaya* and will reach Heaven. This is *Vetrapatha* (the cane path) which destroyes all ambition, and which strikes terror into (the heart of) seekers of gold. (430-435)

Gripped by the desire for gold, all of us desperately obeyed the orders of the caravan leader. One man who had climbed very high, with the breaking of the creeper's tip, fell to the earth like a brave archer, the string of whose bow had broken. The rest of us climbed to the top of the mountain, grieved for our departed companion, and after offering water to him, spent the night there. In the morning, after covering a long distance, we saw a river, which was full of rocks shaped like cows, horses, sheep and goats. *Ācera* stood in front and called out to the travellers in a loud voice, "Oh brothers, stop, stop. No

मूढैः स्पृष्टमिदं यैर्यैस्ते ते पाषाणतां गताः ।
अथ वा स्वयमेवैनां सुहृदः किं न पश्यथ ॥ ४४१ ॥

वंशान्पश्यथ यानस्याः परस्मिन् सरितस्तटे ।
अर्वाक्कूलं नुदत्येनान् पटुः परतटानिलः ॥ ४४२ ॥

कार्श्यकौमलसंकोथशोषदोषोविदूषितम् ।
एषामन्यतमं गाढं गृह्णीध्वं मस्करं करैः ॥ ४४३ ॥

वाते मन्थरतां याते मस्करात्तुङ्गतां गतात् ।
परस्मिन्नापगापारे शनकैरवरोहत ॥ ४४४ ॥

कोथशोषादिदोषं तु योऽवलम्बेत मस्करम् ।
स ततः पतितो गच्छेच्छैलस्थिरशरीरताम् ॥ ४४५ ॥

एष वेणुपथो नाम महापथविभीषणः ।
कुशलैः कुशलेनाशु निर्विषादैश्च लङ्घ्यते ॥ ४४६ ॥

यथासुरबिलं वालः शासनान्मन्त्रवादिन ।
प्रविवेशाविचार्यैव तथास्माभिस्तदीहितम् ॥ ४४७ ॥

तेषामेकं कृशाद्वंशाद्विशीर्णादपतत्ततः ।
शिलाभूतां तनुं त्यक्त्वा गतिं माहेश्वरीमगात् ॥ ४४८ ॥

one should touch the water of this river. The fools who touched it, have all turned to stone, can you not see those, friends ? The bamboos which you see on the other side of the river bend down towards this bank, swayed by the wind on the other bank. Take one bamboo which is not marred by being thin, feeble, or diseased, etc. and hold it tightly in hands. When the gail ebbs and the bamboo sways back to its position, get down safely on the other side of the river. Whoever takes the support of a weak or diseased bamboo will fall into the river and his body will turn into stone. This is a terrible highway called *Veṇupatha*. Only an enthusiastic, skillful person can cross this path" (436-446)

Just as a child, at the behest of a '*mantravādin*' (charmer) should enter a tunnel of giants without worrying of the consequences, so did we undertake to do the bidding. Out of the travellers, one whose feeble bamboo broke, fell into the

अवतीर्य तु वंशेभ्यस्त्यक्त्वा दूरेण तां नदीम् ।
तस्मै सलिलमन्यस्यामदाम न्यवसाम च ॥ ४४९ ॥

वाहयित्वा च पन्थानं योजनद्वयसं प्रगे ।
भुजंगस्यातिसंक्षिप्तामद्राक्षं पदवीं ततः ॥ ४५० ॥

तस्याश्चोभयतो भीममदृष्टान्तं रसातलम् ।
अन्धान्धकारसंघातवित्रासिततमोनुदम् ॥ ४५१ ॥

अथाचेरोऽवदत्पान्थान्दारुपर्णतृणादिभिः ।
आर्द्रशुष्कैररण्यानी सधूमा क्रियतामियम् ॥ ४५२ ॥

एतां दृष्ट्वा सपर्याणाञ्छार्दूलाजिनकङ्कटान् ।
छागान्विक्रेतुमायान्ति किराताः परितो दिशः ॥ ४५३ ॥

तान्क्रीणीयात कौसुम्भनैलशाकलिकाम्बरैः ।
खण्डतण्डुलसिन्दूरलवणस्नेहनैरपि ॥ ४५४ ॥

छागपृष्ठानि चारुह्य गृहीतायतवेणवः ।
अतिगाहत चाध्वानं कालभ्रूदण्डभङ्गुरम् ॥ ४५५ ॥

river; and lo, leaving his body which had become a stone, he died. With the support of bamboos, we reached (the other bank of the river) and bade adieu to the river from a distance. Afterwards, offering water to the dead man, we rested for the night. (447-449)

(The next day) in the morning, covering as far as a *yojana* by road, we saw a path, zigzagged like a serpent, and extremely narrow. There were frightening deep chasms on either side whose ends could not be seen, even the sun being afraid of its deep shady darkness. (450-451)

Ācera said to the travellers, "Make a fire in the jungle, using half-dry leaves, sticks and twigs, etc. On seeing this (the smoking forest), the forest-dwellers will converge here to sell goats, with saddle, tiger skins, and soldiers' armour. Exchange the saffron-and-blue garments of bark, candy, vermilion, puffed rice, clove and oil with their goats. Riding on the backs of the goats, and holding long poles in the hand, negotiate this path which is zig-zag like the brow of the God of Death. On

आदाय यदि चान्येऽपि काञ्चनं काञ्चनाकरात् ।
अनेनैव निवर्तेरन्पथा पान्थाः कदाचन ॥ ४५६ ॥

ततस्तैरस्मदीयैश्च संमुखीनैरिहान्तरे ।
रसातलं प्रवेष्टव्यं ससुवर्णमनोरथैः ॥ ४५७ ॥

न महासंकटादस्मान्मार्गादुत्क्रम्य विद्यते ।
छागपङ्क्तेरवस्थानं न निवर्तितुमन्तरम् ॥ ४५८ ॥

तस्मादभ्यस्तकुन्तेन वीरेण प्रतिभावता ।
अनुभूतसमीकेन पङ्क्तेः प्रस्थीयतां पुरः ॥ ४५९ ॥

समर्थस्तादृगेकोऽपि हन्तुं परपरंपराम् ।
न पराभाव्यते यावदपरेण परेण सः ॥ ४६० ॥

अयं चाजपथो नाम श्रूयमाणो विभीषणः ।
दृश्यमानो विशेषेण भृगुः पातार्थिनामिव ॥ ४६१ ॥
इत्याचेरे ब्रुवत्येवं प्रांशुकोदण्डमण्डला ।
आगच्छन्म्लेच्छपृतना छागपूगपुरःसराः ॥ ४६२ ॥

तेषु तु प्रतियातेषु निष्कार्य क्रयविक्रयौ ।
स्नात्वावन्दन्त क्रदन्तः पान्थाः शंकरकेशवौ ॥ ४६३ ॥

the way if we encounter other travellers on their way back from the gold mines, then, along with them we too will have to fall into the chasms, carrying our lust for gold together with us. This is because there is no place for these goats who are going in line, to stand aside or to turn back. So keep that person in front of the line who can fight skilfully with a spear, and who is an experienced warrior. Even one such person is enough to bring down a line of enemies, until he himself is not cut down by the opponent. This is *Ajapatha* (the Goat Path), whose very name conjures fear; as the abrupt height of the hill causes fear to one who wants to commit religious suicide by falling from the hill. (452-461)

Ācera was just saying this when an army of tribals landed there, their long bows raised high, and a horde of goats in front of them. Winding up the work of barter, the travellers bathed, and prayed tearfully to *Śankara* and *Keśava*. (462-463)

अथ पान्थास्थिता दीर्घा प्रस्थिता छागसंततिः ।
रंहसिन्यपि निष्कम्पा निवाते नौरिवाम्भसि ॥ ४६४ ॥

तस्याश्च पथिकश्रेण्याः सप्तमः पश्चिमादहम् ।
आचेरश्चाभवत् षष्ठः पृष्ठतोऽनन्तरो मम ॥ ४६५ ॥

एवंप्राये च वृत्तान्ते दूरादाश्रूयतोच्चकैः ।
वंशानां ताड्यमानानां पुरः ष्ठा ष्ठोदितस्वनः ॥ ४६६ ॥

छागानां पुरुषाणां च धीराणामपि सादकः ।
मज्जतां ध्वान्तजम्बाले मे मे हा हेति च ध्वनिः ॥ ४६७ ॥

सर्वथा क्षणमात्रेण प्रक्षीणा परवाहिनी ।
एकशेषास्मदीया या सप्तमप्रमुखा स्थिता ॥ ४६८ ॥

अथ मामवशास्ति स्म ग्रामणीः किमुदास्यते ।
एककः पुरुषश्चायं परः स्वर्नीयतामिति ॥ ४६९ ॥

परस्तु वंशमुज्झित्वा बद्ध्वा मूर्धनि चाञ्जलिम् ।
हतस्वपान्थसार्थत्वादनाथो मामनाथत ॥ ४७० ॥

Carrying the travellers on their backs, the long line of goats started moving, and even though speeding fast, they seemed still like a boat moving on tranquil waters. In that travellers' line, I was seventh from the end, *Ācera* sixth, and just behind me. At this time, from a distance was heard the loud bang-bang of bamboos beating against one another. Then came the sound of the bleating of goats and men crying for help. Sinking in the quagmire darkness, a sound which could make even the strong tremble. In a moment the enemies' army was almost destroyed; only one person remained who stood face to face with me, I being in the seventh position from behind. The leader ordered me "Why do you sit silent? The enemy is alone. Send him quickly to Heaven." My opponent, rendered helpless by the destruction of his caravan, threw down his bamboo, and folding his hands over his head, started

एकशाखावशेषस्य मद्वंशस्यावसीदतः ।
शाखाच्छेदेन नोच्छेदमत्यन्तं कर्तुमर्हसि ॥ ४७१ ॥
एक एव प्रियः पुत्रः पित्रोरहमचक्षुषोः ।
अन्धयष्टिस्तयोस्तस्माद् भ्रातर्मां मा वधीरिति ॥ ४७२ ॥
आसीच्च मम धिक्प्राणान्पापपांसुविधूसरान् ।
धिग्धिगेव सुवर्णं तत्प्राप्यं प्राणिवधेन यत् ॥ ४७३ ॥
तस्मान्निहन्तु मामेष वराकः प्रियजीवितः ।
प्राणा यस्योपयुज्यन्ते पित्रोर्दृश्चक्षुषोरिति ॥ ४७४ ॥
अथ रोषविषादाभ्यामाचेरस्ताम्रनिष्प्रभः ।
अम्बूकृतमवोचन्मां वाचा निष्ठुरमन्दया ॥ ४७५ ॥
अरे बालवलीवर्द कालाकालाविचक्षणः ।
क्व कृपाणोचितः कालः क्व कृपा कृपणोचिता ॥ ४७६ ॥
अहो कारुणिकत्वं ते सिद्धं सिद्धान्तवेदिनः ।
एकस्य क्षुद्रकस्यार्थे यः षोडश जिघांसति ॥ ४७७ ॥
सच्छागे निहते ह्यस्मिञ्जीविताः स्युश्चतुर्दश ।
अहते तु सहानेन भवता च हता वयम् ॥ ४७८ ॥

to plead with me, "I am the only remaining progeny left of my family. It is not proper for you to destroy this branch and finish the line. I am the only son of my blind parents. I am the blind-man's stick for them. Brother, do not kill me." I thought, "Fie on the life tainted by sin, and also fie on the gold obtained by killing living beings. Therefore, let this poor man, to whom life is precious, kill me. His life will be of use to his blind parents." (464-474)

Now *Ācera* was red with anger, and greatly despondent. He shouted and grumbled, "Oh stupid bull, devoid of the sense of timely action ! The time calls for bravery, and you are engrossed in compassion, the virtue of the cowards—you want sixteen lives destroyed to save one miserable life; this is your compassion, you theoretical man. If this person is killed along with his goat, our fourteen lives will be saved. Otherwise with him and you, all of us will be killed. To protect one small trifle you should not sacrifice your own life which

न चापि रक्षितुं क्षुद्रमात्मानं दुस्त्यजं त्यजेत् ।
आत्मा तु सततं रक्ष्यो दारैरपि धनैरपि ॥ ४७९ ॥

इत्यादि भगवद्गीतामात्रं दण्डकमीरयन् ।
स पार्थमिव मां विष्णुः कर्म क्रूरमकारयत् ॥ ४८० ॥

अथाहं प्रबलव्रीडो गर्हमाणश्च कर्मवत् ।
चरणेषु परच्छागं सुकुमारमताडयम् ॥ ४८१ ॥

छागपोते ततस्तस्मिन्ध्वान्तसिन्धौ निमज्जति ।
पान्थसांयात्रिको मग्नः सहैव धनतृष्णया ॥ ४८२ ॥

वयं तु दुर्गमान्मार्गात्प्रक्षीणस्वल्पसैनिकाः ।
भारतादिव संग्रामात्सप्तशेषा हतोद्यमाः ॥ ४८३ ॥

तं च देशं परिक्रम्य प्राप्य विष्णुपदीतटम् ।
अश्रुमिश्रां प्रमीतेभ्यः प्रादाम सलिलाञ्जलिम् ॥ ४८४ ॥

ततस्तत्तादृशं दुःखं बाधितं नो बुभुक्षया ।
शरीरवेदना नास्ति देहिनां हि क्षुधासमा ॥ ४८५ ॥

it is difficult to relinquish. One should protect one's self even with the sacrifice of one's wife and wealth." In this way, showing the stick of the *Bhagvad-gītā*, as *Viṣṇu* did with *Arjuna*, *Ācera* forced me to do the cruel act. (475-480)

I feeling extremely embarrassed and guilty like the act, hit faintly at the legs of the enemy's goat. As a result, that goat, which was like a ship, drowned in that sea of darkness, and with it also drowned that sea-merchant who was thirsty for wealth. We, with our weak army and our lost enthusiasm, like the remaining seven warriors of the *Mahābhārata* war, crossed the country on that terrible road and reached the Ganges shore, where we offered water mixed with tears for our dead companions. Then hunger overpowered our sorrow, because for living beings, there is nothing more physically painful than hunger. (481-485)

अथासंपादिताहारान् पर्णशय्याधिशायिनः ।
मन्दनिद्राकुलाक्षान्नः प्रबोध्याह स्म नायकः ॥ ४८६ ॥

अमी छागाः प्रमाप्यन्तां ततस्त-मांसमद्यताम् ।
सीव्यन्तामजिनैर्भस्त्रास्तेषां विपरिवर्तितैः ॥ ४८७ ॥

तथा च परिधीयन्तां मुक्त्वा विघ्नकृतं घृणाम् ।
यथा तासामसृक्क्लिन्नं यदन्तस्तद्बहिर्भवेत् ॥ ४८८ ॥

पक्षवन्त इवाहार्या दरीदारितचञ्चवः ।
हेमभूमेरिमां भूमिमागच्छन्ति विहंगमाः ॥ ४८९ ॥

मांसपिण्डधिया तेऽस्मान्नभसादाय चञ्चुभिः ।
सुवर्णभूमये यान्ति तत्तत्संपाद्यतामिति ॥ ४९० ॥

अथाहमब्रवं ब्रूते जनता यत्तथैव तत् ।
त्यज्यतां तत्सुवर्णं यच्छिनत्ति श्रवणे इति ॥ ४९१ ॥

येनाहं दुर्गमान्मार्गाद्धर्मेणैव तु दुर्गतेः ।
तारितश्छागनागेन हन्यां तं निर्घृणः कथम् ॥ ४९२ ॥

तस्मादलं सुवर्णेन प्राणैरेवाथ वा कृतम् ।
येन तेनैव दत्तेभ्यस्तेभ्यो हन्यां सुहृत्तमम् ॥ ४९३ ॥

After this, all of us lay dozing on beds of leaves without having eaten. Then our leader woke us up, our eyes burning from lack of sleep, and said, "You all kill these goats and eat the cooked flesh. Then turn the skins over, stitch them and make them into bags. Forget the feeling of repulsion which is an obstacle, and wear them in such a way that the blood-soaked underside is on the outside. Winged-mountain like birds, whose open beaks seem like caves come from the gold-land. Taking us to be pieces of flesh, they will carry us through the sky to the gold-land. Therefore, do like this." (486-490)

I said, "People are right when they say that the ear-rings which cut the ears should be discarded. How can I be so cruel as to kill the beloved goat which brought me through a difficult path, just as religion uplifts one from misfortune? So, gold is of no value for me, and I am not interested in a

अथाचेरोऽब्रवदत्पान्थानजः स्वः स्वः प्रमाप्यताम् ।
अयं तु सानुदासीयः सुदूरे मुच्यतामिति ॥ ४९४ ॥
तेषामेकतमः पान्थस्तमजं क्वापि नीतवान् ।
दण्डालम्बितकृत्तिश्च प्रत्यागत्येदमुक्तवान् ॥ ४९५ ॥
छागेन सानुदासस्य मयान्यः परिवर्तितः ।
तदीयं चेदमानीतमजिनं दृश्यतामिति ॥ ४९६ ॥
मया तु प्रत्यभिज्ञाय तस्यैवाजस्य चर्म तत् ।
उक्तं नासौ त्वया मुक्तः प्राणैर्मुक्तः प्रियैरिति ॥ ४९७ ॥
अथाप्तवचनाद्भीमं समुद्रतरणादपि ।
युक्तिहीनं तदस्माभिर्नभोगमनमिङ्गितम् ॥ ४९८ ॥
ततो दुर्भगनिर्ह्रादैः पाण्डुच्छविभिरण्डजैः ।
शारदैरिव जीमूतैः साशमाकाशमावृतम् ॥ ४९९ ॥
तत्पक्षतिमरुत्पिष्टगुरुस्कन्धनगो नगः ।
शक्रशस्त्रशिखाकृत्तपत्त्रचक्र इवाभवत् ॥ ५०० ॥
अथ कण्ठगतप्राणानस्मानादाय खं खगाः ।
आक्रामन् सप्त सप्तापि गरुत्मन्त इवोरगान् ॥ ५०१ ॥

life for which I have to kili that best friend who has protected my life. On this *Ācera* said to the travellers, "You all kill your own goats, and take *Sānudāsa's* goat. and leave it at a distance from here." One of the travellers took the goat away, and returned with a skin carried on a stick. He said, "I have traded *Sānudāsa's* goat for another goat, and have brought its hide. See." I, seeing the skin, recognised it and said, "It is the hide of the same goat. You did not leave it, its dear life has certainly left it." (491-497)

By the leader's order, we readied ourselves for the senseless journey through the sky, even more terrible than the crossing of the ocean. Thereafter, the whitish birds, uttering harsh cries, covered the sky, like winter clouds, in all directions. The lofty peaks of mountains also, on being rubbed by their wings, shattered, and became like leaves flying in a whirlwind, after being cut by lightning. Just as *Garuḍa* lifts serpents away, seven birds snatched up seven of us, our hearts in our throats,

परिशिष्टोऽपरस्तेषां स च मद्ग्राहिणो बलात् ।
निरंशत्वान्निराशंसो मामेवाच्छेतुमैहत ॥ ५०२ ॥

अथ रौद्रमभूद्युद्धं गृध्रयोः स्वार्थगृद्धयोः ।
यथाम्बरचरत्रासि दशकण्ठजटायुषोः ॥ ५०३ ॥

पर्यायेणाहमाकृष्टश्चञ्च्वोश्चञ्च्वौ पतत्रिणोः ।
कच्चिच्च स्खलितस्तस्याः खस्थः शंकरमस्मरम् ॥ ५०४ ॥

वज्रकोटिकठोराभिश्चञ्चूचरणकोटिभिः ।
कुट्टितं तत्तयोश्चर्म जातं तितउजर्जरम् ॥ ५०५ ॥

ततो निष्कुषितश्चाहं कुट्टिताच्चर्मकञ्चुकात् ।
पतितः सरसि क्वापि शोभाविस्मितमानसे ॥ ५०६ ॥

तत्र शोणितशोणानि घृष्ट्वा गात्राणि पङ्कजैः ।
स्नातस्तर्पितदेवश्च पश्चादमृतमाहरम् ॥ ५०७ ॥

तत्तटे क्षणमासित्वा निषद्य च गतश्रमः ।
अपूर्वबहुवृत्तान्तं दृष्टवानस्मि तद्वनम् ॥ ५०८ ॥

यत्र विस्मृतवानस्मि दुःखं भारुण्डयुद्धजम् ।
असिपत्रवनापेतः संचरन्निव नंदने ॥ ५०९ ॥

and flew into the sky. The remaining bird, disappointed at not getting his share, wanted to snatch me away by force. As frightening for creatures of the sky as the battle between *Rāvaṇa* and *Jatāyu*, the two birds started a fight, first one, and then the second bird catching me in its beak. Sometimes I, slipping from their beaks and suspended from the sky, would start remembering *Śankar*. The goat-hide, clawed by the beaks and claws, which were as hard as thunder-bolt, became as tattered as a net. Slipping from that tattered skin-bag, I fell into a lake, which could surpass even *Mānasa* lake with its beauty. I bathed, rubbed and cleaned limbs which were red with blood; and after offering water to Gods, ate unsolicited food. I sat on the bank of that lake for a moment and removed my weariness by lying down there; and then I saw that forest with the unique sights. I forgot the sorrow arising out of the battle of the *Bhāruṇḍa* birds, like the man who

शीर्णदुर्वर्णपर्णो वा विद्युद्दाहहतोऽपि वा ।
अपुष्पः फलहीनो वा यत्रैकोऽपि न पादपः ॥ ५१० ॥

कदम्बमालतीकुन्दमाधवीमल्लिकादयः ।
भृङ्गानीकैः सदा यत्र कृष्णकल्माषपल्लवाः ॥ ५११ ॥

चतुरङ्गुलतुङ्गैश्च नीलकण्ठगलासितैः ।
शशोर्णसुकुमारैश्च तृणैर्भूषितभूतलम् ॥ ५१२ ॥

यत्र केसरिशार्दूलशिखण्डिभुजगादयः ।
व्रतयन्ति दयावन्तः पर्णपुष्पजलानिलान् ॥ ५१३ ॥

अनिवृत्तदिदृक्षश्च काननं परितो भ्रमन् ।
कस्यापि चरणैः क्षुण्णामद्राक्षं पदवीमिव ॥ ५१४ ॥

तया संचरमानश्च मन्थरं दूरमन्तरम् ।
वामनोभयरोधस्कामगम्भीराम्भसं नदीम् ॥ ५१५ ॥

तां च काञ्चनगाहादिरत्नकाञ्चनवालुकाम् ।
उत्तीर्याचर्यं त्र स्नानमर्चिषं देवतागुरून् ॥ ५१६ ॥

escaped from Hell (where the forest trees have leaves as sharp as sword-edges) into *Nandanavana*. There was not a tree in that forest which was of rotten, yellow leaves or burnt with lightning or bare of fruit and flowers. The flowering trees of *Kadamba*, *Mālatī*, *Kunda*, *Mādhavī* and *Mallikā* etc. with the horde of black bees always around them, looked like heaps of black *'Kalmāṣa'*. The ground was beautiful with grass which was four fingers high, dark like *Śiva's* throat, and delicate as rabbit's fur. The lions, tigers, peacoks, serpents etc. were very kind; they broke their fast with leaves, flowers, water and air. My desire to see everything was not yet satisfied. Walking around that forest, I saw a path trodden by someone's feet. Walking slowly on that path, I went some distance inside, then I saw a river whose water was not very deep and whose two banks were not very high. In the sand of that river with golden descents, lay gold and precious stones, I went into the water, bathed and prayed to Gods and *gurus*. Near the river-bank,

सरित्तटोपकण्ठे च कदलीकाननावृतम् ।
तपःकाननमद्राक्षं बद्धपर्यङ्कवानरम् ॥ ५१७ ॥

तत्राचिरद्युतिपिशङ्गजटं मुनीन्द्रं
ऐक्षे निखर्वकुशविष्टरपृष्ठभाजम् ।
आज्याहुतिस्तिमितनीरसदारुयोनि
कुण्डोदराहितमिवाहवनीयमग्निम् ॥ ५१८ ॥

तं वन्दितुमुपासर्पमुत्सर्पत्सौम्यचन्द्रिकम् ।
सान्तसंतापकस्पर्शमुष्णांशुमिव हैमनम् ॥ ५१९ ॥

अथासौ संमदास्रार्द्रकपोलो मामभाषत ।
कुशलं सानुदासाय श्रेष्ठिने भवतामिति ॥ ५२० ॥

मम त्वासीत्ततो नाम दिव्यं चक्षुस्तपस्विनाम् ।
सर्वं पश्यति येनार्थं मांसचक्षुरगोचरम् ॥ ५२१ ॥

यन्मे यादृच्छिकं नाम यच्च व्यापारहेतुकम् ।
तत्कीर्तितमनेनाद्य न कदाचिदपि श्रुतम् ॥ ५२२ ॥

इति चिन्तितवन्तं मामास्थितादिष्टविष्टरम् ।
व्रीडामन्थरमाह स्म स्मित्वेति मुनिपुंगवः ॥ ५२३ ॥

I saw a hermitage surrounded by a forest of banana trees, where monkeys too sat in the *'paryaṅka'* posture. (498-517)

I saw a sage there with locks of hair coloured red-brown like lightning. He was seated on a small mat and looked like sacred fire in a sacrificial altar, sprinkled over with ghee and fed with dry faggots. To pray to him, I went close to the sage, from whose body spread silvery light; and who glowed with a soft lustre like the spring sun. (518-519)

The saint's cheek was wet with happy tears. He said to me, "Merchant *Sānudāsa*, may you be blessed." I thought, "Saints possess divine sight with which they can see things beyond physical sight. He has named me and my trade in this unexpected way, even though he had never heard of it." Thinking thus and silent with shyness, I sat on the mat given by him; then he smiled and said, "What you have thought is right.

त्वया यच्चिन्तितं तात ततः प्रति तथैव तत् ।
नाममात्रकथा नातिचित्रं हि तपसः फलम् ॥ ५२४ ॥

ध्रुवकाद्यैर्यथा मद्यमुपायैः पायितो भवान् ।
यथा वधुकयोद्याने संगतो गङ्गदत्तया ॥ ५२५ ॥

यावद्भारुण्डसंग्रामाद्यमद्रंष्ट्रान्तरादिव ।
विमुक्तस्त्वमिह प्राप्तः सर्वं तद्विदितं मम ॥ ५२६ ॥

अनुभूता त्वया तात यानपात्रविपत्तयः ।
लङ्घिताश्च सुदुर्लङ्घ्याः शैलकान्तारनिम्नगाः ॥ ५२७ ॥

यदर्थं चायमायासः प्राप्तः कृच्छ्रतमस्त्वया ।
मित्रवत्येव तत्सर्वं माता ते कथयिष्यति ॥ ५२८ ॥

सकलश्चायमारम्भः सुवर्णप्राप्तये तव ।
तच्च संप्राप्तदेशीयमतो मा विषदद्भवान् ॥ ५२९ ॥

त्वादृशः स्थिरसत्त्वस्य मादृशादेशकारिणः ।
सुप्रापं प्राज्ञसोत्साहैः सुवर्णं क्व गमिष्यति ॥ ५३० ॥

पर्णशालाशयेनातः पादपावयवाशिना ।
अहःकतिपयान्यस्मिन्नाश्रमे स्थीयतामिति ॥ ५३१ ॥

Just to tell the name etc. is not the most wonderful achievement of asceticism. How *Dhruvaka* etc. planned and made you drink wine, how you met the bride *Gangadattā* in the garden and then how you escaped from the battle of the *Bhāruṇḍa* birds, as if from the midst of *Yama's* jaw—I know everything. O son, you suffered the misery of a shipwreck, crossed formidable mountains, forests and river. The reason for all these difficult troubles will be told to you by your mother *Mitravatī*. All your effort has been for acquiring gold, which now you have almost obtained, so do not grieve. Where can the gold sought by the intelligence and enthusiasm of constantly virtuous people like you, go, when you obey the commands of people like us? Rest in this hermitage for some days—sleeping here and feeding on the various parts of trees and plants." (520-531)

अथाभिलषितास्वादं मृजौजः पुष्टिवर्धनम् ।
वानेयमाहरन्नन्नं कृष्टपच्यमहं द्विषन् ॥ ५३२ ॥

पर्णशालान्तरास्तीर्णे शयानः पर्णसंस्तरे ।
तुङ्गपर्यङ्कमद्वेषं गङ्गदत्तानिवेशनम् ॥ ५३३ ॥

इति विस्मृतदुःखोऽपि सुखास्वादैरमानुषैः ।
दरिद्रवाटकस्थायाः सततं मातुरध्यगाम् ॥ ५३४ ॥

आकाशपथयानान्ताः प्रशंसामि स्म चापदः ।
सुवर्णप्राप्तये प्राप्ता या विपत्संपदेव सा ॥ ५३५ ॥

एकदा तं महात्मानमभितः प्राप्तमम्बरात् ।
मूर्तं पुण्यमिवाद्राक्षं विमानं मेरुभास्वरम् ॥ ५३६ ॥

कन्यास्तस्मान्निरक्रामन्द्युतिद्योतितकाननाः ।
सेन्द्रचापादिवाम्भोदात्क्रान्तात्सौदामनीलता ॥ ५३७ ॥

ततस्ताः संपरिक्रम्य प्रणम्य च यतिप्रभुम् ।
विहायस्तलमाक्रामन्निन्दोरिव मरीचयः ॥ ५३८ ॥

Eating that agreeably tasteful forest food, which increased purity and strength, I became indifferent to agricultural products. Sleeping on the bed in the hermitage, I had no love left for the high couches of *Gangadattā's* house. In this way forgetting all sorrows with the taste of holy pleasures, I still thought all the time of my mother living in the poor settlement. I preferred all the troubles of the journey through the sky, and the obstacles encountered in trying to find gold became covetable (for me). (532-535)

One day I saw near the saint, an aerial car, shining like *Meru*, which had come down from the sky, like merits taking on a form. From that aerial car came out girls, whose bodies shone with such light that the whole forest was lit up, as if creepers of lightning had flashed out of rainbow clouds. The girls bowed to the saint and saluted him reverently by walking around him; and then, like the rays of the moon, went back into

एका तु न गता तासामङ्कमारोप्य तां मुनिः ।
प्रमोदगद्गदालापः प्रमृष्टाक्षीमभाषत ॥ ५३९ ॥
पुत्रि गन्धर्वदत्तेऽयं सानुदासः पिता त्वया ।
अस्मानपि तिरस्कृत्य श्रद्धयाराध्यतामिति ॥ ५४० ॥
तं चाहमतिसत्कारममन्येऽतिविडम्बनाम् ।
वन्द्यमानो महागौर्या क्रीडया प्रमथो यथा ॥ ५४१ ॥
सा कदाचिन्मया पृष्टा कोऽयं का वा त्वमित्यथ ।
श्रूयतामिति भाषित्वा तयोर्वृत्तमवर्तयत् ॥ ५४२ ॥
भरद्वाजसगोत्रोऽयमुपधानं तपस्विनाम् ।
विद्याधरभरद्वाजो यद्विद्यासाधनोद्यतः ॥ ५४३ ॥
महतस्तपसश्चास्य व्यथमानः पुरंदरः ।
आसनेनाचलाभेन चलता चलितः किल ॥ ५४४ ॥
शच्यालिङ्गनकालेऽपि ध्यात्वा कंचित्तपस्विनम् ।
विषादाकुलचेतस्को दुःखं जीवति वासवः ॥ ५४५ ॥
नारदात्तु भरद्वाजमुपलभ्य तपस्विनम् ।
हरिणा सुप्रभादिष्टा गन्धर्वाधिपतेः सुता ॥ ५४६ ॥

the sky. One of the girls did not go back. The saint took her on his lap, wiped her tears, and then said in a voice filled with joy, "Daughter *Gandharvadattā*, this *Sānudāsa* is your father, greet him with respect, even at the cost of ignoring me." I took this extreme respect as mockery, as *Śiva's* attendants being praised jokingly by *Mahāgaurī* would do. (536-541)

Once I asked her (*Gandharvadattā*), "Who is he and who are you ?" Then she said, "Listen", and started telling her story, "This greatest of saints in the line of *Bharadvāja* is named *Bharadvāja*, who devoted himself to the pursuit of magical lores. With his great austerity *Indra*, fearing that his firm-seeming throne, might be snatched from him, felt disturbed. The life of *Indra* is very painful indeed, for his mind is always disturbed, even while embracing his wife *Śacī*, by thoughts of ascetics. Coming to know about the hermit *Bharadvāja* through *Nārada*, Indra gave this order to *Suprabhā*, the daughter of the king of *Gandharvas*, 'In all the three worlds, the belief is current

रूपयौवनसौभाग्यैर्गर्वितामुर्वशीमपि ।
अतिशेषे त्वमित्येषा प्रतीतिः पिष्टपत्रये ॥ ५४७ ॥

भरद्वाजमतो गत्वा त्वमाराधय सुन्दरि ।
तथा ते रूपसौभाग्ये सफलीभवतामिति ॥ ५४८ ॥

सुप्रभाथ मुनेरस्य वचः प्रेक्षितचेष्टितैः ।
शृङ्गारैरैच्छदाक्रष्टुं सतत्त्वालम्बनं मनः ॥ ५४९ ॥

यदा नाशकदाक्रष्टुमब्दैर्बहुतिथैरपि ।
तदा कर्मकरीकर्म निर्वेदादकरोदसौ ॥ ५५० ॥

पुष्पोच्चयजलाहारकुटीसंमार्जनादिभिः ।
तोषितोऽयमवोचत्तां वरः कस्ते भवत्विति ॥ ५५१ ॥

तयोक्तं स्पृहयन्ति स्म यस्मै त्रिदशयोषितः ।
तन्मे भगवता धैर्यात्सौभाग्यं दुर्भगीकृतम् ॥ ५५२ ॥

निष्प्रयोजनचारुत्वभूषणस्रग्विलेपनम् ।
सौभाग्यमात्रकं स्त्रैणं कामकामेषु भर्तृषु ॥ ५५३ ॥

तेन विज्ञापयाम्येतत्प्रीतश्चेद्दित्सये वरम् ।
जगतोऽपि वरस्तस्माद्भवानेवास्तु नो वरः ॥ ५५४ ॥

that you are blessed with beauty and youth which can beat even the proud *Urvaśī*. Therefore, O beautiful girl, go and serve *Bharadvāja*; and may your beauty and luck succeed." (542-548)

Suprabhā, with words, glances and other amorous acts, tried to attract the sage's mind engrossed in contemplation of supreme Reality. When she was unable to succeed after several years, in disappointment she started working as his servant. The sage was happy with her work of picking flowers, fetching water and cleaning the hut. He asked her, "Which boon (groom) will be suitable for you ?" She replied, "Lord, you have with your patience, shown that blessing of mine which was envied by divine damsels, to be quite worthless. A woman's beauty, ornaments, wealth, sandal-paste and cosmetics are all useless; their faminine blessing lies only in being desired by their husbands. So if you are happy to grant my wish, I request that you, who are desired by all the world, should be my groom

तरुणीनां हि कन्यानां चेतोजक्षुण्णचेतसाम् ।
चेतश्चक्षुप्रियात्पुंसः कीदृशोऽन्यो वराद्वरः ॥ ५५५ ॥

तस्मादप्रियरागोऽपि भगवाननुकम्पया ।
वशित्वाद्रागमालम्ब्य सौभाग्यं मे ददात्विति ॥ ५५६ ॥

अनुरोधाच्च तेनास्यामेकैव जनिता सुता ।
चिरमाराधितो भक्त्या विरक्तोऽपि हि रज्यते ॥ ५५७ ॥

सा तु सुप्रभया नीत्वा पित्र्यं विश्वावसोः पुरम् ।
वर्धिता च विनीता च विद्यासु च कलासु च ॥ ५५८ ॥

अथ गन्धर्वराजस्तामानीय दुहितुः सुताम् ।
अभापत भरद्वाजं नामस्याः क्रियतामिति ॥ ५५९ ॥

अस्तु गन्धर्वदत्तेयं मह्यं दत्ता यतस्त्वया ।
इति तस्याः कृतं नाम भरद्वाजेन सार्थकम् ॥ ५६० ॥

सुप्रभायां तु या कन्या भरद्वाजादजायत ।
नाम्ना गन्धर्वदत्तेति वित्त मामेव तामिति ॥ ५६१ ॥

(boon). To a young girl tormented by desire, what can be more satisfying than to get a man pleasing to the mind's eye? So though indifferent towards passions, yet having control over them, be kind enough to take recourse to passion and bless me with your love." At this request of hers, he produced only one daughter from her. Even an indifferent person becomes loving on being served faithfully. *Suprabhā* took her daughter to her father *Viśvāvasu's* city, and educated her in all the skills and the arts. (549-558)

The king of *Gandharvas* (*Viśvāvasu*) brought his grand-daughter to *Bharadvāja* and asked him to give her a name. "May she be called *Gandharvadattā*, because, you (a *Gandharva*) have given her to me." Thus *Bharadvāja* gave her a meaningful name. That girl, born of *Suprabhā* by *Bharadvāja*, and who was named *Gandharvadattā*, am I. Know this." (559-561)

एकदा कृष्णशर्वर्यां पश्यामि स्म शिलोच्चयम् ।
जातरूपशिलाजालज्योतिरुज्ज्वलितद्रुमम् ॥ ५६२ ॥

मम त्वासीदयं शैलो हिरण्मयशिलः स्फुटम् ।
कल्याणं काञ्चनं चास्मिन्नस्मत्कल्याणकारणम् ॥ ५६३ ॥

निर्धार्येति सुवर्णाशापाशयन्त्रितचेतसा ।
विशाला पर्णशालासौ शिलाभिः पूरिता मया ॥ ५६४ ॥

तास्तु प्रातः शिला दृष्ट्वा पृष्टो गन्धर्वदत्तया ।
किमेतदिति तस्यै च यथावृत्तं न्यवेदयम् ॥ ५६५ ॥

तया तु कथितं पित्रे मामाहूय स चावदत् ।
आयुष्मन्न हिरण्मय्यः शिला एव हि ताः शिलाः ॥ ५६६ ॥

ओषधीनामिदं ज्योतिर्ध्वान्ते हाटकसप्रभम् ।
भास्वद्भासाभिभाविन्या मुक्तं रात्रौ विजृम्भते ॥ ५६७ ॥

दृष्टवानसि सौवर्णास्तत्संपर्कादिमाः शिलाः ।
पश्यन्ते च दिशः पीतास्तृष्णातिमिरमीलिताः ॥ ५६८ ॥

अहमेव सुवर्णं च चम्पां प्रतिगमं च ते ।
अचिरात्संविधास्यामि तत्त्यजाकुलतामिति ॥ ५६९ ॥

One day I, *Sānudāsa*, saw a mountain on a dark night; the trees on it were shining with light which came from its golden rocks. I thought, "Obviously, the rocks on this mountain are of gold; they are blessed with gold, and it is a blessing for us." Thinking thus, caught in the hope for gold, I filled that huge hermitage with rocks. Seeing those stones *Gandharvadattā* asked me in the morning, "What is this ?" I related everything to her. She told it to her father, who called me and said. "O long-lived one, these are not gold, but ordinary rocks. It is the light of herbs which makes the stones shine like gold in the dark. (In the day), in sunlight, they do not shine, but at night they glow fully. The rocks you have seen look like gold owing to contact with this light. Eyes that are coloured with greed, see gold in everything. I will make arrangements soon for you to find gold, and to return to *Campā*. So, please give up your

याश्च तास्तुष्टतुष्टेन मुहूर्तेनाहृताः शिलाः ।
ता मया दुःखदुःखेन सर्वाह्णेन निराकृताः ॥ ५७० ॥

एकदा कच्छपीं वीणां मह्यं दत्त्वावदन्मुनिः ।
यद्ब्रवीमि तदाकर्ण्य त्वमनुष्ठातुमर्हसि ॥ ५७१ ॥

गन्धर्वदत्तया यस्ते मद्वृत्तान्तो निवेदितः ।
स तथैव यतस्तस्मादस्माकमियमात्मजा ॥ ५७२ ॥

विद्याधरपतेश्चेयं भाविनो भाविनी प्रिया ।
न हि सागरजन्मा श्रीः श्रीपतेरन्यमर्हति ॥ ५७३ ॥

तेन चम्पामियं नीत्वा देया ते चक्रवर्तिने ।
चिह्नैर्यैश्च स विज्ञेयः क्रियन्तां तानि चेतसि ॥ ५७४ ॥

षष्ठे षष्ठे भवान्मासे गन्धर्वान् संनिपातयेत् ।
पुरस्तेषामियं गायाद्गेयं नारायणस्तुतिम् ॥ ५७५ ॥

यस्तु संवादयेत्कश्चिद्गन्धर्वस्तेषु वीणया ।
वादयेत्तच्च यस्तस्मै दद्याः स्वतनयामिति ॥ ५७६ ॥

impatience." With great sorrow, I spent the whole day in throwing out the rocks, which I had brought with such delight in but a moment. (562-570)

One day, giving *Kacchapī Vīṇā* (lute with tortoise shaped bowl) to me, the sage said, "You must do as I tell you. The story related to you by *Gandharvadattā*, about me, is correct. So she is my daughter. She is the future sweet-heart of a future king of the *Vidyādharas*. Only *Viṣṇu* deserves the Ocean-born *Lakṣmī*. So you take her to *Campā* and hand her to the emperor. Make those signs, by which you will recognise the emperor, firm in your mind. Every six months you will call an assembly of musicians. *Gandharvadattā* will sing in their midst the hymn to *Nārāyaṇa*. Give the hand of your daughter to that musician amongst them who will be able to accompany her on the *Vīṇā*." (*Sānudāsa* said to *Naravāhanadatta* in the course of his story), "He (the sage *Bharadvāja*) related to me

सर्वथा भवतां यद्यद्वृत्तं गन्धर्वसंसदि ।
वीणावादनपर्यन्तं तत्तत्तेन निवेदितम् ॥ ५७७ ॥

अथावां मुनिराह स्म खिन्नौ स्थः पुत्रकौ चिरम् ।
खेदोच्छेदाय तच्चम्पां प्रतिष्ठेथां युवामिति ॥ ५७८ ॥

ततस्तं प्रणिपत्याहं चलितः प्रचलो मुदा ।
यामत्रयं त्रियामाया यापयित्वा प्रसुप्तवान् ॥ ५७९ ॥

अथामानुपमश्रौषं दारवीमात्रवीणयोः ।
सवेणुनिस्वनं स्वानं मनःश्रवणवल्लभम् ॥ ५८० ॥

सताम्रशिखरासानि तारं मङ्गलवादिनाम् ।
निद्रात्याजनदक्षाणि वन्दिनां वन्दितानि च ॥ ५८१ ॥

आत्मानमथ निर्निद्रो जातरूपाङ्कपञ्जरम् ।
पर्यङ्कमधितिष्ठन्तमद्राक्षं रत्नपिञ्जरम् ॥ ५८२ ॥

चित्रचीनांशुकास्तीर्णमम्बरं स्वच्छकुट्टिमे ।
मृष्टहाटकदण्डालीतटिते पटमण्डपे ॥ ५८३ ॥

then all the incidents which took place in the music assembly concerning you, up to the playing of the *Vīṇā* (by you)." (571-577)

The sage said to us (*Gandharvadattā* and *Sānudāsa*), 'My children, you have been weary for a long time. So, to remove your worries both of you leave for *Campā*." Then tremulous with joy, I bid farewell and started, falling asleep after three quarters of the night were past. (578-579)

Then I heard the divine sound of two wooden *Vīṇās* playing in combination with a flute, which sounded very pleasing to the ears. Then, with the crowing of the cocks, we heard the chanting of hymns being sung in high voices by blessed bards, experts at removing sleep. On waking up, I found myself sitting on a golden gem-studded couch. A colourful silk-cloth was laid out on a clean floor. Under the sun-covering canopy, stretched out on a frame made of golden poles, was a rock of sapphire, on whose surface sat the daughter

नीलरत्नशिलोत्सङ्गे वितानावृतभास्करे।
वीणापरिचयव्यग्रामासीनां सुप्रभासुताम् ॥ ५८४ ॥
विचित्रोज्ज्वलवर्णं च सुवेषाकारभर्तृकम्।
गोणीभिर्हेमपूर्णाभिः पूर्णं पटकुटीकुलम् ॥ ५८५ ॥

क्रीणतो मणिहेमादि विक्रीणानांश्च वाणिजान्।
समाहितैश्च सीमान्तान् संकटानौष्ट्रकौक्षकैः ॥ ५८६ ॥
सर्वथा दुष्करं मन्दैरलं कृत्वातिविस्तरम्।
स्वप्नेऽपि न नरैर्दृष्टा समृद्धिः कैश्चिदप्यसौ ॥ ५८७ ॥
भारद्वाजीमथापृच्छं मातः किमिदमद्भुतम्।
गन्धर्वनगरं माया स्वप्नो वायं भवेदिति ॥ ५८८ ॥
भरद्वाजार्जितस्येदं तपःकल्पतरोः फलम्।
अप्रमेयप्रभावं हि सद्भिः सुचरितं तपः ॥ ५८९ ॥
तस्मादिदमनन्तत्वाद्धनमिच्छाव्ययक्षमम्।
भूमेरन्यत्र सर्वत्र सत्पात्रादौ निधीयताम् ॥ ५९० ॥
आयचिन्तां परित्यज्य व्ययचिन्तापरो भव।
आयस्थानं हि तेऽस्त्येव मुनिकाञ्चनपर्वतः ॥ ५९१ ॥

of *Suprabhā* (*Gandharvadattā*), intently occupied in the practice of the *Vīṇā*. The unique white-coloured tent was filled with sacks of gold, guarded by handsome men dressed in beautiful garments. The neighbouring area was crowded with camels and bulls, as merchants who traded in gold and precious stones had assembled there. It is useless to relate in too much detail. No man could even have dreamt of this great wealth which is beyond the reach of the less fortunate. (580-587)

I asked the daughter of *Bharadvāja* (*Gandharvadattā*), "O mother, what wonder is this? What could it be—*Gandharva* city, illusion or a dream?" She said, "This is the fruit of the wish-fulfilling tree in the from of *Bharadvāja's* asceticism. Asceticism practised by good men has immeasurable effect. This wealth being eternal can be expended as much as desired. Forget about burying the wealth, and spend it in a worthy cause. Cast aside the worry of income and think now about expenditure. In place of income you have a gold-mine in the shape

कदा पश्यामि जननीमिति चाकुलतां त्यज ।
सार्थस्थानादितश्चम्पा ननु क्रोशेषु पञ्चसु ।। ५९२ ।।

स च मे स्वप्नमायादिविषयः संशयस्तया ।
निश्चयात्मिकया सद्यः प्रज्ञयेव निर्वर्तितः ।। ५९३ ।।

अथ ध्रुवकमद्राक्षं वैलक्ष्यान्नमिताननम् ।
धूर्तं तादृग्विधैरेव सुहृद्भिः परिवारितम् ।। ५९४ ।।

तमुत्थायाथ पर्यङ्कात्परिरभ्य च सादरम् ।
अध्यस्थापयमात्मीयां शय्यां गतविलक्षकम् ।। ५९५ ।।

संभाषणपरिष्वङ्गशातकुम्भासनादिभिः ।
सुहृद्गणमनुज्येष्ठमुदारैः पर्यतोषयम् ।। ५९६ ।।

अतः परमशेषैव नटन्नटपुरःसरा ।
प्रवृद्धप्रमदोन्मादा चम्पा तं सार्थमावृणोत् ।। ५९७ ।।

प्रहर्षोत्कर्षविच्छिन्ननिश्वासानिलसंततिः ।
अमृतेव जनः कश्चिच्चिरात्कश्चिदुदश्वसत् ।। ५९८ ।।

सुस्वादेनान्नपानेन रत्नवासः स्रगादिभिः ।
स्फीतैर्हैमातिसर्गैश्च पौरश्रेणीमवर्धयम् ।। ५९९ ।।

of the hermit *Bharadvāja*. Forget also the anxiety about when you will see mother. From this caravan halt, *Campā* is at a distance of fifty miles only. With her decisive wisdom, she (*Gandharvadattā*) removed all my suspicions regarding dream, illusion etc. (588-593)

I saw sly *Dhruvaka* shamefully hanging his head, and still surrounded by the same kind of friends. Getting up from my bed, I embraced him with respect, and removing his shyness, made him sit on my bed. With kindness, sweet words, embraces and seats made of gold, I satisfied other friends according to their seniority. After this, highly excited damsels led by dancers and followed by the whole of *Campā* city appeared there, and surrounded the camp. Out of extreme joy everyone held his breath. A few took breath occasionally evincing sign of life. I greeted the townsmen with tasty food, precious

यैश्च गोमयपानीयं क्षिप्तं मम पुरःसराः ।
उद्धृतास्ते विशेषेण दारिद्र्यनिरयान्मया ॥ ६०० ॥

अथ ध्रुवकमाभाषे भद्र रौद्रतराकृतेः ।
दरिद्रवाटकादम्बा स्वमेवानीयतां गृहम् ॥ ६०१ ॥

यावन्मात्रेण विक्रीतं द्रविणेन तदम्बया ।
ततः शतगुणेनापि क्रेतुंनिष्क्रेतुमर्हसि ॥ ६०२ ॥

तादृशीमीश्वरामम्बां दरिद्रकुटिकागताम् ।
द्रष्टुं शक्नोति यस्तस्य क्षुद्रकान्धिगसूनिति ॥ ६०३ ॥

ततस्तेन विहस्योक्तं क्व देवी क्व दरिद्रता ।
केन भागीरथी दृष्टा विच्छिन्नजलसंहृतिः ॥ ६०४ ॥

तदेव भवनं देव्याः समृद्धिः सैव चाचला ।
उज्ज्वला तु त्वयेदानीं कुमुद्वत्या इवेन्दुना ॥ ६०५ ॥

इति तत्क्षणसंक्षिप्तं क्षिप्त्वा सक्षणदं दिनम् ।
सुप्रातः प्राविशं चम्पां धनाधिप इवालकाम् ॥ ६०६ ॥

stones, clothes garlands, and plenty of gold—I specially lifted those people out of their hell of poverty who had once thrown cow-dung and water before me. (594-600)

I said to *Dhruvaka*, "Gentleman, bring my mother home from that extremely horrible-looking settlement of the poor. You can buy the house sold off by my mother even at a price which is a hundred times higher (than the price at which it was sold). Shame on the lowly life of that son who can see his once rich mother live in a poor hut." Then he laughed and said, "Your goddess mother and poverty! Who has seen the continuously flowing river *Gangā* being stemmed? The lady has the same mansion and the same eternal wealth too. She is now even more fortunate in getting you, like the lilies getting the moon." (601-605)

After this, having spent the day and the night in the twinkling of an eye, I entered *Campā* very early next morning,

रथ्याभिर्विशिखाभिश्च श्रेणिश्रेणिपुरःसरः ।
गत्वा नरेन्द्रमद्राक्षं सुरेन्द्रमिव भास्वरम् ॥ ६०७ ॥

वन्दनाय ततो दूराद्धरणीमहमाश्लिषम् ।
असावपि मुदाहूय मामाश्लिषदकैतवम् ॥ ६०८ ॥

सारवद्भिरनन्तैश्च मामसौ भूषणाम्बरैः ।
सत्कृत्याज्ञापयत्पुत्र जननीं दृश्यतामिति ॥ ६०९ ॥

ततः सुमेरुसारेण रत्नकाञ्चनराशिना ।
दुष्पूरं पूरयामि स्म राज्ञस्तृष्णारसातलम् ॥ ६१० ॥

नरेन्द्रपरिवारेण प्रतीतेनावृतस्ततः ।
पठद्भिश्च ततो विप्रैरात्मीयमगमं गृहम् ॥ ६११ ॥

मन्दध्वनिमृदङ्गादी तस्मिन्नुद्दामताण्डवे ।
पौरैर्हर्षकृतोत्साहैर्न क्षुण्णः कथमप्यहम् ॥ ६१२ ॥

अम्बामथार्घजलपात्रभृतं निरीक्ष्य
दूरादपासरदसौ जनता विहस्ता ।
पूर्णादिवान्धतमसानि तुषारकान्तेर्
आर्यात्पृथग्जनशतानि हि संभ्रमन्ति ॥ ६१३ ॥

like *Kubera* entering *Alakāpurī*. Led by the merchant's group, I travelled over the royal roads and market paths and paid a visit to the king who was resplendent like *Indra*. To greet him, I prostrated myself on the ground from a distance. He too called me over and embraced me with open warmth. He honoured me with priceless jewels and ordered, "Son, go and meet your mother," Then I quenched the king's insatiable thirst with gold and gems which were like the essence of *Sumeru*. Surrounded by the king's trusted servants, and *Brāhmaṇas* singing blessing, I went home. *Mṛdaṅgas* (drums) etc. played softly. In those moment of enthusiastic dancing, and with the joyful zest of the citizens, I did not experience any sadness. (606-612)

When the crowd saw my mother appear, with offerings and water in her hands, they retreated fearfully to a distance, just as dark-skinned *non-Āryans*, like darkness, retreat fearfully on seeing an *Ārya* who is as fair as the full moon. (613)

लब्धान्तरस्ततः पादौ शिरसा मातुरस्पृशम् ।
सापि सार्घपयःपात्रा पतति स्म ममोपरि ॥ ६१४ ॥

चिराच्च लब्धनिश्वासा मामुदस्थापयत्ततः ।
अनयत्पाणिनाकृष्य गृहाभ्यन्तरमण्डपम् ॥ ६१५ ॥

देवद्विजगुरुस्तत्र सदुर्गतवनीपकान् ।
स्फीतैः परिजनं च स्वं विभवैः समयोजयम् ॥ ६१६ ॥

ततो निर्वर्तिताहारपर्यन्तकरणस्थितिः ।
प्राविशं मातुरादेशादावासं गुरुचारुतम् ॥ ६१७ ॥

तत्रासीनश्च पर्यङ्के महीतलसमासनाम् ।
अपश्यं प्रथमां जायां करशाखावृताननाम् ॥ ६१८ ॥

तस्याः करुणया नेत्रे मार्जता संतताश्रुणी ।
गङ्गदत्ता मया दृष्टा श्लिष्टभित्तिः पराङ्मुखी ॥ ६१९ ॥

वाङ्मात्रेणापि यत्सत्यं न सा संमानिता मया ।
स्मरन्ति हि तिरस्कारान्मुनयोऽपि गरीयसः ॥ ६२० ॥

तच्चावासगृहं दृष्ट्वा कुसुमस्थगितक्षिति ।
सिन्धुरोधः स्मरामि स्म फुल्लनानालतागृहम् ॥ ६२१ ॥

On getting the opportunity, I touched mother's feet with my head. Out of love, she fell on me with the offering and the pot of water. After a long time, she heaved a sigh and lifted me up. Holding my hand she dragged me to the inner quarters. I satisfied the Gods, relatives, elders, poor, beggars, along with my servants there, with sufficient riches. (614-616)

Until we finished the food, all the ceremonies went on as usual. After that with mother's orders, I entered my spacious and beautiful home. There, after I sat on the bed, I saw my first wife as she sat on the floor, covering her face with her fingers. With compassion, I wiped her eyes which filled continuously with tears. I saw *Gangadattā* sitting there with her eyes averted, leaning against the wall. I did not respect her even with words. A forgiving hermit too does not forget the great insults (heaped on him). (617-620)

Seeing the flowers scattered on the floor of the room made me remember again the shores of the sea, where there were

समुद्रदिन्नया सार्धमनुभूतं च तत्र यत् ।
स्थितप्रस्थितगीतादि विश्रब्धाचरितं मया ॥ ६२२ ॥

मम त्वासीद्वरं दुःखमनुभूतं महन्मया ।
हृदयाद्व्यावृताद्येन क्वापि प्रियतमा गता ॥ ६२३ ॥

दुःखशून्यं तु तद्दृष्ट्वा रन्ध्रान्वेषणतत्परा ।
अधुना निरनुक्रोशा सा प्रविष्टानिवारिता ॥ ६२४ ॥

प्रविष्टा हृदयं सा मे यथावासगृहं तथा ।
प्रविशेदपि नामेयं दुर्घटोऽयं मनोरथः ॥ ६२५ ॥

सा हि मामाह्वयत्येव परित्रायस्व मामिति ।
तरंगपाणिनाकृष्य हृता पापेन सिन्धुना ॥ ६२६ ॥

इति चिन्तातुरं सा मां हर्षत्याजितधीरता ।
प्रविश्य त्वरयालिङ्गदङ्गैस्तुङ्गतनूरुहम् ॥ ६२७ ॥

अत्यन्तानुपपन्नं तु दृष्ट्वा तस्याः समागमम् ।
तामेव ध्यातवानस्मि सिन्धुभङ्गाग्रतारणीम् ॥ ६२८ ॥

विस्मृतापरवृत्तान्तस्तदासक्तमनस्तया ।
तामेवाश्वासयामि स्म मा स्म भीरुर्भवेरिति ॥ ६२९ ॥

several flower-filled arbours. And also (I remembered) the tranquil pleasure there as I stood, walked or sang songs with *Samudradinnā*. I thought, 'It was better before when my heart was filled with sorrow, for finding it occupied, my sweet-heart had gone away; but now, finding it empty and looking for a dwelling place, she has entered it again without any obstacle. Just as she (my love) has entered my heart—alas, if only she could physically enter my house too. But it is impossible to fulfill this desire. 'Save me' she kept calling out to me, but the sinful sea dragged her away with its water arms. I was feeling restless with these thoughts, when an impatient and extremely delighted *Samudradinnā* ran in quickly and fell into my arms with joyful limbs. Even after seeing her unbelievable entry, I, still thought of her as floating on the waves. Lost in memories of the ship-wrecked *Samudradinnā*, I forgot the

अथ भीतेव सावोचत्स्वगृहे वर्तते भवान् ।
विपन्नवहनः कष्टे न तु क्षाराम्बुधाविति ॥ ६३० ॥

ततः क्षाराम्बुधेर्भीमात्प्रत्याहृतमनास्तया ।
गृहं तत्परितः पश्यन्नपश्यं वनिताद्वयम् ॥ ६३१ ॥

स्मरता च सदाचारं सपत्नीजनसंनिधौ ।
वक्षःस्थापि सती नासौ दोर्भ्यामालिङ्गिता मया ॥ ६३२ ॥

अथावस्थान्तरे तस्मिन्दारसंनिधिसंकटे ।
अश्राविता ममागच्छदम्बात्रासाकुलेक्षणा ॥ ६३३ ॥

समुद्रदिन्नया सार्धमुच्छ्रिते संभ्रमान्मयि ।
अम्बा शयनमध्यास्ते शेषास्त्वासत भूतले ॥ ६३४ ॥

ततः किंचिदिवाम्बायै यत्सत्यं कुपितोऽभवम् ।
अकालज्ञा हि मातापि पुत्रेण परिभूयते ॥ ६३५ ॥

अथाम्बया विहस्योक्तमकालज्ञेति मा ग्रहीः ।
ननु सर्वज्ञकल्पस्य भार्याहं मित्रवर्मणः ॥ ६३६ ॥

present, and consoled her thus, "Do not be frightened." She said to me in fear, "You are in your house and not in the painful salt sea after the ship-wreck." Thus as my mind turned back from the terrible salt seas, I saw my two wives in the house. Remembering to be courteous before my wives, I refrained from embracing this wife with my arms, even though she lay on my chest. (621-632)

Just then, in spite of the false situation of being in the company of wives, entered my mother, her eyes agitated, without giving any notice of her coming. I hastily got up from bed, along with *Samudradinnā*, and mother sat on the bed. The others sat down on the floor. It is true that I felt a litttle irritated with my mother. The mother who has no sense of timing is insulted even by her son. Then Mother laughed and said, "Do not think me bereft of the sense of correct timing. I am after all the wife of the almost omniscient *Mitravarmā*.

त्वद्भार्यासंनिधावस्मिन्नागमिष्यमहं यदि ।
व्यनशिष्यन्महत्कार्यं तच्चेदमवधीयताम् ॥ ६३७ ॥

आयाचितशतैर्जातः पुत्रः पुत्रत्वमावयोः ।
वर्धितः शिक्षितश्चासि पित्रा विद्याचतुष्टयम् ॥ ६३८ ॥

परिव्राच्छाक्यनिर्ग्रन्थग्रन्थाभ्यासाच्च सर्वदा ।
कुटुम्बपालनालापस्तव जातोऽतिदुर्भगः ॥ ६३९ ॥

ततः समन्त्रिणा राज्ञा संमन्त्र्य गुरुभिश्च ते ।
सुहृद्भिर्ध्रुवकाद्यैस्त्वमुद्याने मधु पायितः ॥ ६४० ॥

गङ्गदत्ता च तैरेव योजिता भवता सह ।
तया तथा कृतश्चासि यथा वेत्थ त्वमेव तत् ॥ ६४१ ॥

प्रकारेण च येन त्वं गृहं निर्वासितस्तया ।
जनन्यै गङ्गदत्तायाः कथितो भूभृतैव सः ॥ ६४२ ॥

दरिद्रवाटके यच्च रात्रिं दिवमसि स्थितः ।
तदेवैकमसौ राज्ञा कल्पितश्चारणादिभिः ॥ ६४३ ॥

If I had not come here, in the midst of your wives, a great wrong would have been committed. Listen carefully on this subject. (633-637)

"O son, after a thousand pleadings, you were born as our son. Your father brought you up and educated you in all the four types of learning.[1] Due to constant application to the religious books of the *Brāhmaṇas*, *Buddhists* and the *Jainas*, talk of bringing up a family seemed abhorrent to you. Then, in consultation with the minister, the King and the elders, *Dhruvaka* etc. made you drink wine in the garden. It was they who set *Gangadattā* after you, and you are well acquainted with what she did. The manner in which *Gangadattā* banished you from her house, was according to the instructions given to her mother by the king. The night and day spent by you in the poor settlement was a part of the king's plan, and the

1. Logic, *Vedas*, Agriculture and Trade, and Administration.

जानात्येव च दीर्घायुः क्व चम्पा क्व दरिद्रता ।
पौर्णमासी क्षपा केन दृष्टा ध्वान्तमलीमसा ॥ ६४४ ॥

सर्वदैव हि चम्पायामस्मिन्वलिनि पालके ।
वलाविव महीपाले वलिराज्यं न दुर्लभम् ॥ ६४५ ॥

यां च रात्रिं भवान् सुप्तस्तस्मिन्दुर्गतवाटके ।
मम खट्वातले तस्मिञ्छयितं गङ्गदत्तया ॥ ६४६ ॥

तस्याः प्रभृति भीमाया यावदद्यतनीं निशाम् ।
अत्रान्तरे निषण्णेयं मत्खट्वातलभूतले ॥ ६४७ ॥

यच्च तद्धनमेतस्यै त्वया दत्तं तदेतया ।
भाण्डागारे तव न्यस्तमशेषं कृतलेखकम् ॥ ६४८ ॥

तदियं सानुरागत्वाद्भवद्दर्शनकाङ्क्षिणी ।
स्मृत्वा मिथ्या तिरस्कारं न तिरस्कारमर्हति ॥ ६४९ ॥

भवता परिभूता च सपत्नीजनसंनिधौ ।
कातरा प्रमदाभावात्प्राणानपि परित्यजेत् ॥ ६५० ॥

एतन्मनसि कृत्वार्थमकालेऽप्यहमागता ।
सीदद्गुरुतरार्थानां कः कालो नाम कार्यिणाम् ॥ ६५१ ॥

settelement had been constructed by the king's bards etc My long-lived one knows full well the difference between poverty and *Campā*. Who has seen the night of the full moon being stained by darkness ? With the powerful king *Pālaka* who is as benevolent as *Rājā Bali*, ruling here, it is not difficult for *Campā* to get the orderly administration of *Rājā Bali*. When you slept that night in the poor settlement, *Gangadattā* slept under my bed on the floor. She has kept the wealth that you spent on her, safely in the store room, along with its complete account. Now she being devoted to you, wishes to meet you. It is not right to slight her by remembering the false insult by her. This unhappy woman, on being insulted by you in front of your other wives, may because of her feminine feelings, commit suicide. Thinking thus, I came here, though the timing was not correct What is the point in waiting for a suitable time, when the object itself is at stake ? (638-651)

एष ते गङ्गदत्ताया वृत्तान्तः कथितोऽधुना ।
वधूः समुद्रदिन्नापि यथायाता तथा शृणु ॥ ६५२ ॥
दरिद्रवाटकाद्यैस्त्वं पथिकैः सह निर्गतः ।
प्रयुक्तास्ते नृपेणैव स च सिद्धार्थको वणिक् ॥ ६५३ ॥
अन्तरे यच्च ते वृत्तं सार्थध्वंसादि भीषणम् ।
ताम्रलिप्तीप्रवेशान्तं शिष्टं सिद्धार्थकेन तत् ॥ ६५४ ॥
भ्रष्टेन वहनभ्रंशाद् भ्राम्यता जलधेस्तटे ।
यथा समुद्रदिन्नायाः पाणिरालम्बितस्त्वया ॥ ६५५ ॥
पुनश्च भिन्नपोतश्च पाण्ड्यपुर्यां च यत्तव ।
वृत्तं कर्पासदाहान्तं ताम्रलिप्त्यागमश्च यः ॥ ६५६ ॥
गङ्गदत्तेन तन्मह्यं संततैर्लेखहारिभिः ।
ख्यापितं यावदाचेरो भवन्तं क्वापि नीतवान् ॥ ६५७ ॥
अतः परं भवद्वार्तां विच्छिन्नत्वादविन्दती ।
नैराश्यकृतनिर्वेदात्परलोकोत्सुकाभवम् ॥ ६५८ ॥
एवंप्राये च वृत्तान्ते दौवारिकनिवेदितौ ।
समुद्रदिन्नया सार्धं स्यालौ प्राविशतां ततः ॥ ६५९ ॥

Now I have told you *Gangadattā's* story. Listen also to this, how bride *Samudradinnā* arrived here. The travellers in whose company you left the 'Poor Settlement' were also sent with you by the King, along with the merchant *Siddhārthaka*. The incidents that occurred on the way, from the great ship-wreck to the entry into *Tāmraliptī*, were all related by *Siddhārthaka*. The way you wedded *Samudradinnā*, after wandering on the sea-beach, while separated from your companions after the ship-wreck; and then again after a ship-wreck, the incidents that took place in *Pāṇḍyapurī*, from the burning of the cotton heaps till your return to *Tāmraliptī*–all this information was sent to me by *Gangadatta* through letter-carriers. Then came the information that *Ācera* had taken you somewhere. After this, with communication broken, and getting on news from you, I wanted to die, out of despair born of disappointment. In such a situation, after sending notice through the door-keeper,

प्रयुक्तार्घ्यादिसत्कारौ क्षणं तौ गमितश्रमौ ।
विलक्ष्यावीक्षमाणौ मामाभाष्येदमवोचताम् ॥ ६६० ॥

तव पुत्राय पित्रा नस्तनयेयं प्रतिश्रुता ।
स च यौवनमूढत्वात्स्वीकृतो गङ्गदत्तया ॥ ६६१ ॥

तया च स्वीकृतस्वस्य गच्छते मातुलालयम् ।
न शक्यते यदाख्यातुं पुलिन्दैः किल तत्कृतम् ॥ ६६२ ॥

वैशसं दुःश्रवं श्रुत्वा तत्सूनोर्मित्रवर्मणः ।
निष्प्रत्याशं कुटुम्बं नः प्रस्थितं यवनान्प्रति ॥ ६६३ ॥

अथ बोहित्थमास्थाय पूजितद्विजदेवताः ।
संभाव्यव्यसनध्वंसं समगाहाम सागरम् ॥ ६६४ ॥

ततः प्रजविनं पोतं तं प्रचण्डः प्रभञ्जनः ।
मृगेन्द्र इव नागेन्द्रं प्रस्फुरन्तं प्रभिन्नवान् ॥ ६६५ ॥

वयं तु कर्मसामर्थ्यात्तरंगैः शरगत्वरैः ।
आरूढाः पट्टपृष्ठानि प्रापिता जलधेस्तटम् ॥ ६६६ ॥

your two brothers-in-law entered, along with *Samudradinnā*. Welcomed with offering of water, they refreshed themselves. Then they looked at me in embarrassment and addressed me by saying, "Our father had promised to give this daughter to your son; but due to the foolishness of youth, he was enslaved by *Gangadattā*. But when *Gangadattā* snatched away everything from him, and he was on his way to his maternal uncle's house, we are unable to tell what treatment was meted out to him by savages. Hearing of that unbearable tragedy concerning the son of *Mitravarmā*, and feeling disappointed, we left for Greece with the family. (652-663)

After saluting elders and gods, we boarded a ship and left on a sea-voyage to forget our sorrows. Then, just as a running elephant is grabbed by a lion, our speeding ship too, was caught by a terrific storm and destroyed. We, according to our abilities, climbed on to broken planks, and were carried to the shore by the waves, speeding as fast as arrows. Like a bird lost

वधूस्त्वेकार्णवाम्भोधौ लोलकल्लोलसंकुले ।
भ्रान्तमेघ इवोद्भ्रान्ता व्योम्नि सारसकन्यका ॥ ६६७ ॥

मुक्त्वा समुद्रदिन्नाशामर्थाशां च महाश्रुभिः ।
यवनस्थमगच्छाम मातामहगृहं ततः ॥ ६६८ ॥

तत्रास्माकं कुटुम्बं तद् दूरादुत्सुकमागतम् ।
समृद्धे सरसीवासीत्तृप्तं हंसकदम्बकम् ॥ ६६९ ॥

अथ याते क्वचित्काले पिता वामित्थमादिशत् ।
आसाते किमुदासीनौ भवन्तौ स्थविराविव ॥ ६७० ॥

तरुणौ सकलौ स्वस्थौ वार्त्ताविद्याविशारदौ ।
स्वजनान्नेन जीवन्तौ किमुच्येथे जनैर्युवाम् ॥ ६७१ ॥

तस्मान्मुक्ताप्रवालादि सारं सागरसंभवम् ।
गृहीत्वा यानपात्रेण सिन्धुरुत्तार्यतामिति ॥ ६७२ ॥

तथेति च प्रतिज्ञाय तथैवावामकुर्वहि ।
श्लिष्टपट्टामथाद्राक्ष्व तरन्तीं रुदतीं स्त्रियम् ॥ ६७३ ॥

in the sky filled with circling clouds the bride *Samudradinnā* too, was lost in the agitated ocean, which seemed like the flood of Doomsday. Forgetting all hopes of *Samudradinnā* and our wealth, we went to the house of our maternal grandfather in Greece. Our family there was as satisfied as a flock of swans which is quenched of thirst, on reaching a rich pond (full of water and lotus) after it has returned eagerly from a distance. (664-669)

After some time had elapsed, father spoke thus to us, "Why are you sitting gravely like old folks? You are both young, complete in every limb, qualified in the art of trade. If you continue living like this, on the money of relatives, what will people say of you? Therefore, go on a sea-voyage, with pearls corals and other valuable articles." "We will do as you say, we promised and did the same. (On the sea-journey) we saw a woman who was crying as stuck to a plank, she floated (on the water). We told the sailors, "Bring this

अस्पृशन्तः करैरेनां परस्त्रीमुपनौकया ।
आरोपयत बोहित्थमित्यवोचाव वाहकान् ॥ ६७४ ॥

तां चारूढामपृच्छाम परस्त्रीति पराङ्मुखौ ।
मातः कस्यासि का वेति सा च नीचैरवोचत ॥ ६७५ ॥

वाचा प्रत्यभिजानामि चिरमभ्यस्तया युवाम् ।
कच्चित्सागरदत्तस्य भवन्तौ तनयाविति ॥ ६७६ ॥

ततस्तस्याश्चिराभ्यस्तं प्रत्यभिज्ञाय तद्वचः ।
कच्चित्समुद्रदिन्नासि सुन्दरीत्यवदाव ताम् ॥ ६७७ ॥

आक्रन्दन्ती ततस्तारमावयोर्वामदक्षिणे ।
सापराङ्मुखयोर्जङ्घे बाहुभ्यां गाढमाश्लिपत् ॥ ६७८ ॥

अभाषत च हा तात हा ममाम्बा प्रियात्मजा ।
धिक्कारः सागरे पापं येन तौ क्वापि यापितौ ॥ ६७९ ॥

हार्यपुत्र क्व यातोऽसि हृतस्नेह विहाय माम् ।
आपन्नप्रियदाराणां नैष धर्मः सतामिति ॥ ६८० ॥

अथार्यपुत्रशब्देन भयसंशयहेतुना ।
निःस्नेहीकृतचेतस्कावभाषावहि तामिति ॥ ६८१ ॥

woman (belonging to another) by boat, without touching her by your hands, and make her climb the ship." When she was aboard the ship, we spoke to her, averting our eyes (since we took her to be a stranger), and asked, "O mother, whose wife are you and who are you?" Then she answered softly, "I recognise you because of your familiar voices. Are you the sons of *Sāgaradatta*?" Then we too recognised her old, familiar voice, and said to her, "O lady, are you *Samudradinnā*?" Then we turned to her. Crying loudly, she held our left and right legs with both her hands and said, "Oh my father, Oh my loving mother, Shame on this sinful sea, who has taken you both away to an unknown place. Oh cruel *Āryaputra* (husband), where have you gone? It does not behove a gentleman, whose beloved wife is in trouble, to be indifferent like this. (670-680)

On hearing this terrible and suspicious use of the word '*Āryaputra*' by *Samudradinnā*, we hardened our hearts and

अलं सुन्दरि क्रन्दित्वा जीवतः पितरौ तव ।
आर्यपुत्रः पुनर्यस्ते स नौ निश्चीयतामिति ॥ ६८२ ॥

ततः श्रुतपितृक्षेमा सा शोकोज्झितमानसा ।
आवां मा भैष्टमित्युक्त्वा स्वं वृत्तं वृत्तमब्रवीत् ॥ ६८३ ॥

अस्त्यहं वहनाद् भ्रष्टा भ्राम्यन्ती जलधेस्तटे ।
यस्मै दत्तास्मि युष्माभिस्तमद्राक्षं विपद्गतम् ॥ ६८४ ॥

संवादितस्ववृत्तेन गृहीतस्तेन मे करः ।
जायन्ते हि सुपुण्यानामुत्सवा व्यसनेष्वपि ॥ ६८५ ॥

स मामलालयद्बालनारीलालनपेशलः ।
तथा यथा प्रियतमौ नास्मरं पितरावपि ॥ ६८६ ॥

अथाद्य पोतमारुह्य समायातं यदृच्छया ।
प्रस्थितौ स्वः स्वदेशाय विपन्नः स च पूर्ववत् ॥ ६८७ ॥

स च वां भागिनीभर्ता साक्रन्दायाः पुरो मम ।
संप्रत्येव तरंगेण गमितः क्वापि वैरिणा ॥ ६८८ ॥

नभस्वज्जवनैर्भङ्गैर्भङ्गुरैरावृतः स च ।
अकस्माज्जातशत्रुभ्यां भवद्भ्यां चाहमुद्धृता ॥ ६८९ ॥

asked, "Lady, there is no need to cry. Your parents are alive. But tell us more definitely about this '*Āryaputra*' of yours." When she heard of the well-being of her parents, her mind was free of grief. Then she said, "Do not be frightened." She started to relate her story, "I saw that man, to whom I was betrothed, in trouble, as he wandered on the sea-beach after a ship-wreck. He, after making me acquainted with his news married me. Even in moments of great sorrow the good people can find time to rejoice. Expert at fondling a young woman, he diverted me so well that I forgot even my parents. (681-686)

"Today, we started for home on a ship which had appeared suddenly. But that ship too was ship-wrecked. I wept as the cruel waves took away your brother-in-law in front of my eyes. The deceitful waves, rushing with the force of the gale, covered him up, and then suddenly you two became my enemies by rescuing

सर्वंथा तद्वियोगाग्नितप्तान्यङ्गानि सागरे।
शीते शीतलयिष्यामि मुञ्चतं मां युवामिति ॥ ६९० ॥

उपपन्नैरथालापैर्जनितप्रत्ययौ तया।
उत्पन्नपरमानन्दावालिङ्गाम परस्परम् ॥ ६९१ ॥

विपन्नपोतयोरासीद्युवयोः संगमो यथा।
भविष्यति तथा भूयश्चित्रं हि चरितं विधेः ॥ ६९२ ॥

एवमादिभिरालापैश्चेतोविक्षेपहेतुभिः।
परिसंस्थापयन्तौ तामतराव महोदधिम् ॥ ६९३ ॥

तच्च मुक्ताप्रवालादि गुरुमूल्यं यदाहृतम्।
सहस्रगुणलाभं तदावाभ्यां परिवर्तितम् ॥ ६९४ ॥

वधूः समुद्रदिन्ना ते गुरुसारं च तद्धनम्।
सर्वमर्पितमावाभ्यां तुभ्यं तत्परिगृह्यताम् ॥ ६९५ ॥

वहनध्वंसमुक्तानां समेतानां च बन्धुभिः।
एवं समुद्रदिन्ना च त्वत्पुत्रस्य निदर्शनम् ॥ ६९६ ॥

पूर्ववत्सानुदासोऽपि मुक्तः पोतविपत्तितः।
आगमिष्यति तद्देवि मुञ्च कातरतामिति ॥ ६९७ ॥

me from the sea. I want to cool my body, burning with the fire of separation, in these cool waters. So let me go." We believed her story of the reality, and we joyously embraced each other.'' Just as you two met because of a ship-wreck, might you meet again, for who knows what game Destiny may play." Giving her courage with such consoling talks, we crossed the sea. We exchanged those extremely valuable pearls, corals etc., for a thousand-fold profit. Your (*Sānudāsa's* mother's) bride, *Samudradinnā* and this costly wealth we offer now to you, please accept them. Even ship-wrecked people are united to their brethren; so will you be to your son. This *Samudradinnā* is an example of it. *Sānudāsa* too, like before, will be rescued from ship-wreck and return to you. So do not grieve." Saying

इत्युक्त्वा सधनस्कन्धां निक्षिप्य भगिनीं मयि।
सुसत्कारप्रयुक्तौ तौ यथागतमगच्छताम् ॥ ६९८ ॥

एवं समुद्रदिन्नेयमागता भवतो गृहम्।
दैवपौरुषयुक्तस्य श्रीरिव श्लाघ्यजन्मनः ॥ ६९९ ॥

तदेतान्भवतो दारान्धर्मचारित्ररक्षितान्।
रक्षन्त्या गुरुमानिन्या चरिते चरितं मया ॥ ७०० ॥

व्रीडितद्रविणेशस्य समृद्ध्या दिव्ययानया।
पित्रा तुल्यो भवत्वेष शापो नाशंसितस्तव ॥ ७०१ ॥

तस्माद्धनमिदं भुञ्जन् भुञ्जानश्च यथागमम्।
देवतानां पितृणां च यात्वानृण्यं भवानिति ॥ ७०२ ॥

....।
.... ॥ ७०३ ॥

इति बृहत्कथायां श्लोकसंग्रहे सानुदासकथा ॥ १८ ॥

this and handing custody of *Samudradinnā* and the wealth over to me, they (your brothers-in-law) received good hospitality from me and then returned, as they had come." (687-698)

Thus did *Samudradinnā* come to your house, just as *Lakṣmī* comes to those fortunate men who are blessed with luck and manliness. I have played the role of *Guru* and respectable woman, by protecting your wives, who are themselves protected by the strength of their character and righteousness. You can shame even Kubera with the wealth acquired by you. Therefore, "Be like your father", this benediction is like a curse for you. So, enjoy this wealth yourself, and, according to the scriptures, let others enjoy it also, and liberate yourself from your debts towards the gods and your fore-fathers." (699-702)

... ...
... ... (703)

Here ends the Tale of *Sānudāsa* in the
Bṛhatkathā Ślokasaṅgraha.

एकोनविंशतिः सर्गः

स्निग्धैर्दारैः सुहृद्भिश्च मैत्रीमात्रनिबन्धनैः ।
चम्पायां रममाणस्य कालः कश्चिदगान्मम ॥ १ ॥

एकदा प्रासकैः क्रीडन् सह गन्धर्वदत्तया ।
सहसा प्रमदावेषमपश्यं पुरुषं पुरः ॥ २ ॥

कपालशिखिपिञ्छाभ्यां विराजितकरद्वयम् ।
अयुक्तेन्द्रधनुश्छायश्रृङ्गारगलकण्ठिकम् ॥ ३ ॥

गन्धर्वदत्तया चासौ दत्तस्वासनया स्वयम् ।
प्रक्षाल्य चरणौ भक्त्या स्वालंकारैरलंकृतः ॥ ४ ॥

तच्च मे गुरुगाम्भीर्यं क्वापि नीतमसूयया ।
यथा केसरिशावस्य गन्धहस्तिजिघांसया ॥ ५ ॥

ममासीदियमेवात्र सदोषा कुलमानिनी ।
एष स्त्रीपुरुषः शोच्यो यो न स्त्री न पुमानिति ॥ ६ ॥

Canto XIX

Dwelling with my loving wife, and with friends who were tied with the bonds of true friendship, I (*Naravāhandatta*), spent some time in *Campā*. (1)

One day, while playing dice with *Gandharvadattā*,, I suddenly saw (present) before me, a man, dressed as a woman. In his hands he held a skull and a peacock feather, and on his neck was a rosary which was as beautiful as several rainbows entwined together. *Gandharvadattā* gave her own seat to him, washed his feet with great devotion, and ornamented him with her own jewels. The jealousy born of this action made me lose my gravity, just as the lion cub loses his gravity at the thought of killing an elephant. I thought it was the fault of respectable *Gandharvadattā*; the man, dressed in a woman's guise, being neither a woman nor a man, was pitiable. The man in woman's

मामुद्दिश्य ततस्तेन क्रोधारुणितचक्षुषा ।
वदता निहतोऽसीति विमुक्तः शिखिपिच्छकः ॥ ७ ॥

स मे केशकलापाग्रमीषदामृश्य यातवान् ।
नागेषुरिव कर्णास्त्रः किरीटाग्रं किरीटिनः ॥ ८ ॥

स्वयमेव च तत्तस्य कपालमपतत्करात् ।
निःस्थाम्नः कुञ्जरस्येव विधानं विनशिष्यतः ॥ ९ ॥

सोऽथ ग्रामेयकेनेव धिया धूर्तोऽतिसंधितः ।
धूम्रच्छायः शनैर्जल्पन्धिग्धिङ्मामिति निर्गतः ॥ १० ॥

अथ गन्धर्वदत्ता मां दीप्तामर्षमशङ्किता ।
सवाडवमुपासर्पन्निम्नगेव महार्णवम् ॥ ११ ॥

मम त्वासीदहो स्त्रीणामत्रासमत्रपं मनः ।
यत्पुरेव प्रगल्भेयमुपसर्पति मामिति ॥ १२ ॥

स मामवोचद्भीतेव शीतलीभवत क्षणम् ।
किंचिद्विज्ञापयाम्येष यातु वः क्रोधपावकः ॥ १३ ॥

अयं विकचिको नाम गौरीशिखरवासिनः ।
विद्याधरपतेर्भ्राता गौरिमुण्डस्य साधकः ॥ १४ ॥

clothes became red with anger and threw the peacock feather at me, saying, "You are killed." The feather touched my hair lightly as it went past me, just as the serpent a row shot by *Karṇa* had touched the front portion of *Arjuna's* crown. The skull in his hand fell down by itself, like a morsel of food from the trunk of a weak, dying elephant. Now this crook, with his rustic intelligence, made truce with me; his glow fainted, and muttering, "Shame on myself", he went away. I was still burning with anger; then *Gandharvadattā* came to me without any fear, as a river going to the ocean which is boiling with submarine fire. I thought, "Oh, a woman's mind is devoid of fear and shame. That is why this impudent one has come to me as usual." She said to me timidly, "Be calm for a moment. I have a request to make of you. May the fire of your anger cool down." (2-13)

"This is *Vikacika*, brother of *Vidyādhara* king *Gaurimuṇḍa* who lives on the summit of *Gaurī*. He is always lost in worship.

भूतव्रतं च नामेदं बहुविघ्नं चरत्ययम् ।
समाप्तेऽस्मिन्नविघ्नेन वन्ध्याः स्युर्नो मनोरथाः ॥ १५ ॥

या च पूजयते तं स्त्री गौरीव्रतविचारिणम् ।
तस्यै वरं महागौरी दयते शापमन्यथा ॥ १६ ॥

विज्ञापयामि संक्षिप्तं क्रोधादन्यो महाबलः ।
विहन्ता सर्वसिद्धीनां नाऽस्ति विघ्नविनायकः ॥ १७ ॥

सिद्धकल्पं च तस्येदं खण्डयन्त्या महाव्रतम् ।
तुष्टया तोषिता गौरी मया यूयं च रोषिताः ॥ १८ ॥

तदेतस्याद्य युष्मभ्यं क्रुद्धेभ्यः क्रुध्यतस्तथा ।
गौरीभ्रष्टा महाविद्या विद्येव तनुमेधसः ॥ १९ ॥

तेन युष्माकमेवेदं कार्यं कुर्वाणया गुरु ।
यन्मया रोषिता यूयमेतन्मे मृष्यतामिति ॥ २० ॥

स च क्रोधग्रहश्चण्डः शनकैः शनकैर्मम ।
दयितामन्त्रवादिन्या हृदयादपसर्पितः ॥ २१ ॥

He is practising dark magic, which is full of many obstructions, and which when successful, will mar our wishes. *Mahāgaurī* gives a boon to the woman who worships the person observing the *Gaurī* worship; otherwise she puts a curse on the woman (who does not worship such a person). In short, I tell you, there is no obstruction as powerful and as all-destroying as anger. Breaking that person's great vow (of not showing anger), who was very near to accomplishment, I have pleased *Gaurī*, and for that, have made you angry too. In this way the person (who was practising magic), showed anger against you, because you were angry; with the result that, like the learning of a man of low intelligence, his great magical power too was destroyed by *Gaurī*. Thus, this action of mine was for your benefit; so forgive me for it." (14-20)

(Clearing the mystery), my wife *Gandharvadattā* caused the fierce grip of anger over my heart to subside slowly, and with

इति संजनितोत्साहस्तयाहं मन्त्रसाधनैः ।
आसीनः सानुदासेन कदाचिदिति भाषितः ॥ २२ ॥
आसीदिहैव चम्पायामिष्टभार्यो महीपतिः ।
तेन दोहदकं पृष्टा भार्यावोचत्त्रपावती ॥ २३ ॥
क्रीडन्मकरकुम्भीरकुलीरझषकच्छपे ।
क्रीडेयं सह युष्माभिर्जले जलनिधेरिति ॥ २४ ॥
राज्ञापि मगधैः साङ्गैर्बन्धयित्वाशु निम्नगाम् ।
सरः सागरविस्तारमबन्ध्याज्ञेन खानितम् ॥ २५ ॥
तत्र नक्रादिसंस्थानदारुयन्त्रनिरन्तरे ।
विमानाकारपोतस्थौ तौ राजानौ विचेरतुः ॥ २६ ॥
आरभ्य च ततः कालात्तत्र यात्रा प्रवर्तिता ।
आहृष्टपरपुष्टेषु दिवसेषु महीभुजा ॥ २७ ॥
ते चैते दिवसाः प्राप्ताः पटुकोकिलकूजिताः ।
सा च यात्रेयमायाता रम्यामृतभुजामपि ॥ २८ ॥
इष्यते यदि च द्रष्टुं सह गन्धर्वदत्तया ।
अस्मदादिपरीवारैस्ततः सा दृश्यतामिति ॥ २९ ॥

her magical powers I became enthusiastic once again. Once, when I was sitting comfortably *Sānudāsa* said to me, "Here in *Campā*, there lived a king with an agreeable wife. When he asked his pregnant wife her heart's desire, his shy wife said, "I want to play with you in the ocean, which is full of alligator, crocodile, crab, fish, tortoise etc." The king, who could not be disobeyed by anyone, immediately had a big ocean-like lake constructed by the citizens of *Magadha* and *Aṅga*, who made a dam on the river. It was filled with animals, like crocodiles etc., made of wood and manipulated by machines; the king and the queen, riding on boats shaped as aerial cars, enjoyed themselves in the artificial sea. At that time itself the king established pleasure-processions during the days of cuckoo songs (spring). The days filled with cuckoo-calls have come once again; if you want to see it with *Gandharvadattā*, surrounded with all the friends, then do come." (21-29)

अभिनीय ततो रात्रिं प्रातः प्रवहणाश्रितः ।
निर्गच्छामि स्म चम्पायाः पौरनेत्रोत्पलार्चितः ॥ ३० ॥

चक्षुर्मनोहरारामच्छायामध्यासितं ततः ।
पक्कणं दृष्टवानस्मि राजराजपुरोज्ज्वलम् ॥ ३१ ॥

तस्य मध्ये च मातङ्गं गन्धमातङ्गधीरतम् ।
कालमप्युज्ज्वलायामं घनाघनमिवाम्बुदम् ॥ ३२ ॥

कालिन्दीनीलकालीं च वृद्धां पिङ्गशिरोरुहाम् ।
दीप्तसौदामनीचक्रां प्रावृषेण्यामिव क्षपाम् ॥ ३३ ॥

दोलालीलाविलोला च तत्रादृश्यत कन्यका ।
नीलनीरजमालेव कोमलानिललासिता ॥ ३४ ॥

चिन्तितं च मया कान्ता यदि मे कालिका भवेत् ।
इयमेव ततस्तन्वी क्षिप्तकुङ्कुमगौरता ॥ ३५ ॥

स्थानाच्चाचलितैवासौ दृष्ट्या मां दूरमन्वगात् ।
मालयेव पलाशानामंशुमन्तं सुवर्चला ॥ ३६ ॥

So, spending the night, I set out in the chariot, the next morning, and rode out of the city, followed by the adoring eyes of the citizens of *Campā*. I saw, nestling in the shade of a pleasant forest grove, a small settlement, as beautiful as the city of *Kubera*. In the village was a forester, confident as an elephant in rut. The form of his body, though black, was as shining as rain-bearing clouds. There was an old woman also, black as the water of *Kalindī*, whose hair was brown coloured. She looked like a monsoon night illuminated by lightning. (30-33)

I saw a maiden there, swinging playfully on a swing, who looked like a garland of blue lotuses, swaying softly with the light wafts of the breeze. I thought, if I had a black wife, then might she be this delicate maid, whose glow surpasses the hue of saffron. She (the maid), though staying still in that position, followed me with her eyes, just as the sun-flower, with its row of petals, follows the sun. I, though far from

तां चालिङ्गितवानस्मि दृष्टया दूरीभवन्नपि ।
नितान्तस्निग्धया प्राचीं प्रभयेव दिवाकरः ॥ ३७ ॥

स्निग्धे दृष्टी विसर्ज्येति दूतिकाप्रतिदूतिके ।
तया मम मया तस्या नीताः प्राणा विधेयताम् ॥ ३८ ॥

अथारामानभिक्रुध्यन्नावयोर्व्यवधायकान् ।
मातङ्गीं मनसागच्छं शरीरेण महासरः ॥ ३९ ॥

स च यात्रोत्सवश्चित्रो मयान्याहितचेतसा ।
तत्रस्थेनैव नो दृष्टः संसार इव योगिना ॥ ४० ॥

अथ यात्रोत्सवे तत्र पीत्वेव मधु भास्करः ।
मन्दमन्दपरिस्पन्दस्ताम्रमण्डलतामयात् ॥ ४१ ॥

मम त्वासीद्यथा देवः प्राचीं कमलिनीप्रियः ।
अप्रसाद्यैव तां भानुः प्रतीचीमुपसर्पति ॥ ४२ ॥

तथा गन्धर्वदत्तायाः पुर एवानुवर्ण्य ताम् ।
मातङ्गीमनुसर्पामि यथा राजा तथा प्रजाः ॥ ४३ ॥

अथ वा मानुषैरेव यः पन्थाः कामिभिर्गतः ।
तमेवानुगमिष्यामि न देवचरितं चरेत् ॥ ४४ ॥

her, embraced her with my eyes, as the sun (even from a distance) embraces the east with its cool luminosity. We conquered each other's hearts, by sending out soft glances, like two messengers, to each other. I felt angry with the forest glade, which was like an obstacle between us. I was with the forest maiden mentally, though I had reached the shore of the great lake physically. As my mind was engrossed elsewhere, I did not see that unique procession, just as a saint does not see the world, though he lives in it. (34-40)

The reflection of the slowly moving sun turned copper-coloured, as if it had drunk wine at the procession. I thought, 'Just as the Sun-god goes to that West even by displeasing East, I too may praise the forest-maid in front of *Gandharvadattā* and go over to her; as the king so are his subjects.' Then I thought, 'It is not proper to emulate gods. I will follow the path adopted by human (lovers).' Therefore, I said to *Sānudāsa*

सानुदासमथावोचं भरद्वाजात्मजा त्वया ।
पूर्वमेव सयानेन नगरीमभिनीयताम् ॥ ४५ ॥

पश्चाज्जनसमूहस्य गच्छन्त्याः पथि पांसवः ।
पराधूसरयन्त्यस्याः सोत्पलामलकावलीम् ॥ ४६ ॥

शोभां यात्रिकलोकस्य पश्यन्प्रविशतः पुरम् ।
पुरस्तादहमायामि सह नागरकैरिति ॥ ४७ ॥

अथ गन्धर्वदत्तायां प्रवृत्तायां पुरं प्रति ।
दारिके द्वे त्वरावृत्य वन्दित्वा मामवोचताम् ॥ ४८ ॥

आवामाज्ञापिते देव्या स्वामिनं निर्विनोदनम् ।
विनोदयतमालापैर्युवामपरुषैरिति ॥ ४९ ॥

ततस्ते मदयित्वाहं तोषयित्वा च भूषणैः ।
पटुवेगेन यानेन पक्कणान्तिकमागमम् ॥ ५० ॥

सापि तत्रैव दोलायां स्थिता मातङ्गसुन्दरी ।
गच्छन्तमिव निर्व्याजमागच्छन्तं समैक्षत ॥ ५१ ॥

विश्रब्धमथ तां द्रष्टुं शनैर्यानमचोदयम् ।
ततस्तदपि संप्राप्तं जवेन कुलटाद्वयम् ॥ ५२ ॥

"Take the chariot along with *Gandharvadattā*, the daughter of *Bharadvāja*, and return to the city early. Otherwise, if she goes behind the crowd, the dust raised on the road will make her hair-do, decorated with lotus, extremely dusty. I shall follow at the back, looking at the beauty of the procession's entry into the city" (41-47)

After *Gandharvadattā* had returned to the city, two maidens came back, and after greeting me, said, "Mistress has ordered us to relieve the Master's tedium of the journey by entertaining him with sweet words". Then, I (*Naravāhanadatta*), made them happy, and satisfied them with ornaments etc., and on speedy transport, reached (close to) the forester's settlement. That forest maid was still swinging on the swing as before. As I came, she kept looking at me with the same innocence as she had done before. To keep a steady gaze on her, I slowed down my chariot, then those two maidens also landed

आसीच्च मम यल्लोके प्रसिद्धमभिधीयते ।
श्रेयांसि बहुविघ्नानि भवन्तीति तथैव तत् ॥ ५३ ॥

दुःखेन च गृहं गत्वा शून्यः संमान्य च प्रियाम् ।
निद्रामभिलषामि स्म मातङ्गीसंगमाशया ॥ ५४ ॥

अर्धरात्रे तु सहसा प्रतिबुद्धा मुनेः सुता ।
प्रयुक्ते मयि ये दास्यौ ते पानीयमयाचत ॥ ५५ ॥

धौतप्रमृष्टवदना स्वादिताननभूषणा ।
उपवेश्य पुरोऽक्लेशैरपृच्छद्बन्धकीद्वयम् ॥ ५६ ॥

अर्यपुत्रेण मातङ्गी तया वा लोलनेत्रया ।
दृष्टोऽयं तरलेनेति ततस्ताभ्यां निवेदितम् ॥ ५७ ॥

न तथा सार्यपुत्रेण प्रेक्षिता जीर्णकन्यका ।
नेत्राभ्यामनिमेषाभ्यामर्यपुत्रस्तया यथा ॥ ५८ ॥

ततः प्राक्प्रतिबुद्धं मामपृच्छत्सुप्रभासुता ।
जाग्रथ स्वपिथेत्युच्चैर्जाग्रमीति मयोदितम् ॥ ५९ ॥

there quickly. I thought, "The saying—there's many a slip between the cup and the lip—is correct." (48-53)

I returned home in misery, and greeting my wife with an artificial air, started wishing for sleep, in the hope of being united to the forest maiden (in dream). In the middle of the night, the sage's daughter *(Gandharvadattā)* suddenly woke up, and asked the two maid-servants, whom she had set on me, for water. Then she cleaned and wiped her face, and decorated it; then seating the two maid-servants comfortably before her, asked, "Did the Lord, melting with desire, and that coquettish maid, see each other ?" Then they both said humbly, "Master did not see that old maid with the same steadfast gaze with which she saw the Master." Then the daughter of *Suprabhā* (*Gandharvadattā*) said to me, who was already awake, "Are you awake, or are you sleeping ?" I said loudly, "Awake." Then she said, "Seeing this behaviour of yours, it seems that

तयोक्तमयमारम्भो युष्माकं दृश्यते यथा ।
तथा नलिनिकां नूनं कर्तुमिच्छसि मामिति ॥ ६० ॥

क्वासौ नलिनिका का वा कस्य वेति मयोदिते ।
भरद्वाजसुताख्यातुमुपाक्रामत वृत्तकम् ॥ ६१ ॥

अस्ति पश्चात्समुद्रान्ते स्वाचारधनवत्प्रजम् ।
नगरं काननद्वीपं महेन्द्रनगरोपमम् ॥ ६२ ॥

अमहेन्द्रगुणस्तत्र मनुजेन्द्रः प्रजाप्रियः ।
पुत्रो मनोहरस्तस्य संज्ञयापि मनोहरः ॥ ६३ ॥

विदिताशेषवेद्योऽपि गन्धशास्त्रप्रियोऽधिकम् ।
नानारुचिषु सत्त्वेषु कस्यचित्किंचिदीप्सितम् ॥ ६४ ॥

सुहृदौ बकुलाशोकौ वसन्तस्येव तस्य यौ ।
वसन्तमिव तं प्रेम्णा न कदाचिदमुञ्चताम् ॥ ६५ ॥

कदाचिद्द्वारपालेन वन्दित्वा राजसूनवे ।
कुमारावसथस्थाय समित्राय निवेदितम् ॥ ६६ ॥

you really want me to become *Nalinikā*." "Where is this *Nalinikā*? Who is she? Whose is she?" On my showing this curiosity, the daughter of *Bharadvāja* (*Gandharvadattā*) started to tell the story. (54-61)

On the bank of the Western sea is a city which is like *Indra's* city (*Amarāvatī*). It is called *Kananadvīpa;* the good citizens of that country consider their good conduct as their wealth. Lacking *Indra's* qualities (of enjoying the pleasures of the flesh), the king of that place was very much loved by his subjects. He had a charming son whose name was *Manohara*. He had acquired all the educational skills, but had special interest in the art of perfumery. Humans, with their various interests, get specially fond of some particular things. He had two friends called *Bakula* and *Aśoka* who, due to love, never left his sides, just as the flowers of the trees, *Bakula* and *Aśoka*, do not like to leave the spring season. (62-65)

One day, when the Prince *(Manohara)* was with his friends in the prince's chamber, the doorkeeper came and requested,

युष्मान् सुमङ्गलो नाम बुद्धगन्धानुशासनः ।
अग्राम्यो धीरवचनः कस्मादपि दिदृक्षते ॥ ६७ ॥

गच्छ प्रवेशयेत्युक्त्वा द्वारपालं मनोहरः ।
विलेपनमुपादत्त धूपं च त्वरितोऽदहत् ॥ ६८ ॥

सुमङ्गलोऽप्यनुज्ञातः प्रविश्य द्वारदेशतः ।
शिरो निपीड्य पाणिभ्यां संकोच्याङ्गमपासरत् ॥ ६९ ॥

अनेन मम धूपेन मन्धमाल्यविवादिना ।
आघ्रातेन शिरःशूलमुत्पन्नमिति चावदत् ॥ ७० ॥

आकृष्टे स्थगिकायाश्च स्वस्याः फलकसंपुटे ।
मनोहरं मुहुः पश्यन् स्वयं धूपमयोजयत् ॥ ७१ ॥

ततः कृतनमस्कारः स मनोहरमब्रवीत् ।
सुमनोगन्धसंवादी धूपोऽयं दाह्यतामिति ॥ ७२ ॥

ततः सबकुलाशोकस्तस्मिन्गन्धे मनोहरः ।
प्रतीतो गन्धशास्त्रज्ञं सुमङ्गलमपूजयत् ॥ ७३ ॥

एवं च कृतसत्कारो राजपुत्रं सुमङ्गलः ।
दिनैस्त्रिचतुरैरेव चतुरः पर्यतोषयत् ॥ ७४ ॥

"The clever and learned perfume-expert, *Sumangala*, wants to have an audience with you for some reason." *Manohara* told the doorkeeper, "Go and bring him here." And then he quickly smeared himself with fragrant ointment and lighted incense. As soon as *Sumangala* entered, after receiving the order to enter, he caught his head in both his hands, with drew backwards and, his body shrinking said, "My head is beginning to ache with this smell of incense, which is contrary to the fragrance of the garland." Then he (*Sumangala*) removed the lid, took out incense from his box and burnt it, looking repeatedly at *Manohara*. Saluting him he said to *Manohara*, "Burn this incense, which matches the fragrance of the flowers." With the smell of (that incense) *Bakula*, *Aśoka*, and with them *Manohara* believed in *Sumangala* and gave the perfume-expert *Sumangala* all their respect. In this way the clever *Sumangala* gained the prince's respect and in a few days was able to please him. (66-74)

एकदा वकुलाशोकसुमङ्गलपुरःसरः ।
मनोहरामगाद्द्रष्टुं यक्षसत्त्रां मनोहरः ॥ ७५ ॥

तत्र तत्र ततस्तेन पश्यता तत्तदद्भुतम् ।
यक्षीप्रतिकृतिर्दृष्टा विन्यस्ता चित्रकर्मणि ॥ ७६ ॥

निर्जीवापि स्फुरन्तीव मूकापि मृदुवागिव ।
चित्रे न्यस्तापि सा तेन चित्ते न्यस्तातिरागिणा ॥ ७७ ॥

द्रष्टव्यं चान्यदुज्झित्वा रमणं चित्तचक्षुषाम् ।
सुमनोगन्धधूपाद्यैस्तामेवैकामसेवत ॥ ७८ ॥

वलवन्मन्मथापास्तभोग्याभोग्यविचारणः ।
नितम्बादम्बरं तस्याः स किलाक्रष्टुमैहत ॥ ७९ ॥

चित्रभित्तिमथ त्यक्त्वा सापि पद्मेव पद्मिनीम् ।
विष्णोर्वक्ष इव श्याममसेवत नभस्तलम् ॥ ८० ॥

उवाच राजपुत्रं च नाम्नाहं सुकुमारिका ।
यक्षी यक्षपतेः शापात्प्राप्तालेख्यशरीरताम् ॥ ८१ ॥

तेन क्षणिकरोषेण नारीषु च दयालुना ।
शापान्तमर्थितेनाहमिति निध्याय धीरिता ॥ ८२ ॥

One day, with *Bakula*, *Aśoka* and *Sumangala*, *Manohara* went to see the charming *Yakṣa* sacrifice. While he looked at the several wonderful scenes there, he saw a *Yakṣī* depicted in a painting. Though lifeless, she seemed to throb with life, and though dumb, she seemed to be speaking in a soft voice. She was drawn in a picture, but *Manohara*, falling in love, drew her into his heart. Leaving aside the other scenes, he devoted himself only to worshipping her with flower, perfume and incense etc. His strong desire made him lose his sense of reality, and as it is said, he tried to pull off the clothes from the hips (of the *Yakṣī* image). (75-79)

Just as *Padmā (Lakṣmī)* on leaving the lotus pond, may have clung to *Viṣṇu's* breast, the *Yakṣī* too left the wall, and clung to the blue sky. And she said to the Prince, "I am a *Yakṣī* named *Sukumārikā*. I received this picture form by the curse of *Kubera*. When I pleaded for the curse to end, *Kubera*,

चित्रन्यस्ततनुं यस्त्वां मनुष्योऽभिभविष्यति ।
स एव कृतशापान्तस्तव भर्ता भविष्यति ॥ ८३ ॥

इति त्वं राजराजेन भर्ता मे प्रतिपादितः ।
सदृशो वरदानेन शापोऽपि हि महात्मनाम् ॥ ८४ ॥

यदि तेऽस्ति मयि प्रीतिस्ततः क्रीडत्सुरासुरम् ।
शैलं श्रीकुञ्जनामानं यक्षावासं व्रजेरिति ॥ ८५ ॥

अथान्तर्धिं गता यक्षी महामोहं मनोहरः ।
तं चालोक्य तथावस्थं विषादं बकुलादयः ॥ ८६ ॥

लब्धसंज्ञश्च तैरुक्तः श्रुत्वा यक्षीकथामसौ ।
अलमाकुलतां गत्वा सुलभा सुकुमारिका ॥ ८७ ॥

यद्यसौ दुर्गमः शैलस्ततस्त्वं सुकुमारिका ।
युष्मत्संभोगमिच्छन्ती न तथा कथयेदिति ॥ ८८ ॥

एकदा पितरं द्रष्टुं स गतः ससुहृद्गणः ।
सिद्धयात्रं परावृत्तमपश्यत्पोतवाणिजम् ॥ ८९ ॥

who is compassionate towards women, and whose anger lasts but a moment, thought gravely, and consoled me, "The man who disrobes your painted body in a painting will end your curse and will also be your husband. So the king of kings, has made you my husband. Curse of a saint is like a blessing too. If you love me, come to the *Yakṣa*-home situated on the mountain *Śrīkuñja*, which is like a play-ground for gods and demons." (80 85)

Then the *Yakṣī* vanished, and *Manohara* fell into a deep faint. Seeing him in this condition, *Bakula* etc. were dejected. When he regained his senses, they heard the story of the *Yakṣī* from him, and then *Bakula* etc. said, "There is no point in worrying. *Sukumārikā* seems to be easily attainable. If that *Śrīkuñja* mountain had been inaccessible, she with her desire to be united with you, would not have said what she did (her invitation to come to *Śrīkuñja* mountain)." (86-88)

One day, he *(Manohara)* went to meet his father. He saw a sea-merchant there, who had returned after a successful voyage,

राज्ञो दत्तमहारत्नः स राज्ञा कृतसत्क्रियः।
पृष्टस्तेन भावान्कि किमाश्चर्यं दृष्टवानिति ॥ ९० ॥

तेनोक्तमम्बुधेस्तीरे देवेन वसता सता।
दृष्टं किं नाम नाश्चर्यमाश्चर्यनिधिरम्बुधिः ॥ ९१ ॥

किं त्वेकदाहमद्राक्षं हृतपोतो नभस्वता।
सान्द्रहेमप्रभापिङ्गं तुङ्गशृङ्गरुजं नगम् ॥ ९२ ॥

किमेतदिति पृष्टश्च मया निर्यामकोऽवदत्।
वृद्धैरेष समाख्यातः श्रीकुञ्जः शृङ्गवानिति ॥ ९३ ॥

एवमादि निवेद्यासौ वाणिजः स्वगृहानगात्।
राजपुत्रोऽपि राजानं नत्वा वाणिजमन्वगात् ॥ ९४ ॥

प्रददावथ सर्वस्वं तस्मै त्रासेन वाणिजः।
राजपुत्रादगृहप्राप्तादाढ्यः को नाम न त्रसेत् ॥ ९५ ॥

तेनापि सुमनोमालामात्रमालभ्य भाषितम्।
न सत्कारखलीकारमर्हन्ति शिशवो गुरोः ॥ ९६ ॥

किं तु यस्तातपादेभ्यः श्रीकुञ्जः कथितस्त्वया।
स कुतूहलिने मह्यं स्पष्टमाख्यायतामिति ॥ ९७ ॥

and who presented a superior gem to the king. The king too paid him proper respect, and asked, "What wonders did you encounter on your sea-voyage?" He replied, "Which wonders have you not seen, Sir, dwelling as you do on the shores of the ocean? The sea is a treasure-trove of wonders. But once, when my ship had drifted off course due to a storm, I saw a mountain, ornamented by a range of high peaks, which were coloured orange with a dense golden light. 'What is this?' On my asking this, my navigator said, 'Old men call it *Śrīkuñja* mountain.' After saying this the sea-merchant left for home, and the Prince, saluting the king, got up and followed the merchant to his house. Now, the merchant, in fear, offered all his possessions to him. A rich man cannot but shake, seeing the prince at his door. But he (the Prince) took only a garland of flowers and said, "It is not proper for children to ignore the hospitality offered by elders. But what you said about

प्रत्याश्वस्तस्ततस्तस्य वचोभिर्मधुरैरसौ ।
श्रीकुञ्जं सहितं चिह्नैरित्याख्यातुं प्रचक्रमे ॥ ९८ ॥

अथैकदा मदेनेव महाव्यालो मतङ्गजः ।
मरुता त्याजितास्थैर्यो यातः पोतः स्वतन्त्रताम् ॥ ९९ ॥

प्रशान्तोत्पातवातत्वात्सागरे चाम्बरस्थिरे ।
चित्राकारानपश्याम प्राणिनो जलचारिणः । १०० ॥

क्वचित्केसरिशार्दूलद्वीपिखड्गर्क्षशम्बरान् ।
यूथशः प्रस्तुतक्रीडानुन्मज्जननिमज्जनैः ॥ १०१ ॥

अन्यत्राविद्धकर्णानां स्त्रीपुंसानामवाससाम् ।
ध्वनिमात्रकभाषाणां द्वंद्वानि पशुधर्मणाम् ॥ १०२ ॥

क्वचिदुत्पततस्तुङ्गान्नागानायतपक्षतीन् ।
पक्षच्छेदभयालीनान्नगानिव महार्णवात् ॥ १०३ ॥

अवाच्च सहसा मोदः कौवेर्याः पवनाहृतः ।
यस्याघ्राणाय संपन्नं मन्ये घ्राणमयं जगत् ॥ १०४ ॥

Śrīkuñja in front of my father makes me very curious, so tell me about it." The merchant was very relieved on hearing the sweet words of the Prince and started to describe *Śrīku ja* with its features. (89-98)

"Once, due to the strong wind, the ship lost its stability and became uncontrolled, like a wicked, intoxicated elephant. When the mischief of the wind subsided, and the sea became as calm as the sky, I saw creatures in strange shapes, roaming in the water. Hordes of lions, tigers, elephants, rhinos, bears and deer were at play in the water, dipping and floating On the other side were pairs of naked, animal-like men and women, with torn ears, whose language was just sound. Elsewhere like mountains hiding in the sea for fear of their wings being cut, were gigantic serpents with long wings, jumping out of the water and flying. Suddenly, a fragrance, born on the North wind, spread there, as if the whole world had been gifted with the sense of smell just to smell that fragrance. Trying to

द्रक्ष्यन्तः संभवं तस्य सकुतूहलदृष्टयः ।
दूराद्गिरिमपश्याम रत्नकूटस्थकिंनरम् ॥ १०५ ॥

किमेतदिति पृष्टश्च मया निर्यामकोऽब्रवीत् ।
वृद्धैरेष समाख्यातः श्रीकुञ्जः शृङ्गवानिति ॥ १०६ ॥

इत्यादि कथितं तेन यद्यत्तत्तन्मनोहरः ।
सहसागरदिग्देशं स्पष्टं संपुटकेऽलिखत् ॥ १०७ ॥

आगमय्य ततः पोतमाप्तनिर्यामकास्थितम् ।
बकुलादिसाहायोऽसावगाहत महार्णवम् ॥ १०८ ॥

अनुकूलमहावेगसमीरप्रेरितेन सः ।
आसीददचिरेणैव पोतेन दिशमीप्सिताम् ॥ १०९ ॥

सदृशैः स्फलकस्थानां चिह्नैर्जनितनिश्चयः ।
मनश्चक्षुःशरीरैः सः श्रीकुञ्जं युगपद्गतः ॥ ११० ॥

अम्भोधिजलकल्लोलधौतनीलोपलं ततः ।
आशाकाशविशालोच्चं पोतः सोपानमासदत् ॥ १११ ॥

discover the source of this, my curious eyes fell upon a mountain in the distance, on whose bejewelled peaks semi-divine beings were present. On my asking what it was, the boatman replied, "Elders call it the *Śrīkuñja* range." *Manohara* drew all this, told by the sea-merchant, on a board, with clear instructions about ocean, country, and direction. (99-107)

After this, returning from the sea-merchant's house, he (*Manohara*) made a ship ready, appointed skilful sailors on it, and, with *Bakula* etc., set out on a sea-voyage. Speeded by very fast and suitable winds, he soon reached the direction desired, by ship. With the help of the instructions noted down on the board, he at once reached *Śrīkuñja* mountain, mentally, visibly, and physically too. After this the ship, which was as high as his hopes, and as expansive as the sky, reached the ocean-shore, whose blue rocks were being washed by the waves of the ocean. (108-111)

तत्रैव सुहृदस्त्यक्त्वा यदुत्कण्ठो मनोहरः ।
तेन शैलाग्रमारोहद्धर्मेणेव त्रिपिष्टपम् ॥ ११२ ॥

यक्षस्त्रीपुंसवृन्दैश्च प्रेक्ष्यमाणः ससंमदैः ।
संकल्पचक्षुषा पश्यन्नगच्छत्सुकुमारिकाम् ॥ ११३ ॥

तत्र काश्चिदभाषन्त कृतार्था सुकुमारिका ।
ययास्मिन्नाहितं प्रेम नरामरकुमारके ॥ ११४ ॥

सुरासुरनराणां हि कस्यायं न मनोहरः ।
यो वृतः सहजाहार्यैः शरीरादिगुणैरिति ॥ ११५ ॥

प्रक्रीडन्तीमथापश्यद्विशाले मन्दिराजिरे ।
स्वे संकल्पमये यक्षीं वक्षसीव मनोहरः ॥ ११६ ॥

प्रत्युद्गम्य तया चासौ रूपाजीवाप्रगल्भया ।
स्विन्नकण्टकिते पाणौ गृहीत्वान्तः प्रवेशितः ॥ ११७ ॥

तस्याः पितरमद्राक्षीत्तत्रारब्धदुरोदरम् ।
रक्ताक्षं शातकौम्भाभं समदं मेदुरोदरम् ॥ ११८ ॥

उपवेश्य च तेनाङ्के घ्रात्वा मूर्ध्नि मनोहरः ।
श्वश्रूः पश्येत्यनुज्ञातः प्रविवेशावरोधनम् ॥ ११९ ॥

Leaving his friends behind, (on the shore) *Manohara* climbed the mountain in great excitement, just as religion (makes one) ascend heaven. The crowd of *Yakṣa* men and women was watching him joyfully—he reached *Sukumārikā* in imagination. Some woman there said, "Lucky is *Sukumārikā*, who has loved this man, who is like the son of a god. He is attractive to everyone—god, demon and human-being endowed with all the physical and external qualities. Then *Manohara* saw her (*Sukumārikā*) playing in the great courtyard of the *Yakṣa* temple, just as she cavorted inside his loving heart. With a courtezan's easy boldness she came to him, and clasping his thrilled, perspiring hands, led him inside. (112-117)

He saw her father there, who had just started to gamble. His eyes were red, a golden light surrounded his intoxicated body, and his stomach was protruding. He took *Manohara*

यत्रसंपूर्णतारुण्याः कर्णिकारस्रगुज्ज्वलाः ।
श्वश्रूश्वशुरयोस्तस्य पितामह्योऽपि योषितः ॥ १२० ॥

अभिवाद्य च तास्तत्र स ताभिरभिनन्दितः ।
अनुज्ञातश्च सस्नेहं प्राविशत्कन्यकागृहम् ॥ १२१ ॥

दिव्यस्य मधुनः पानं दिव्यतन्त्रीरुतिश्रुतिः ।
दिव्यस्त्रीसंप्रयोगाश्च मनोहरमनोऽहरन् ॥ १२२ ॥

इत्यसौ क्षणमासीनः सुकुमारिकयोदितः ।
अतीता दिवसाः पञ्च कुमार प्रतिगम्यताम् ॥ १२३ ॥
देवलोकैकदेशोऽयं यत्ततोऽस्मिन्न लभ्यते ।
स्थातुं मानुषमात्रेण पञ्चमाद्दिवसात्परम् ॥ १२४ ॥
भवन्तं च परित्यज्य गच्छेयुः पोतवाहकाः ।
वहनस्वामिनं पञ्च प्रतीक्षन्ते दिनानि ते ॥ १२५ ॥
श्रुत्वेदं राजपुत्रस्य देवपुत्रस्य यादृशी ।
स्वर्गतश्च्यवमानस्य श्यामध्यामाभवत्प्रभा ॥ १२६ ॥
तं दृष्ट्वा तादृशाकारमवोचत्सुकुमारिका ।
अद्यारभ्य गमिष्यामि तवैवाहं गृहानिति ॥ १२७ ॥

on his lap and smelled his head. Then, on being ordered by him to meet his mother-in-law, *Manohara* entered the inner quarters, where the women, including *Manohara's* parents-in-law's grandmother, glowed like a garland of *Karṇikāra* flowers with the full bloom of youth. He greeted them and after being fondly welcomed and acknowledged by them, he entered the girls' room. The divine wine presented by divine ladies, and the sweetness of the sound played on celestial *Vīṇās* charmed him. He had been there for only a moment when *Sukumārikā* said, "Five days have passed, so, O Prince, now, you must go back. Since this is a part of the country of gods, mere human cannot stay here longer than five days. The sailors also may leave you and go back because they await their masters' return for five days only." On hearing this the Prince's face fell, like a god's son falling down from heaven. Seeing him in that condition, *Sukumārikā* said, "From today I will come to your house." (118-127)

स तथा धीरितो गत्वा पोतमुद्विग्ननाहकम् ।
तत्रैव सुहृदोऽपश्यद्दिव्यरत्नाम्बरस्रजः ॥ १२८ ॥

स्थिताः स्थ दिवसानेतान् क्व कथं वेति चोदिताः ।
तेन ते कथयन्ति स्म यथा यूयं तथा वयम् ॥ १२९ ॥

सुकुमारिकयादिष्टाः प्रहृष्टा गुह्यकाङ्गनाः ।
अस्मानुपचरन्ति स्म सुरानिव सुराङ्गनाः ॥ १३० ॥

महादेवमुपासीना मृता गच्छन्ति मानुषाः ।
सेवमाना वयं देवं देवताममृता गताः ॥ १३१ ॥

इति यक्षीकथारक्ता महाध्वानं महाभयम् ।
तासामेवानुभावेन संतेरुस्ते महोदधिम् ॥ १३२ ॥

व्यापारैरुज्झितं सर्वैस्त्रिवर्गप्राप्तिहेतुभिः ।
प्राविशंस्तद्वियोगार्तं शून्यराजपथं पुरम् ॥ १३३ ॥

अथैका ब्राह्मणी वृद्धा किमर्थमपि निर्गता ।
अवगुण्ठितमूर्धानं पश्यति स्म मनोहरम् ॥ १३४ ॥

In this way with her encouragement he returned to his ship where his sailors were getting impatient. He saw his friends ornamented with divine gems, garments and necklaces; and when he asked them how and where they had lived during those five days, got the answer, "We too spent these days in the same way as you did. On *Sukumārikā*'s orders, gay *Yakṣī* maidens served us just as the divine damsels serve the gods. Humans who worship *Mahādeva*, acquire godliness when they die, but we who serve you, our god, have received that godliness in this very life." Engrossed in such *Yakṣī*-stories, they crossed that terrible and long sea, as if empowered by those *Yakṣīs*. (128-132)

They entered the city whose highways were lonely due to separation from *Manohara*, and which was bereft of all actions leading to the attainment of the three objectives—duty, wealth and pleasure. Just then an old woman came out of her house for some work and saw *Manohara* who had covered his head

तमसौ प्रत्यभिज्ञाय परितोषस्खलद्गतिः ।
गत्वा ध्यानपरास्थानं महीपालमतोषयत् ॥ १३५ ॥

मन्त्रिप्रभृतयस्तेन वारिताः पुरवासिनः ।
मा वोचद्दारकं कश्चित्क्व गतोऽभूद्भवानिति ॥ १३६ ॥

राजपुत्रोऽपि राजानमवन्दत विलक्षकः ।
सोऽपि तस्याङ्कमारोप्य हरति स्म विलक्षताम् ॥ १३७ ॥

स्वं च मन्दिरमागत्य स सुमङ्गलमुक्तवान् ।
गन्धशास्त्रफलं सारं धूपमायोज्यतामिति ॥ १३८ ॥

अद्यागच्छति युष्माकं सखीभिः सहिता सखी ।
सुगन्धिताप्रधानं च रतमाहुरनिन्दितम् ॥ १३९ ॥

गन्धराजश्च योऽस्माकं घुष्यते यक्षकर्दमः ।
स कर्दमसमस्तासामतोऽसौ यक्षकर्दमः ॥ १४० ॥

तस्मादादरमास्थाय शास्त्रमद्य प्रकाश्यताम् ।
धनुर्वेदस्य कृत्स्नस्य विद्धसारं हि सौष्ठवम् ॥ १४१ ॥

with a veil. She recognised him and running helter-skelter in great delight, entered the king's court, waiting in anxiety, and pleased the King (with the good news). The king told his ministers etc., and all the citizens, not to ask the boy where he had been. The embarrassed prince saluted the king. Then the king took him in his lap and removed his embarrassment. (133-137)

Entering his mansion, *Manohara* asked *Sumaṅgala* to make a perfume so superior that it would surpass all other perfumes. "Today your friend *Sukumārikā* is coming with all her friends. Pleasure in which perfume is given the main importace, is blameless. The paste called *Yakṣa-kardama* (camphor, *agara* etc.), considered by us to be the king of fragrances, is (for those *Yakṣīs*) mere mud-paste. Hence it is called *Yakṣa-kardama*. Therefore, exhibit your skill with zeal today. Excellence in archery lies in piercing the bull's eye. Thus encouraged by him (*Manohara*) and also for his selfish gain,

इति प्रोत्साहितस्तेन स्त्रार्थेन च सुमङ्गलः।
धूपस्नानीयगन्धादि यथादेशमयोजयत् ॥ १४२ ॥

मनोहरस्तु ससुहृत्कृतकामुकडम्बरः।
आसन्नदयिताशून्यं दुःखशय्यामसेवत ॥ १४३ ॥

ततः स तादृशो गन्धस्तथायत्नेन साधितः।
प्रेरितः पटुनान्येन समीरेणेव तोयदः ॥ १४४ ॥

भासा विच्छाययन्तीव चन्द्रकान्तादिचन्द्रिकाम्।
प्रविश्य सहसाध्यास्त पर्यङ्कं सुकुमारिका ॥ १४५ ॥

ततः सस्मितमालोक्य बकुलादीनुवाच सा।
ससहायाहमायाता यात विश्रम्यतामिति ॥ १४६ ॥

प्रणम्य तेषु यातेषु कुमारसुकुमारिके।
यथा तथाविधोत्कण्ठे तथागमयतां निशाम् ॥ १४७ ॥

संभोगरमणीयैश्च शरीरैर्बकुलादयः।
प्रभाते राजपुत्राय रात्रिवृत्तं न्यवेदयन् ॥ १४८ ॥

Sumaṅgala accordingly organised incense and fragrant water. *Manohara* and his friends dressed amorously and took to their beds which were sadly empty as they waited for the arrival of their sweethearts. (138-143)

Then all the perfumes so zealously prepared by them were over-shadowed by another fragrance, and vanished like clouds driven away by wind. *Sukumārikā* entered and sat on the couch, and before her glow the moon-gem seemed to pale. She looked at *Bakula* etc. and smiled saying, "I have brought my assistants with me; all of you go and take rest." When they all went away after saluting her, the Prince and *Sukumārikā* spent the night according to their desires. In the morning their bodies thrilled with the pleasant union. *Bakula* etc., described (how they had spent) their nights. Every night they (*Manohara* and his friends with the *Yakṣis*) met, and remained

रात्रौ रात्रौ समेतानां वियुक्तानां दिवा दिवा ।
इति संवत्सरो यातस्ताभिस्तेषामचेतितः ॥ १४९ ॥

एकदा स्यन्दमानाश्रुः साक्रन्दा सा तमब्रवीत् ।
स्वाधीनानां पराधीनैः सह संगतिरीदृशी ॥ १५० ॥

अद्यारभ्य मया देवः सेवितव्यो धनेश्वरः ।
सखीसहितया वर्षं गृहीत ब्रह्मचर्यया ॥ १५१ ॥

पितरौ वन्दितुं चाहमष्टम्यादिषु पर्वसु ।
स्वगृहाय गमिष्यामि तत्र गच्छेर्भवानपि ॥ १५२ ॥
त्वत्सङ्गसुभगा या दिक्तामपि प्रेक्ष्य जीव्यते ।
निन्दितामृतपानेन किं पुनर्दर्शनेन ते ॥ १५३ ॥

तस्यामुक्त्वेति यातायामायाता बकुलादयः ।
खं पश्यन्तमपश्यंस्तमियं यातीति वादिनम् ॥ १५४ ॥

ततः सबकुलाशोके सशोके पार्थिवात्मजे ।
तोषगद्गदवागुच्चैरभाषत सुमङ्गलः ॥ १५५ ॥

किमस्थाने विषादेन पोतमारुह्य मामकम् ।
दृष्टमार्गा मुहूर्तेन यामस्तं गुह्यकाचलम् ॥ १५६ ॥

separate during the day; thus meeting and separating again, a whole year passed, they knew not how. (144-149)

One day, crying and shedding tears, *Sukumārikā* said to *Manohara*, "Such is the union of a bonded *Yakṣī* with a free human. From today I and my friends have to practise abstinence and start serving *Kubera*. On festivals like *Aṣṭamī* etc., I shall go home to meet my parents. You can also come there. One can live by watching the area made beautiful by contact with you; then how much better will it be to see you in person, before whom even the drinking of ambrosia is worthless." As she left after saying this, *Bakula* etc., came there. They saw *Manohara* looking at the sky and saying, "There she goes." Then the prince being sunk in sorrow with *Bakula* and *Aśoka*, *Sumaṅgala* exclaimed in a voice which indicated inner satisfaction, "It is useless to sorrow. We know the way. You will board my ship and we will reach the *Yakṣa* mountain in no

ध्यायन्तस्तत्र ताः कान्ताः पश्यन्तश्चान्तरान्तरा ।
संगमाशाधनप्राणा यापयाम समामिति ॥ १५७ ॥
ततः स तेन पोतेन प्रस्थितश्च महार्णवम् ।
स च पोतः समीरेण दूरं हृत्वा विपादितः ॥ १५८ ॥
राजपुत्रस्तु दयितां सिद्धां विद्यामिव स्मरन् ।
तां न चेतितवानेव विपत्तिं मारदारुणाम् ॥ १५९ ॥
उत्तीर्णस्यैव जलधेर्वेलारोधसि सर्पतः ।
चौरसैन्येन संयम्य तस्यालंकरणं हृतम् ॥ १६० ॥
ततस्तस्करसैन्यं तद्वाजिसैन्येन सर्वतः ।
वेष्टितं कुट्टितं बद्धमुद्बद्धं पादपेषु च ॥ १६१ ॥
एकश्चारुतराकारः पुरुषः प्रणिपत्य तम् ।
करिणीपृष्ठमारोप्य ससैन्यः प्रस्थितः पुरः ॥ १६२ ॥
अदूरं चान्तरं गत्वा बन्दिस्तुतिगुणान्वयः ।
मनोहरः पुरं प्रापत्कुङ्कुमालिप्तचत्वरम् ॥ १६३ ॥
रत्नवन्दनमालानां स शृण्वन्पटुशिञ्जितम् ।
आगच्छत्कलरासानां नानापत्त्रिस्रजामिव ॥ १६४ ॥

time. Remembering our sweethearts there and at intervals looking at them, we will spend one year in the hope of gaining the wealth of re-union. (150-157)

Then he (Prince) set sail on a sea-voyage. But the ship wandered off-course due to a contrary wind, and wrecked. But remembering his beloved, as if she were an efficacious magic spell, he paid no head to the damaging, sad calamity. When he, after coming out from the sea, was roaming in the coastal forest, an army of thieves caught him and snatched away his ornaments. Just after this the thieves were surrounded by cavalrymen. The riders beat up the thieves and tied them up from trees. Then, a handsome man came before the Prince, and greeting him seated him on the back of a she-elephant and started to lead the army. After going a short distance, accompanied by bards singing praises, *Manohara* reached a city, whose squares were decorated with vermilion powder. Listening to

पुरानुरूपशोभं च प्राविशत्स नृपालयम् ।
विशालमण्डपासीनं शक्राकारं नराधिपम् ॥ १६५ ॥
अवतीर्य च हस्तिन्याः स राजानमवन्दत ।
गाढमालिङ्ग्य तेनापि चिरं प्रीत्या निरूपितः ॥ १६६ ॥
शरीरावयवान्दृष्ट्वा मुहुस्तस्यावदत्ततः ।
कुतः सुमङ्गलादन्यश्चक्षुष्मानिति भूपतिः ॥ १६७ ॥
आसीच्च राजपुत्रस्य स एवायं सुमङ्गलः ।
भवेदहमिव भ्रष्टः पोतभङ्गभयादिति ॥ १६८ ॥
गच्छ विश्रम्य तातेति राज्ञोक्तः प्राविशत्पुरम् ।
अपश्यन्नतमूर्धानं स तमेव सुमङ्गलम् ॥ १६९ ॥
पृच्छति स्म च तं भद्र मित्रे प्राणसमे तव ।
भुजौ मे वकुलाशोकौ कच्चित्कुशलिनावति ॥ १७० ॥
तेनोक्तं वकुलाशोकौ गृहान्कुशलिनौ गतौ ।
यथा चाहमिहायातस्तथाश्रोतुं प्रसीदत ॥ १७१ ॥
पुनरुक्तगुणाख्यानमेतन्नागपुरं पुरम् ।
दृष्टमेव हि युष्माभिर्नृपश्चैव पुरंदरः ॥ १७२ ॥

sweet murmur of festoons made of gems, which looked like rows of sweetly singing birds, he came to the city and entered the king's palace, which was as beautiful as the city. He got down from the she-elephant, and greeted the *Indra*-like king who sat in a big open hall. The king embraced him too, and stared at him lovingly for a long time. Looking at his figure repeatedly, he said to himself, "There cannot be anyone with eyes as sharp as *Sumaṅgala's*." (158-167)

The Prince thought, "This may be the same *Sumaṅgala*, who has, perhaps, reached this place after the ship-wreck". Then on the king's saying, "Go son, and rest," he (*Manohara*), entered the palace. There he saw the same *Sumaṅgala* who bowed his head and greeted him. He asked him, "O gentleman, I hope friends *Bakula* and *Aśoka*, precious as life to you and like my arms to me, are well." He replied, "*Bakula* and *Aśoka* have reached home safely. Now, please hear how I came here—This is the city of *Nāgapura* whose qualities have been praised again and again. This king whom you met just now, is king *Purandara*.

जयन्त इति पुत्रोऽस्य शूरः चारुः कविः पटुः ।
स येन यूयमानीताः सागरोपान्तकाननात् ॥ १७३ ॥

सुता नलिनिका नाम नृपतेस्तस्य तादृशी ।
यस्या न प्रमदालोके न चास्ति सदृशो वरः ॥ १७४ ॥

वरं वरयता तस्याः पित्रा द्वीपान्तराण्यपि ।
गुणरूपान्तरज्ञानशालिनः प्रहिता हताः ॥ १७५ ॥

अनेन च प्रपञ्चेन यदा कालो वहुर्गतः ।
तदा मामयमाहूय सदैन्यस्मितमुक्तवान् ॥ १७६ ॥

त्वं न केवलमस्माकं सर्वाध्यक्षगणाग्रणीः ।
नाथोऽपि भव नस्तात संकटादुद्धरन्नितः ॥ १७७ ॥

कुलशीलवयोरूपैर्यः स्यादस्याः समो वरः ।
आदरेण तमन्विष्येस्त्यज श्रीमदिरारुजम् ॥ १७८ ॥

भूरिसारधनाढ्योऽपि गुणद्रविणदुर्गतः ।
दुर्गतेभ्यः सुदूरेण शोचनीयः सतामिति ॥ १७९ ॥

He has a son called *Jayanta,* who is not only brave but also handsome, and poet and clever. He is the person who brought you from the coastal forest on the elephant. This king has a daughter called *Nalinikā*. There is none in this world who can equal her in beauty, neither is there a groom who is worthy of her. In trying to find a groom, her father sent persons knowing the difference between beauty and qualities, to all the islands, but all the efforts were unsuccessful. When a long time had elapsed in this, the king called me and smiling humbly, said, "You are not only the foremost of all our chiefs, but O son, be also our saviour by relieving us of this trouble. Find out a groom for this *Nalinikā*, who can match her in family, conduct, age and beauty—forget the groom who is arrogant with wealth. Even though a person may be prosperous with sufficient wealth, if he lacks the wealth of good qualities, he is more deplorable than the poverty-stricken." (168-179)

ततो नलिनिकारूपमालिख्य फलके मया।
मही साष्टादशद्वीपा परिक्रान्ता वरार्थिना ॥ १८० ॥
यदा तु पटुयत्नोऽपि नालभे वरमीप्सितम्।
तदा त्यक्तुमनाः प्राणान्प्राविविक्षं महोदधिम् ॥ १८१ ॥
गतश्च काननद्वीपं दृष्टवानस्मि संचरन्।
युष्मद्गुणकथासक्ताः संतताः साधुसंपदः ॥ १८२ ॥
ततः स मे स्थिराधैर्यस्तादृङ्मरणनिश्चयः।
ज्योत्स्नयेव तमोराशिर्युष्मत्कीर्त्या निराकृतः ॥ १८३ ॥
गन्धशास्त्रव्यसनिनो युष्मान्बुद्ध्वा च लोकतः।
आत्मापि गन्धशास्त्रज्ञस्तदा वः श्रावितो मया ॥ १८४ ॥
तुल्यज्ञानस्वभावा हि भर्तॄणामनुजीविनः।
रञ्जयन्ति मनः क्षिप्रं गुणैरपि निराकृताः ॥ १८५ ॥
गन्धमाल्यविसंवादी धूपो यच्चापि दाहितः।
सुहृद्भिः सह युष्माभिरहं जिज्ञासितस्तदा ॥ १८६ ॥
यच्च योजितवानस्मि गन्धमाल्यानुवादिनम्।
धूपं तत्फलके न्यस्तामपश्यं भर्तृदारिकाम् ॥ १८७ ॥

Then, drawing a picture of *Nalinikā* on a casket, I travelled around the eighteen-island earth. When, in spite of all attempts, I did not find the desired groom, I decided to end my life, and reached *Kānanadvīpa*, to drown myself in the sea. As I wandered there, I saw several persons engaged in conversation about your good qualities, and decorated with the riches of gentility. Then, on hearing of your reputation, my impatience and my decision to commit suicide vanished, just as darkness vanishes before light. Learning from people that you are interested in the art of perfumery, I too proclaimed myself as an expert thereof. Even the unqualified can win the heart of their masters quickly if they follow their masters' pursuit of knowledge and their nature. When you, together with your friends, lighted that incense which was contrary to the perfume of (my) garland, I intervened. When I arranged the incense which matched the perfume, I saw the picture of my master's daughter which was painted on the casket. (180-187)

तामालोक्य ततो युष्मान्मन्येऽहं धन्यजन्मनाम् ।
आत्मनो राजपुत्र्याश्च विधातुश्च कृतार्थताम् ॥ १८८ ॥
सोऽहं स्वार्थपरो युष्मानपहर्तुमितो गतः ।
यावद्युष्मद्गुणैरेव हृतः साधुमनोहरैः ॥ १८९ ॥
तथापि सत्कृतो युष्मान् हर्तुमेवाहमुद्यतः ।
पापमध्याचरन्त्येव भृत्या भर्तृप्रियेप्सवः ॥ १९० ॥
पुण्यैर्नलिनिकायाश्च युष्मत्संगमहेतुभिः ।
सेवाचारापदेशेन गतैव सुकुमारिका ॥ १९१ ॥
इदं चान्तरमासाद्य मया यूयं त्वरावता ।
संनिधापितपोतेन समुद्रमवतारिताः ॥ १९२ ॥
प्रदेशे यत्र चाम्भोधिर्विपन्नं वहनं वहेत् ।
विपन्नवहनस्तत्र न च कश्चन विद्यते ॥ १९३ ॥
तेन तौ वकुलाशोकावविपन्नौ गृहान्गतौ ।
इदं च पुरमायाता यथा यूयं तथा वयम् ॥ १९४ ॥
तस्मान्नलिनिकाद्यैव युष्माभिरनुगम्यताम् ।
न हि श्रीः स्वयमायान्ती कालातिक्रममर्हति ॥ १९५ ॥

Looking at her, and then at you, I felt myself blessed, and thought the Princess and the Creator to be successful. I had gone from here with the selfish purpose of kidnapping you, but your saint-like virtues enticed me instead. In spite of such hospitality from you, I was waiting for an opportune moment to kidnap you—servants who wish their masters well, do commit sins. (188-190)

Because of *Nalinikā's* past good deeds, as she was destined to be united to you, *Sukumārikā* had to leave, under pretence of serving *Kubera*. On getting the opportunity, I made you eager to leave, and travel the seas on the ship which I had kept ready. No ship is wrecked in an area where the sea, (being shallow), safely bears a ship. Therefore both *Bakula* and *Aśoka* have gone home safely. I came to this city in the same way in which you did. So you accept *Nalinikā* today itself. It is not proper to keep waiting the Goddess of Wealth if she has come on her own." (191-195)

मनोहरस्तु तां प्राप्य सर्वाकारमनोहराम् ।
यथाकाममुपाभुङ्क्त करी कमलिनीमिव ॥ १९६ ॥

सुमङ्गलेन सा चोक्ता मा स्म शेथाः पृथङ्निशि ।
पत्युस्ते दयिता यक्षी मैनं नैषीदसाविति ॥ १९७ ॥

कुपिता राजपुत्राय राजपुत्री कदाचन ।
उन्निद्रैव सनिद्रेव सुप्ता किल पृथक् क्षणम् ॥ १९८ ॥

अथ सेवावधौ पूर्णे वर्षान्ते सुकुमारिका ।
शयितं पृथगासाद्य मनोहरमपाहरत् ॥ १९९ ॥

यथा नलिनिकाभर्ता सुकुमारिकया हृतः ।
युष्मानपि हरेदेषा तथा मातङ्गकन्यका ॥ २०० ॥

मन्यध्वे यादृशीमेनां कन्यका नेयमीदृशी ।
न हि चण्डालकन्यासु रज्यन्ते देवसूनवः ॥ २०१ ॥

इदं नलिनिकावृत्तं स्मृत्वा यूयं मयोदिताः ।
न मे नलिनिकावार्त्ता विरसान्ता भवेदिति ॥ २०२ ॥

Just as an elephant partakes of a lotus-pond, *Manohara* too enjoyed the pleasures, according to his desires, on receiving the beauteous *Nalinikā*. *Sumaṅgala* warned *Nalinikā*, "Never sleep separate from your husband. His beloved is a *Yakṣī* maiden who may kidnap him." (196-197)

One day the princess lost her temper on the prince and, for a moment slept separately. Though half-asleep, she pretended to be sleeping. In the meanwhile, the term of one year for serving *Kubera*, had expired. *Sukumārikā* came and finding *Manohara* sleeping alone, took him away with her. (198-199)

(After relating this story, *Gandharvadattā* said to *Naravāhanadatta*). "This forest maiden too may entice you away from me, just as *Sukumārikā* took away *Nalinikā's* husband. This maid is not as you imagine her to be. Godly princes do not fall in love with the daughter of a forester. Remembering this story of *Nalinikā*, I have told you this, so that this tragic story may not become a reality with me." (200-202)

अनन्यगतसंकल्पमेवं मां मा स्म कल्पयः ।
इति जिह्मं पुरस्तस्याः कामुकाचारमाचरम् ॥ २०३ ॥

गन्धर्वदत्तावचनात्प्रियत्वं
मातङ्गकन्या सुतरामगान्मे ।
मदं विधत्ते मदिरा प्रकृत्या
किमङ्ग कान्ताननसङ्गरम्या ॥ २०४ ॥

इति बृहत्कथायां श्लोकसंग्रहे अजिनवतीलाभे
नलिनिकाख्यानम् ॥ १९ ॥

"I do not love any other woman. Do not think me to be like that." Saying these words, I played before *Gandharvadattā* the old clever trick of all lustful lovers. But *Gandharvadattā's* talk certainly made that forest maid even more attractive to me —wine naturally intoxicates, and when it comes along with the mouth of the beloved—Oh, there is nothing to beat its delicious taste. (203-204)

Here ends (the nineteenth canto called) the Tale of *Nalinikā* in 'Aquisition of *Ajinavatī*' of the *Bṛhatkathā Ślokosaṁgraha*.

विंशतिः सर्गः

इति शेषं वसन्तस्य तनुपाटलकुड्मलम् ।
दिवसांश्च नयामि स्म सुभगानिलचन्दनान् ॥ १ ॥

एकदा दत्तकेनाहमागत्य हसतोदितः ।
आर्यपुत्र विचित्रं वः क्रीडास्थानमुपागतम् ॥ २ ॥

राजमार्गे मया दृष्टा वृद्धा स्त्री भास्वरप्रभा ।
नागरैर्देवि देवीति वन्द्यमाना वरार्थिभिः ॥ ३ ॥

सा चाह प्रभन्तीव दारक प्रतिगृह्यताम् ।
तव भर्त्रे मया दत्ता कन्याजिनवतीति माम् ॥ ४ ॥

उक्ता सा च मया देवि भृत्यत्वात्परवानहम् ।
दृष्ट्वा स्वामिनमायामि तत्क्षणं क्षम्यतामिति ॥ ५ ॥

स मयोक्तस्तया साकं हसन्तः सुखमास्महे ।
तेनागच्छतु सात्रैव मद्वचश्चेदमुच्यताम् ॥ ६ ॥

Canto XX

Spring had come to an end, there were only a few buds in *Pāṭala* trees; I was spending my days (of separation) with (the cool support of) pleasant breezes and sandal wood. Once *Dattaka* came and said laughingly, ' Oh Master, here you have a good chance of amusing yourself. I saw an old woman on the highway. She glowed with her own luminosity, and the citizens, wanting to have their boons granted were greeting her by calling her 'Goddess'. She, showing authority over me, said, "Son, do accept, I have given my daughter, *Ajinavatī* to your master." (1-4)

"I said to her, 'Lady, being a servant, I am under someone else, so I am going to ask my master. Forgive me for a few moments of delay.' " I (*Naravāhanadatta*) told him (*Dattaka*), "We may sit with that old woman in laughing contentment, so tell her from me that she should come here. A girl should

बहून् संपृच्छय कन्यायाः कार्यौ दानप्रतिग्रहौ ।
प्रष्टव्याः सन्ति चास्माकं तावत्पृच्छामि तानहम् ॥ ७ ॥

अन्यच्चागम्यतामेतद्गृहं यदि न दुष्यति ।
त्वादृशातिथिसत्कारः कारणं श्रेयसामिति ॥ ८ ॥

ततः प्रस्थापितो गत्वा प्रत्यागत्य च दत्तकः ।
मामभाषत भारत्या गम्भीरभयगर्भया ॥ ९ ॥

युष्मत्संदेशमाकर्ण्य तयोक्तं भीमहासया ।
अहो महाकुलीनानामाचारः साधुसेविनाम् ॥ १० ॥

किमत्रोदयनो राजा प्रष्टव्यः सुहृदा तव ।
देवी वासवदत्ता वा किं वा मगधवंशजा ॥ ११ ॥

रुमण्वदादयः किं वा किं वा हरिशिखादयः ।
आह यत्सन्ति मे केचित्तावत्पृच्छामि तानिति ॥ १२ ॥

आज्ञापयति यच्चैष मामिहागम्यतामिति ।
किमेवमपमान्यन्ते गुरवो गुरुसेविभिः ॥ १३ ॥

अथ वा किमहं तस्य समीपं किमसौ मम ।
अचिराद्यास्यतीत्येतत्स एवानुभविष्यति ॥ १४ ॥

be offered or accepted after consulting several persons. Meanwhile I will ask those people who are worthy of being consulted. And, if it is not a problem, the old woman should come here, for, it is a virtue to welcome such a guest." *Dattaka* went on the errand and on returning, said in a grave, frightening voice, "On hearing your message, the old woman gave a terrible laugh and said, 'Such is the conduct of great people who serve saints. Does your master have to consult King *Udayana* on this subject, or lady *Vāsavadattā* or *Padmāvatī* ? Or does he want to ask *Rumanvān* etc., or *Hariśikha* etc. that he said he would consult some people meanwhile ? He orders me to go to him, but I ask—Do people who want to serve elders, insult them like this ? He will himself know soon enough, whether I have to go to him or he will come to me."

इत्युक्त्वा निश्चरन्तीभिर्ज्वालामालाभिराननात् ।
दग्ध्वा चम्पैकदेशं सा महोल्केव तिरोहिता ॥ १५ ॥

मम त्वासीद्विदग्धेयं वृद्धा विप्रश्निका ध्रुवम् ।
इन्द्रजालाभियुक्ता वा मायाकारी भवेदिति ॥ १६ ॥

भरद्वाजसुतायास्तु तीव्रः संत्रासकारणः ।
अस्मद्धृदयसंतापी परितापज्वरोऽभवत् ॥ १७ ॥

मृणालानिलमुक्तालीजलार्द्रपटचन्दनैः ।
अस्मदङ्गपरिष्वङ्गैर्नास्यास्तापो न्यवर्तत ॥ १८ ॥

ततः शक्रधनुः सम्पावलाकाचक्रलाञ्छनैः ।
निरम्बुदाम्बरच्छायैश्छन्नमम्बरमम्बुदैः ॥ १९ ॥

संतापमपनेतुं च सासारैः पश्चिमानिलैः ।
समारोहाम हर्म्यस्य सान्द्रशुभ्रसुधं शिरः ॥ २० ॥

तत्रारुद्धप्रणालादिदासीदासोत्तराम्बरैः ।
पश्चात्यमरुदाद्योतिजडं जलमधारयम् ॥ २१ ॥

Saying this, with the huge fiery flames coming out of her mouth, she set fire to a part of *Campā* and then vanished." (5-15)

I *(Naravāhanadatta)* thought, "Surely, this clever old woman is an astrologer (fortune-teller), or may be, she is a magician practising black magic. The incident became, for the daughter of *Bharadvāja* (*Gandharvadattā*) a terror too, for she caught a fever due to the distress, which caused anguish to me also. Her fever did not subside even with lotus-fibre, air, pearl-necklace, cloth dipped in water and sandal, nor with the embrace of my body. (16-18)

Then the cloudless sky became covered with rainbow, lightning and black clouds marked with lines of cranes. To allay the heat with the help of the rain-laden westerly wind, we all climbed to the top of the thickly white-washed palace. We blocked the drains etc. with the upper garments of the sevants and collected the cold rain-water bright and chilly from the westerly winds. Then, cavorting in that water which was

तत्रान्येषामुरोमात्रे मज्जन्तः कुब्जवामनाः ।
शनकैः शान्तसंतापां भारद्वाजीमहासयन् ॥ २२ ॥

इति नः क्रीडतो दृष्ट्वा प्रासादाग्रमहाह्रदे ।
जले रन्तुमिवोष्णांशुः प्राविशत्पश्चिमार्णवम् ॥ २३ ॥

भरद्वाजतनूजा तु निषेव्य शिशिरं चिरम् ।
प्रशान्तागन्तुसंतापा शीतपीडातुराभवत् ॥ २४ ॥

तामुरोबाहुवासोभिः समाच्छाद्य निरन्तरम् ।
विशीतां कृतवानस्मि तापशीतापहारिभिः ॥ २५ ॥

अपनीतपिधानैश्च प्रणालैर्मकराननैः ।
प्रसादात्प्रास्रवत्तोयं सुमेरोरिव निर्झरैः ॥ २६ ॥

प्रकीर्णसलिलक्रीडापोडनच्छिन्नभूषणम् ।
मुनिपीताम्बुधिच्छायं हर्म्याग्रं तददृश्यत ॥ २७ ॥

तस्मिन्नभिनवाम्भोदकुम्भाम्भःक्षालनामले ।
दानैः परिचरामि स्म समानैः परिचारकान् ॥ २८ ॥

only chest-high for normal people, hunchbacks and dwarfs made *Gandharvadattā*, who was drooping with fever, laugh by pretending to drown. In this way, watching us frolic in the huge tank on the roof of the palace, the sun too entered the western ocean as if wanting to play in it. By imbibing the cold for a long period, not only did *Gandharvadattā's* strange heat subside, but she also became restless with pain due to the cold. Then I made her warm by covering her with my warm chest, arms and garments. With the removal of the clothes blocking the drains, water flowed down the alligator-shaped pipes in the palace, like the streams which gush down the Sumeru mountain. The ornaments lay strewn on the floor, having dropped from (the person of) their wearers during the water-sport. As a result the palace roof-top seemed like the dry ocean bed whose water had been absorbed by sage *Agustya*. (19-27)

On that clean palace roof-top, purified by the water of fresh clouds, I satisfied the servants respectfully with gifts. Thus as

इति कान्ते त्रियामादौ गमिते मानितप्रियः ।
उपायि प्रबलां निद्रां सुखदुःखाभिभाविनीम् ॥ २९ ॥

याते च क्षणदापादे कठोरस्पर्शबोधितः ।
गम्भीरेक्षणमद्राक्षं नरं व्यात्तास्यकन्दरम् ॥ ३० ॥

अनुमाय च तं प्रेतं मन्त्रगर्भमुपागतम् ।
क्वापि मां नेतुमिच्छन्तं नेतुमैच्छं यमालयम् ॥ ३१ ॥

भरद्वाजात्मजा त्रस्ता मा स्म निद्रां जहादिति ।
न तं तत्र निहन्मि स्म भीषणारटिशङ्कितः ॥ ३२ ॥

तुषारजडमारोप्य स्वपृष्ठं काष्ठनिष्ठुरम् ।
स मां सोपानमार्गेण प्रसादाग्रादवातरत् ॥ ३३ ॥

तत्प्रभावाच्च निद्रान्धाः सुप्ता जागरिकाः क्षितौ ।
कक्षारक्षास्तमद्राक्षुर्न निर्यान्तिमचेतनाः ॥ ३४ ॥

निष्क्रान्तश्च परावृत्य कक्षाद्वारं यदैक्षत ।
कवाटसंपुटस्तत्र शनैरघटयत्स्वयम् ॥ ३५ ॥

the first quarter of that pleasant night passed, I, after pleasing my beloved, fell into deep slumber which vanquishes both joy and sorrow. (28 29)

After another quarter of the night was over, I was awakened by a harsh touch and saw a man with piercing eyes, his mouth opened wide as a cave. I wanted to kill that man, assuming that he had come to take me somewhere, and that he was a devil knowing powerful spells. I did not kill him there otherwise his terrible screams would have disturbed tired *Gandharvadattā*'s sleep. He carried me on his back which was as cold as ice and as hard as wood, and climbed downstairs from the top of the palace. The guards of the house, sleeping blindly on the floor, had become so unconscious due to his influence that they did not see him come out. As he left, he looked at the doors of the palace and they slowly closed by themselves. After

गृहाद्दूरमतीतश्च जानुभ्यां तमताडयम् ।
प्रहारः स तु मे जातो जानुपीडाप्रयोजनः ॥ ३६ ॥

यच्च किंचिदहं द्रष्टुमैच्छं पटुकुतूहलः ।
कुलपुत्रः स तत्र स्म कंचित्कालं न गच्छति ॥ ३७ ॥

आशाकाशविशालासु विशिखासु प्रसारिता ।
अपश्यं द्वीपिनां कृत्तीस्तथेदमभवन्मम ॥ ३८ ॥

एतावन्ति कुतः सन्ति द्वीपिचर्माणि कानने ।
आस्तीर्णानि किमर्थं वा केनापि विशिखास्विति ॥ ३९ ॥

यावत्प्रासादमालाभ्यो जालवातायनच्युतैः ।
संततैर्विततां रथ्या प्रदीपार्चिः कदम्बकैः ॥ ४० ॥

अपनीतवितर्कश्च तैर्गतः स्तोकमन्तरम् ।
प्रासादे क्वचिदश्रौषं वचः कस्यापि कामिनः ॥ ४१ ॥

अयि चन्द्रक किं शेपे ननु भ्रातर्विबुध्यताम् ।
नाकर्णयसि कूजन्तमुलूकं सुभगध्वनिम् ॥ ४२ ॥

अस्मै दशसहस्राणि दीयन्तां भूषणानि च ।
अयं नः सुखहेतूनामग्रणीः सुहृदामिति ॥ ४३ ॥

coming far from the house, I attacked him with my knees. But the attack achieved nothing except leaving a pain in my limbs. (30 36)

As I was filled with great curiosity, that noble man would stop for a little while whenever I wanted to see something. On the highway, I saw elephant hides which were spread out and were as big as the sky. From where did so many elephant hides come, and why had they been spread on the highway, I wondered. Just then the sharp rays of light emanating through the latticed windows of the rows of houses, fell on the highway. Doubtfree, with the help of the light, I looked ahead for some distance. Just then, I heard some lusty person say in one of the palaces, "Oh *Candraka*, why do yau sleep ? Wake up brother. Can't you hear the owl toot in a sweet voice ? Give him ten thousand (gold coins) and jewellery. He is foremost among

अनन्तरं च सारङ्गदर्दुराम्भोदवन्धुना ।
उत्कण्ठागर्भकण्ठेन नीलकण्ठेन कूजितम् ॥ ४४ ॥
ततः कामी ज्वलत्क्रोधश्चन्द्रकं चण्डमब्रवीत् ।
दुष्टस्य चटकस्यास्य मस्तकश्छिद्यतामिति ॥ ४५ ॥
मया तर्कयता चेदं विरुद्धमिति निश्चितम् ।
आज्ञातमनयोर्न्याय्ये संमाननविमानने ॥ ४६ ॥
भार्या नागरकस्यास्य परसंक्रान्तमानसा ।
एकपर्यङ्कसुप्तापि सुप्ता भर्तुः पराङ्मुखी ॥ ४७ ॥
तयोलूकध्वनिं श्रुत्वा भीरुनारीविभीषणम् ।
त्रस्तयातः परावृत्य गाढमालिङ्गितः पतिः ॥ ४८ ॥
ततो विरक्तभार्येण भार्यारक्तेन चामुना ।
उलूकभयपूर्वोऽपि कान्ताश्लेषोऽभिनन्दितः ॥ ४९ ॥
तेन पूजामुलूकस्य सुहृदः कृतवानयम् ।
येनास्य विमुखी कान्ता त्रासादभिमुखी कृता ॥ ५० ॥
श्रुत्वा च शिखिनः केकाः कान्तोत्कण्ठाविधायिनीः ।
पत्युः कण्ठं परित्यज्य स्थिता भूयः पराङ्मुखी ॥ ५१ ॥

my best friends. "After this the brother of crane, frog and cloud—the peacock, gave an eager full-throated sweet call. Then the man, burning with anger, said in a harsh voice to *Candraka*, "Cut off the head of this wicked sparrow (peacock)." (37-45)

I thought, 'Surely, this is a contradiction'. Then I tried to reason out the correctness on the respect and the insult which were meted out to the two—This citizen's wife must be in love with some other man; so though she slept with her husband on the same bed, she kept herself turned away from him. For a naturally timid woman the owl's cry must have been frightening, and turning over, she must have clutched her husband in a tight embrace. The man whom the wife did not love, but who was in love with her, welcomed her embrace even though it was due to fear of the owl. Therefore he respected the owl, considering him a friend, for it had frightened his wife into turning to him. On hearing the peacock's call which made her long for her lover, the wife left her husband's arms and turned away

तेनानेन मयूरस्य मस्तकश्छेदितो रुषा ।
येनास्याभिमुखी कान्ता कूजता विमुखी कृता ॥ ५२ ॥

अथातीत्य तमुद्देशमश्रौषं मदविह्वयोः ।
कृतनिग्रहयोर्वाचं कुलटाविटयोर्यथा ॥ ५३ ॥

मनोघ्राणहरा गन्धा यया प्रतनुतुङ्गया ।
आघ्राता मम सा नासा त्वत्कृते विकृता कृता ॥ ५४ ॥

कर्तरीपाशसंकाशौ पुरा मण्डितकुण्डलौ ।
कर्णौ मम तथाभूतौ भवतां भवतो यथा ॥ ५५ ॥

साहमेवंविधा जाता विप्रलब्धा खलु त्वया ।
कृतघ्न त्वमपीदानीमवजानासि मामिति ॥ ५६ ॥

अथावोचत्पतिस्तस्याः किं मां निन्दसि नन्दिनि ।
मयापि ननु यत्प्राप्तं त्वदर्थं तन्न दृश्यते ॥ ५७ ॥

देवाः कुसुमधूपाद्यैः पितरः पिण्डवारिभिः ।
समस्तास्तर्पिता येन दक्षिणाभिर्द्विजातयः ॥ ५८ ॥

again. So the husband in anger wanted the peacock's head to be cut off, for it had with its crowing, caused his wife to turn away again from him. (46-52)

Then having passed that area, I heard the conversation between a rogue and an unchaste woman who both lay drunk in a jail: "My high and slender nose with which I smelt the pleasant fragrances, has been disfigured because of you. My ears were previously ornamented with eartops, round as the grips of a scissor, but now they have become as deformed as yours. The same I have become like this due to being deceived by you. Oh ungrateful person, do you still disregard me ?" (53-56)

Now the husband (the rogue) said, "Oh sweet lady, why do you criticise me ? Don't you see the result of this contact with you ? That right hand of mine, red as the lotus in full bloom, which satisfied the Gods with flowers and incense, the ancestors with lumps of rice and water, and all *Brāhmaṇas* with sacrificial

शूराधिष्ठितपृष्ठानां चूर्णितप्रतिदन्तिनाम् ।
येन चासिसनाथेन निकृत्ताः करिणां कराः ॥ ५९ ॥

पृथुलाः कोमलास्तुङ्गाः पीनाः सत्कृतचन्दनाः ।
आत्मशेषपरस्त्रीणां येन भुक्ताः पयोधराः ॥ ६० ॥

स मे वामेतरः पाणिः फुल्लतामरसारुणः ।
कृत्तः शस्त्रेण संधानाद्वन्धनादिव पल्लवः ॥ ६१ ॥

अधुना वामपादस्य शृणु चण्डि पराक्रमम् ।
येन क्रान्ता समुद्रान्ता तीर्थस्नानाय मेदिनी ॥ ६२ ॥

येन चान्तःपुरारक्षपरिक्षिप्तेन लीलया ।
वप्रप्राकारपरिखाः शतकृत्वो विलङ्घिताः ॥ ६३ ॥

सोऽयं मारुतसंचारस्ताम्रस्तुङ्गनखाङ्गुलिः ।
पादो मे यादृशो जातस्तादृशः कस्य कथ्यताम् ॥ ६४ ॥

अथ वा यः समुद्रस्य तुलया तुलयेज्जलम् ।
स गुणान् पाणिपादस्य गणयेन्मन्दधीर्गिरा ॥ ६५ ॥

fee, which, with the might of a sword, cut the trunks of elephants on whose back rode heroes who had destroyed the enemies' elephants, and which enjoyed the pleasure of holding the soft, full, sandalpasted breasts of prostitutes and childless and widowed women of others, that right hand of mine has been chopped off with a weapon at the joint, just as the leaf is cut off and separated from the branch. (57-61)

"Oh harsh one, now listen to the prowess of my left leg: One which has gone around the ocean-enclosed earth on pilgrimage, one which has jumped with ease across ditches, ramparts, and mounds, on being chased by harem-guards; that same, fast, bronzed, long-nailed and long-fingered leg of mine—what has become of it now? Who has a leg like this; tell me. Or only some-one of low intelligence, who attempted to measure the water of the ocean with a pair of balancing scales, can count on mere words to describe the qualifications of my hand and leg. Shame

सर्वथा धिगधीरं मां यस्त्वादृश्याः स्त्रियः पुरः ।
आत्मनः पाणिपादस्य प्रशंसामि गुणानिति ॥ ६६ ॥

अथान्यत्र शृणोमि स्म पादः श्लोकस्य शोभनः ।
आगतस्तं लिखाम्याशु दत्त मे वर्तिकामिति ॥ ६७ ॥

एवं चानन्तवृत्तान्तां चम्पां पश्यन् कुतूहली ।
आगच्छं नगरीद्वारमुत्तरं प्रेतवाहनः ॥ ६८ ॥

मम त्वासीन्न मामेष गतप्राणो जिघांसति ।
उत्तरेण हि नीयन्ते न द्वारेण जिघांसितुम् ॥ ६९ ॥

चिन्तयन्निति निर्यातः प्राकारं समया व्रजन् ।
क्षीणमांसकमद्राक्षं बालकं गतजीवकम् ॥ ७० ॥

अथाचिन्तयमालोक्य क्षणं बालचिकित्सितम् ।
शोषितः शुष्करेवत्या वराकोऽयं मृतः शिशुः ॥ ७१ ॥

यदि जीवन्तमद्रक्ष्यं लिखित्वा मण्डलं ततः ।
अत्रास्ये मरणादेनमिष्ट्वा क्रूरग्रहानिति ॥ ७२ ॥

on impatient me, who is praising my hand and leg before a woman like you." (62-66)

At another place I heard, "A beautiful verse has come to my mind, give me a pen to note it quickly down." Thus wonder-struck, and looking at *Campā* with its endless scenes, riding on the ghost, I reached the northen gate of the city. I thought, 'He has no intention of killing me, because if his intention had been to kill me, he would not have taken me through the northen gate'. Thinking thus, riding on the ghost, I passed the gate and started moving parallel to the walls. During this, I saw a dead child who had been reduced to a skeleton. Missing an opportunity of treating the child I thought, 'This poor child has died on being consumed by *Śuṣka Raivatī* (child-disease). Had I seen him alive, I would have saved him from death by appeasing the cruel stars, and by writing magic charms.' (67-72)

दृष्टवानस्मि चान्यत्र चित्रवस्त्रविभूषणम् ।
पुरुषं प्रोषितप्राणमथेदमभवन्मम ॥ ७३ ॥
रज्जुशस्त्राग्निपानीयजराज्वरगरक्षुधाम् ।
नायमन्यतमेनापि केन नाम मृतो भवेत् ॥ ७४ ॥
अये नूनमयं कामी कामयित्वान्यकामिनीम् ।
निद्रासुखमुपासीनः प्रतिबुद्धः पिपासितः ॥ ७५ ॥
सुखसुप्तेति चानेन न सा स्त्री प्रतिबोधिता ।
गवाक्षस्थोदपात्रस्थमुदकं पीतमात्मना ॥ ७६ ॥
अपनीतपिधानं च दृष्ट्वा तज्जलभाजनम् ।
स्वविषानलदाहान्धः प्रविष्टः प्राग्भुजंगमः ॥ ७७ ॥
तेन तद्विषमुद्गीर्णं तेन तद्दूषितं जलम् ।
तेन पीतेन मूढोऽयं सद्यः प्राणैर्वियोजितः ॥ ७८ ॥
तस्याश्च परकामिन्या दारिकाभिः ससंभ्रमम् ।
प्राकारशृङ्गरन्ध्रेण निक्षिप्तः परिखातटे ॥ ७९ ॥
अमृतो यदि दृष्टः स्याज्जीवितः स्यादयं मया ।
मन्त्रमण्डलमुद्राणामुपांशुस्मरणादिति ॥ ८० ॥

At another place I saw a man who was dressed in colourful clothes and jewels, but from whom life had departed. I fell athinking, 'Cord, weapon, fire, water, old age, fever, poison or hunger has not been the cause of his death—I wonder how he died. Alright then. Surely he was a lover who loved another man's wife. He was sleeping blissfully (with her), then woke up feeling thirsty. 'She is sleeping', thinking thus, he did not wake her up, and, taking the water from the jug kept on the window, drank it. A snake, hot with the fire of poison, had already entered the jug, on seeing that the lid was off. The poison emitted by it there, had poisoned the water. So the man died immediately on drinking it. The woman's maid servants had thrown him out of the roof-top hole on to the edge of the moat in haste. If he had been spotted earlier, while alive, he might have been revived through incantation, charms and silent worship performed secretly by me.' (73-80)

अथान्यत्राहमद्राक्षं निन्दितासुरकन्यकाम् ।
अशोकशाखिशाखायामुद्बद्धां कामपि स्त्रियम् ॥ ८१ ॥

अङ्गैः कुसुमसिन्दूरकुङ्कुमालक्तकोज्ज्वलैः ।
नीलार्धोरुकसंवीतविशालजघनस्थलाम् ॥ ८२ ॥

निक्षिप्तं च तयादूरं करच्छुरितचन्द्रिकम् ।
चीनपट्टांशुकन्यस्तमनर्घ्यं रत्नमण्डनम् ॥ ८३ ॥

किमर्थमनया स्त्रैणं कृतं साहसमित्यहम् ।
परामृश्य बहून्पक्षानिदं निश्चितवान्धिया ॥ ८४ ॥

इयं पतिव्रता योषिन्नूनं भर्तुश्च वल्लभा ।
न विमानितवानेतां पतिः परिहसन्नपि ॥ ८५ ॥

तेन सुप्तेन मत्तेन जिज्ञासाकुपितेन वा ।
गृहीतं नाम कस्याश्चित्प्रमदायाः प्रमादिना ॥ ८६ ॥

तेन चाश्रुतपूर्वेण वज्रपातप्रमाथिना ।
गाढं ताडितया क्रूरं कृतं कर्मेदमेतया ॥ ८७ ॥

सर्वथा पुत्रदाराणां पिताभर्तृसमो रिपुः ।
नास्ति यस्तानतिस्नेहाल्लालयत्येव केवलम् ॥ ८८ ॥

Elsewhere I saw a woman, surpassing even a divine damsel (in beauty) who had hung herself from the branch of an *Aśoka* tree. Her body shone with flowers, vermilion and red paint, and her big hips were covered with blue undergarment. She had thrown down her costly jewels nearby, tied up in a fine silken cloth, from which sparkled rays surpassing moonlight. Why had she done this, a womanish feat ? Thinking of the several aspects, I came to the conclusion, "This poor woman was surely loved by her husband. The husband had never slighted her, even in jest. But the careless husband, in a sleepy, intoxicated state, or irritated with his wife's curiosity, must have uttered some other woman's name. Struck by the unpleasant words, which must have come to her as a bolt of lightning, this woman must have committed this cruel deed. Rightly is it said, 'For a son and a wife, there is no foe like father and husband (respectively), who only indulge them out of love'.

वरं चातितिरस्कारो बालानां नातिलालना ।
दृश्यन्ते ह्यवसीदन्तो धीमन्तोऽप्यतिलालिताः ॥ ८९ ॥

वसनाभरणं यच्च भूतले स्वयमुज्झितम् ।
तत्तस्करकरस्पर्शपरिहारार्थमेतया ॥ ९० ॥

निश्चौरा चेदृशी चम्पा यन्मेरुगुरुरप्ययम् ।
अलंकारोऽप्यसत्कारः संकार इव दृश्यते ॥ ९१ ॥

एतानि चान्यानि च नागराणां
पश्यन्विचित्राणि विचेष्टितानि ।
चितानलालोकहृतान्धकारम्
अगच्छमुज्जीवजनाधिवासम् ॥ ९२ ॥

अथापश्यं शिवास्तत्र त्रासिताः पिशिताशिनीः ।
दीनभीषणफेत्काराः कुक्कुरैः खरबुक्कितैः ॥ ९३ ॥

उज्झिताम्बरमुद्बाहुप्रकीर्णकचसंचयम् ।
परितः कुणपं नृत्यड्डाकिनीमण्डलं क्वचित् ॥ ९४ ॥

क्वचित्पुरुषमुत्खड्गमुपात्तघटकर्परम् ।
महामांसं महासत्त्वाः क्रीयतामिति वादिनम् ॥ ९५ ॥

For those lacking in wisdom, excessive neglect is better than over-indulgence. Even the wise can come to grief by being over-indulged. She has thrown her clothes and jewels down to the ground herself, perhaps because she did not want her body to be touched by hands of thieves. But *Campā* is free of thieves, so these jewels, more valuable than the *Meru* mountain, lie neglected here, as if they were nothing but a heap of rubbish. (81-91)

Looking at these and such strauge deeds of the citizens, I reached the cremation ground, where darkness had been banished by light from the burnihg pyres. (92)

I saw terrified jackals there, eating flesh and giving out piteous and terrible cries, on whom dogs barked very harshly. I saw a circle of witches there, their hair flowing and hands raised, dancing naked before a corpse. Elsewhere I saw a man, his dagger raised and holding a broken earthen pot, who was

सशस्त्रपुरुषव्रातरक्षिताशा चतुष्टयम् ।
साधकं सिद्धिनिस्त्रिंशमुत्पतन्तं नभः क्वचित् ॥ ९६ ॥

इत्यादिबहुवृत्तान्तं पश्यता प्रेतकेतकम् ।
यात्रां या गच्छता दृष्टा सा दृष्टा स्थविरा मया ॥ ९७ ॥

वटमूले चितावह्नौ वामहस्तार्पितस्रुवा ।
हुंकारान्तेन मन्त्रेण जुह्वती नरशोणितम् ॥ ९८ ॥

तं च प्रेतमसौ दृष्ट्वा साधितादेशमागतम् ।
गुरुहर्षविशालाक्षी कर्मशेषं समापयत् ॥ ९९ ॥

तं च दत्तार्घसत्कारमवोचत्कृतकर्मणे ।
स्वागतं चन्द्रवक्त्राय कुमारो मुच्यतामिति ॥ १०० ॥

मम त्वासीदहो कष्टा चन्द्रमस्यापदागता ।
येन काकमुखस्यास्य मुखमेतेन तुल्यते ॥ १०१ ॥

स तु मां शनकैर्मुक्त्वा वाहुजङ्घं प्रसार्य च ।
दक्षिणाभिमुखस्तारमारट्यापतितः क्षितौ ॥ १०२ ॥

screaming, 'Oh mighty men, buy human flesh'. At some places all the four directions were guarded by armed men, aspirants armed with magical powers, were flying in the sky. Thus I saw the cremation ground, filled with several wonders, and then saw the old woman who had been seen in the festive (spring) procession. She was under the banyan tree giving sacrifice of human blood to the fire on the funeral pyre, holding a sacrificial spoon in her left hand, uttering incantations ending with '*Haṁ*'. Seeing the ghost, who had returned after carrying out her orders her eyes widened with joy and she ended her remaining work (of sacrificing). Welcoming and giving water to that person who had accomplished the task, the old woman said, 'O Moon-faced, welcome to thee. Now leave the prince'. I thought, 'Oh, a calamity, troublesome even on the moon, has turned up, because she compares this crow-face with the moon'. The ghost quickly released me, and spreading out his arms and thighs, turned his face southwards, shouted loudly and came down to the ground. (93-102)

अथ मातङ्गवृद्धा मामधोचद्दत्तविष्टरा ।
श्मशानमागतोऽस्मीति खेदं मा मनसो गमः ॥ १०३ ॥

श्मशाने भगवान्रुद्रः सरुद्राणीविनायकः ।
समातृप्रमथानीकस्त्रिसंध्यं संनिधीयते ॥ १०४ ॥

यत्र रुद्रः सुरास्तत्र सर्वे हरिपुरःसराः ।
न ह्यन्यत्र तुषारांशुरन्यत्रास्य मरीचयः ॥ १०५ ॥

मोक्षस्वर्गार्थकामाश्च श्रूयन्ते बहवो द्विजाः ।
प्राप्ताः प्रेतवने सिद्धिं तस्मान्नेदममङ्गलम् ॥ १०६ ॥

यदर्थं त्वं ममानीतस्तदेतत्संनिशाम्यताम् ।
न हि निष्कारणः खेदस्त्वादृशामुपपद्यते ॥ १०७ ॥

आसीन्मातङ्गनाथेन्द्रः क्षुण्णशत्रुर्मतङ्गजः ।
शरीरीव महद्बाहोर्महासिंहः पतिर्मम ॥ १०८ ॥

अहं धनमती नाम मन्त्रशक्तिश्च या मम ।
सा दिनेषु गमिष्यत्सु विज्ञाता भवता स्वयम् ॥ १०९ ॥
चण्डसिंहं महासिंहः पुत्रमुत्पाद्य निष्ठितः ।
फलभारमिवानन्तं घनः कुसुमसंचयः ॥ ११० ॥

Then giving me a seat, the old woman said, "Do not sorrow thinking that you have come to the cremation grounds. In the cremation ground God *Rudra* and *Gaṇeśa* with *Rudrāṇī* and all *Śiva's* attendants and the mother deities, gather every morning, noon and evening. Wherever *Rudra* is, *Viṣṇu* and other Gods, all are there; how can the moon be at one place and the moonlight at another? It is said that many twice-born people, desiring final deliverance, heaven and wealth, have attained success at the cremation ground, so it is not inauspicious. Listen carefully to the reason for my calling you. A person like you is not given unnecessary trouble. (103-107)

"My husband, *Mahāsiṁha*, who was like the elephant who tramples down his enemies, and like *Mahābāhu* (*Viṣṇu*) in human form, was the king of foresters. My name is *Dhanamatī*; the power of my magic will be known to you during the coming few days. *Mahāsiṁha* ended his life after producing a son

सुताजिनवती नाम चण्डसिंहस्य कन्यका ।
रात्रिंदिवमसूयन्ती यस्यै त्रिदशकन्यकाः ॥ १११ ॥

तया महासरोयात्रामस्माभिः सह यातया ।
भारद्वाजीद्वितीयस्त्वं दृष्टः प्रवहणाश्रितः ॥ ११२ ॥

अथावस्थाभवत्तस्याः कापि दुर्ज्ञानकारणा ।
दुर्लभे भवति स्त्रीणां दृष्टे त्वादृशि यादृशी ॥ ११३ ॥

सखीभिरनुयुक्तासौ बहुशः क्लेशकारणम् ।
यदा नाकथयज्ज्ञाता मन्त्रशक्त्या मया तदा ॥ ११४ ॥

प्रार्थनाभङ्गजं दुःखमसंचिन्त्य स्वयं मया ।
पौत्र्याः प्राणपरित्राणं करिष्यन्त्या भवान्वृतः ॥ १ ५ ॥

दीर्घायुषा यदा चाहं परिभूता तथा त्वया ।
साधयित्वा तथा प्रेतं त्वमिहानायितो मया ॥ ११६ ॥

तेनाजिनवतीं तुभ्यं प्रयच्छामि बलादपि ।
मालामधारयन्तोऽपि लभन्ते हि दिवौकसः ॥ ११७ ॥

called *Caṇḍasimha*, just as a dense collection of flowers, on bearing the endless burden of fruit, ends its life. A daughter, *Ajinavatī*, was born to *Caṇḍasimha*, who is the envy of the divine damsels. Then, while on her way to the procession at the great lake with us, she (*Ajinavatī*) saw you sitting on the chariot with *Gandharvadattā*. Now her condition is such that it is difficult to find out the reason for it; it is what happens to women at the sight of an unreachable man like you. Friends asked her the reason for her sorrow many a time. When she did not disclose it, I found it out by magical powers. Paying no heed to the sorrow due to my prayer being ignored, I, to save my grand daughter's life, solicited you myself for her sake. On being insulted by that long lived one (*Dattaka*), and also by you, I conjured up that ghost and had you brought here. So, I offer *Ajinavatī* to you, although by force. Garlands are offered to Gods even when they do not wear them." (108-117)

साथ पश्चान्मुखी स्थित्वा पौत्रीमेहीत्यभाषत ।
अथादृश्यत तत्रैव साप्यनागतमागता ॥ ११८ ॥
चेदिवत्सेशदायादं मया मन्त्रैर्वशीकृतम् ।
वरं पाणौ गृहाणेति तामवोचत्पितामही ॥ ११९ ॥
मदीयं च तदीयेन स्विन्नं स्विन्नेन पाणिना ।
स्फुरन्तं स्फुरतागृह्णाद्दक्षिणं दक्षिणेन सा ॥ १२० ॥
तस्याः कररुचा ताम्रे दृष्टिपातैः सितासितैः ।
अपश्यं कुङ्कुमाभेऽपि स्वकरे वर्णसंकरम् ॥ १२१ ॥
अथ माम अवदद्वृद्धा श्वशुरो दृश्यतामिति ।
ततस्तामवदं देवि जनोऽयं परवानिति ॥ १२२ ॥
ततः पुरुषमद्राक्षमर्कमण्डलभासुरम् ।
आवर्तयन्तमुत्कान्ति चन्द्रकान्ताक्षमण्डलम् ॥ १२३ ॥
धनमत्या ममाख्यातमयं विद्याधरेश्वरः ।
गौरिमुण्डो महागौरीमाराधयितुमिच्छति ॥ १२४ ॥
व्यालकाङ्गारकौ चास्य भ्रातरौ परिचारकौ ।
यावेतौ पार्श्वयोरस्य भुजाविव महाबलौ ॥ १२५ ॥

Then the old woman turned back and said, 'Come' to her grand daughter who suddenly appeared there. Her grand mother said to her, "I have, by a spell, brought son of the king of *Vatsa* and *Cedi*, under my power; accept this groom in marriage." She made my perspiring, trembling right hand clasp her sweating, trembling right hand. I saw the union of the two colours— my hand glowing with the lustre of vermilion, and her hand shining and bronze-looking, correspondingly white and black. (118-121)

Then the old woman said, 'Meet your father-in-law'. Then I said to her, 'Lady, this person is under your hand'. Then I saw a man, radiant as the sun's disc, who was turning a rosary of lustrous moongems. *Dhanamatī* told me, "This is the king of *Vidyādharas*, named *Gaurimuṇḍa*. He wants to please *Mahāgaurī*. The brothers named *Vyālaka* and *Aṅgāraka* are his servants, who are present at his sides like powerful arms. This is the

येनामितगतिर्बद्धः कदम्बे मोचितस्त्वया ।
सोऽयमङ्गारको योऽसौ जहार कुसुमालिकाम् ॥ १२६ ॥

आरभ्य च ततः कालाद्गौरिमुण्डः सहानुजः ।
द्विषन्तमन्तरं प्राप्य भवन्तं हन्तुमिच्छति ॥ १२७ ॥

तेन मानसवेगश्च गौरिमुण्डादयश्च ते ।
अनन्ताश्च महान्तश्च भविष्यन्तश्च शत्रवः ॥ १२८ ॥

प्रमत्तमसहायं च दिव्यसामर्थ्यदुर्गतम् ।
त्वामेतद्विपरीतारिं पान्तु देवगुरुर्द्विजाः ॥ १२९ ॥

तन्नायं तव संबन्धः कन्यामात्रप्रयोजनः ।
चण्डसिंहसहायोऽपि महदस्य प्रयोजनम् ॥ १३० ॥

मम त्वभूदभून्मित्रमेकोऽमितगतिर्मम ।
इदानीं चण्डसिंहोऽपि सुमहाबलमातृकः ॥ १३१ ॥

इति संकल्पन्नेव छायाच्छुरितचन्द्रिकम् ।
विमानमहमद्राक्षमवरूढं विहायसः ॥ १३२ ॥

same *Angāraka* who had tied *Amitagati*, later released by you, to the *Kadamba* tree, and who had kidnapped *Kusumālikā*. From that time *Gaurimuṇḍa*, along with his brothers, has been hostile towards you, and wants to kill you at an opportune moment. As a result, *Mānasavega*, *Gaurimuṇḍa* and others have become your eternal and great enemies. Only Gods, elders and *Brāhmaṇas* can save you who are faced with such adversaries and are careless, helpless and devoid of divine powers. Therefore, the purpose of this relationship is not just marriage, there is a bigger aim to secure the assistance of *Caṇḍasiṁha*." I thought, '*Amitagati* is already my friend, now, along with his very powerful mother, this *Caṇḍasiṁha* will also become an ally.' (122-131)

I was lost in these thoughts, when an aerial chariot, illuminated with the rays of the moonlight, appeared, flying in the sky. (132)

गच्छतापि स्थिरेणेव तेन मानसरंहसा ।
खमगच्छन्निवागच्छं वहनेनेव सागरम् ॥ १३३ ॥

अथापश्यं विमानस्य दूरादवनिमण्डलम् ।
लोकालोकादिपर्यन्तमादर्शपरिमण्डलम् ॥ १३४ ॥

इदमीदृशमाकाशमनावरणमीक्ष्यते ।
स तु नास्ति प्रदेशोऽस्य यो विमानैरनावृतः ॥ १३५ ॥

अप्सरः शतसंबाधं सक्रीडागिरिनिष्कुटम् ।
निकृष्टस्यापि देवस्य विमानं योजनायतम् ॥ १३६ ॥

सोऽहमेवमनन्तानि कान्तिमन्ति महान्ति च ।
गच्छामि स्म विमानानि पश्यन्नायान्ति यान्ति च ॥ १३७ ॥

कस्मिन्नपि ततो देशे कस्यापि शिखरे गिरेः ।
कस्यामपि दिशि स्फीतमदृश्यत पुरः पुरम् ॥ १३८ ॥

तस्माच्चोदपतद्भास्वद्विमानं व्याप्नुवन्नभः ।
शृङ्गात्प्रागचलस्येव सहस्रकरमण्डलम् ॥ १३९ ॥

I felt I was at rest as I travelled in that aerial chariot, which moved at the speed of thought. I was moving in the sky but had the feeling that I was sailing in the ocean on a ship. Then, from the aerial chariot, I saw the earth from a distance, looking like a globular model depicting the inhabited and uninhabited space etc. This sky seems to be unobscured; still there is no part of it which is not covered by the divine chariots. (133-135)

An aerial chariot is crowded with hundreds of divine damsels; there are play-grounds and entertainment gardens in it. Even a lowly God's aerial chariot is as long as one *'yojana'*. Thus I watched countless famous and great chariots come and go. (136-137)

Then I saw a city spread out before me in an unknown country on the top of a mountain, in an unknown direction. From there (that city) flew out a radiant aerial chariot, filling up the sky, as if the sun's disc had risen over the peaks of the

मामकेन विमानेन सह तत्समगच्छत ।
शरीरमिव मातङ्ग्याः शरीरेण निरन्तरम् ॥ १४० ॥

कृष्णाङ्गश्यामतुङ्गाङ्गस्ताम्रापाङ्गायतेक्षणः ।
आगमत्पुरुषस्तस्मात्प्रभाव इव देहवान् ॥ १४१ ॥

ततस्तं प्रत्यभिज्ञाय दृष्टं यात्रामहोत्सवे ।
कथितं धनमत्याहं चण्डसिंहमवन्दिषि ॥ १४२ ॥

असौ चानन्दजस्वेदस्तिमितैस्तनूरुहैः ।
अङ्गैरङ्गं समालिङ्ग्य स्नेहार्द्रैः कर्कशैरपि ॥ १४३ ॥

अपसृत्य ततो दूरं नमयित्वोन्नतं शिरः ।
ज्योग्भर्तर्जय देवेति स मामुक्त्वेदमब्रवीत् ॥ १४४ ॥

अस्माभिः सेवकैः कार्यमिदं युष्मासु भर्तृषु ।
आलिङ्गनं तु भर्तॄणां भृत्यैः परिभवो महान् ॥ १४५ ॥

बालोऽपि नावमन्तव्यो जामातेति भवादृशः ।
महती देवता ह्येषा त्वादृग्रूपेण तिष्ठति ॥ १४६ ॥

eastern mountain range. Just as the body of the forest maiden was clinging close to my body, that aerial chariot came close to our chariot. From it emerged, like a figure of light, a person whose tall form was dark as the black antelope, and whose l ng eyes with there side-long glances were copper-coloured. I had seen him at the festive procession. Recognising him *Dhanamatī* said to me, 'Greet *Caṇḍasiṁha*'. (138-142)

He embraced me with his joyous sweaty body, which, though hard, was wet and thrilled with love. Then moving away, he bowed his raised head and said to me, 'Victory to our Lord, the Emperor of the *Vidyādharas*'. We, servants must follow this conduct before our masters. It is a great insult—the embracing of the master by the servants. One should not disrespect a son-in-law like you, even if you are younger. It is a great God who is present in the form of a person like you'. (143-146)

इत्यादि वहु तत्तन्मां यावदेव वदत्यसौ ।
चण्डसिंहपुरं तावत्तुमुलोत्सवमासदम् ॥ १४७ ॥

तस्य किं वर्ण्यते यत्र विशालं विशिखातलम् ।
चित्रं चित्रैर्महारत्नैरिन्द्राणीजघनोचितैः ॥ १४८ ॥

एतेन परिखाशालप्रासादसुरसद्मनाम् ।
अवश्याधेयशोभानामाख्यातं रामणीयकम् ॥ १४९ ॥

तस्य किं वर्ण्यते यस्य मानवाः स्मितिमानसाः ।
न स्तन्यमपि याचन्ते जननीरपि बालकाः ॥ १५० ॥

तस्य किं वर्ण्यते यत्र पशुपालसुतैरपि ।
सकलाः सकला विद्या मातृकेवानुशीलिताः ॥ १५१ ॥

तस्य किं वर्ण्यते यत्र योगिनामेव केवलम् ।
प्रक्षयो न च जायन्ते रथ्याः प्रासादसंकटाः ॥ १५२ ॥

येन दोषेण संसारात्परित्रस्यन्ति मोक्षवः ।
स तस्मिन्मोक्षशास्त्रेषु श्रूयते कपिलादिभिः ॥ १५३ ॥

यच्च दूषितसंसारैर्वस्तुदोषैरदूषितम् ।
अकल्मषगुणात्तस्माद्रमणीयतमं कुतः ॥ १५४ ॥

While *Caṇḍasiṁha* was saying all this to me in various ways, the joy of a great festival spread through the city of *Caṇḍasiṁha.* How can one describe it (the city) where the great highways were shining with gems worthy of adorning *Indrāṇī's* hips? It indicated surely the charms of the decorated moats, halls, palaces, and temples. How to describe that city where the children were naturally happy, and did not even ask their mothers for breast-milk? How can one describe the city where even the cowherds' sons had easily mastered the arts as well as all the learnings, as if they were as simple as the alphabet? How to describe the city where the streets, full of palaces, did not become a hurdle only for the hermits? Where that which makes the aspirants after liberation shudder (attachment to worldly pleasures), is prescribed by the authors of treatises on emancipation, like *Kapila* etc. What can exceed that good which is (absolutely) free from evil and which has not been

न चेदं चण्डसिंहस्य पुरमेकं प्रशस्यते ।
अन्येषामपि सिद्धानामीदृशान्यधिकान्यपि ॥ १५५ ॥

अवरुह्य च भूमिष्ठात्तस्मादम्बरमन्दिरात् ।
प्राविशं कन्यकागारं हसिताम्बरमन्दिरम् ॥ १५६ ॥

तस्मिन्परिजनो दिव्यैः प्रकारैर्मामुपाचरत् ।
किमर्थमपि चाहूता मात्रा जिनवती गता ॥ १५७ ॥

सा यदा तन्निशाशेषमुत्तरं च दिवानिशम् ।
नागतैव तदासीन्मे त्वरातुरमतेर्मतिः ॥ १५८ ॥

दर्शनस्मितसंभाषास्पर्शनालिङ्गनादिभिः ।
समस्तैरसमस्तैश्च रमयन्ति प्रियाः प्रियान् ॥ १५९ ॥

किरणैरिन्दुलेखेव गतैव सह तैरसौ ।
अहमप्येष तिष्ठामि दुःखसंतप्तमानसः ॥ १६० ॥

तत्किमेतत्कथं न्वेतदित्यादि बहु चिन्तयन् ।
विवाहविघ्नसंभ्रान्तमैक्षे सान्तःपुरं पुरम् ॥ १६१ ॥

contaminated by the world and worldly objects? It is not as if only *Caṇḍasiṁha's* city is being praised; cities of other *Siddhas* too were as good as this one or even better. (147-155)

When the chariot landed, I got down from that aerial mansion and entered the virgins' chamber, which (with its beauty) mocked at that aerial mansion (chariot). Attendants served me there as they would gods. Just then the mother called *Ajinavatī* for some reason and she went away. When she (*Ajinavatī*) did not return the rest of night, nor the next day, the thought occurred to me who was impatient, 'These sweethearts attract their lovers fully or partly with sight, smile, touch and embrace. Like the moon with its rays she too has departed with all those (arts) and I am sitting here with a heart full of sorrow. What is all this and what is happening?' Thinking thus I found that the women's quarters as well as the entire city was agog with the excitement of wedding. (156-161)

आसीच्च मम चम्पायाः प्रेतो मामनयन्निशि ।
ज्येष्ठकृष्णचतुर्दश्यामार्द्रास्थे तारकापतौ ॥ १६२ ॥

नूनमाषाढशुक्लादौ पञ्चम्यामुत्तरासु च ।
फल्गुणीषु विवाहोऽयं राज्ञा कारयितावयोः ॥ १६३ ॥

अयं महाकुलो राजा श्रुतिस्मृतिविशारदः ।
तद्ब्राह्मेण विवाहेन सूनोः संस्कारमिच्छति ॥ १६४ ॥

उपास्य चतुरः कष्टान्पावकानिव वासरान् ।
तां प्रापं कन्यकामन्ते तपःसिद्धिमिवेप्सिताम् ॥ १६५ ॥

घनाघनाम्भोधरजालकालीम्
अदृष्टतारागणराजबिम्बाम् ।
तया सह प्रावृषमासि रम्याम्
अशुक्लपक्षान्तनिशामिवैकाम् ॥ १६६ ॥

सैकदा सपरीवारा निभृतक्रन्दितध्वनिः ।
अनुयुक्ता मया कच्चिन्नृपः कुशलवानिति ॥ १६७ ॥

I thought, 'On the fourteenth night of *Jyeṣṭha Kṛṣṇa* (dark fortnight), when the moon was in the *Ārdrā* (sixth lunar mansion), the ghost had brought me here from *Campā.* It was certain that in the beginning of *Āṣāḍha Śukla* (bright fortnight), on the fifth, and in the *Uttaraphāgunī* constellation, the king was going to get us married. The king is of high descent and is qualified in *Vedic* laws. Therefore he would like to perform his daughter's marriage according to the *Brāhma* rites (162-164)

After bearing four painful days which were like fire (consuming) I obtained that maiden as one attains the fruits of asceticism. With her, that pleasant rainy season, which was black with dense rain-bearing clouds and during which the moon's disc was never seen, passed as if it was just one night of the new moon. (165-166)

One day, surrounded with her friends, she (*Ajinavatī*, suddenly) started to weep, (then) I asked her, "Is the king well" ?

तया तु प्रतिषिद्धापि दारिका मेघराजिका ।
निवेदयितुमारब्धा श्रूयतां भर्तृदारक ॥ १६८ ॥

पूर्वं विकचिको नाम स्वच्छन्दः खेचराधमः ।
स्वैस्त्यक्तः सापराधत्वात्कंचित्कालमिहास्थितः ॥ १६९ ॥

कन्या सर्वस्य दृश्येति तेनासौ भर्तृदारिकाम् ।
आसीनां पितुरुत्सङ्गे दृष्ट्वा राजानमुक्तवान् ॥ १७० ॥

दुहिता तव यद्येषा ततो मह्यं प्रदीयत म् ।
मदीयगुणसंख्या च वुद्धैव भवतामिति ॥ १७१ ॥

तेनोक्तं केन न ज्ञाताः प्रसिद्धा हि गुणास्तव ।
किं तु कोमलजन्मेयं प्रौढा तावद्भवत्विति ॥ १७२ ॥

तेनाप्यामन्त्र्य राजानं स्वदेशाय गमिष्यता ।
आयोषिद्वालगोपालमाल.पः श्रावितः पुरे ॥ १७३ ॥

राज्ञा मह्यं ससत्कारं दत्ताजिनवती सुता ।
दिष्ट्या वृद्धिर्भवत्यद्य ममेव भवतामिति ॥ १७४ ॥

स भर्तृदारिकां श्रुत्वा भर्तृदारकभर्तृकाम् ।
विस्मृतोपकृतः क्रोधादाह राजानमत्रपः ॥ १७५ ॥

Then, though she tried to stop her, a girl called *Megharājikā* started to say, "O Master's son, listen. Once a self-willed, vile *Vidyādhara*, being guilty, was abandoned by his relatives and lived here for some time. Anyone can look at a maiden, so once when the *Vidyādhara* saw master's daughter (*Ajinavatī*) sitting on her father's lap, he said to the king, "If this is your daughter, offer her to me; you know well my qualification." He (the king) said, "Who does not know ? Your qualities are quite famous. But she is only a child just now. Let her grow. "Giving notice to the king, the *Vidyādhara*, leaving for his country, related this conversation (between the king and him) to the women, children and cowherds of the city, "The king, saying respectfully, 'Fortunately your prosperity is my prosperity', has given his daughter to me." (167-174)

Master's daughter had become the wife of master's son (you); on hearing this that ungrateful (person), has said to the

भवतः कोऽयमाचारः सदाचाराभिमानिनः ।
यद्दत्वा तनयां मह्यमन्यस्मै दत्तवानिति ॥ १७६ ॥

अथ वालमुपालभ्य भवन्तमभयत्रपम् ।
सुता वा व्यवहारो वा युद्धं वा दीयतामिति ॥ १७७ ॥

अथाह विहसन्राजा न युद्धं न ममात्मजाम् ।
लब्धुमर्हति दीर्घायुर्व्यवहारस्तु दीयते ॥ १७८ ॥

इत्युक्त्वा तं महीपालः समन्त्रिगणमातृकः ।
वायुमुक्तमहाध्यक्षं सप्तपर्णपुरं गतः ॥ १७९ ॥

युवामपि रुचौ सत्यां शोभिताशाविहायसौ ।
तत्रैव सहितौ यातं रोहिणीशशिनाविव ॥ १८० ॥

मयोक्तं भीरु मा भैषीः किंनरीकण्ठि मा रुदः ।
मेघराज्या यथाख्यातं जितः स चपलस्तथा ॥ १८१ ॥

इति तस्याः परित्रासतुषारम्लापितं मया ।
सान्त्वबालातपस्पर्शान्मुखाम्भोजं विकाशितम् ॥ १८२ ॥

king angrily, "What sort of behaviour is this of yours—you, who are proud of your good conduct ? You gave your daughter to another after (first) giving her to me. It is useless to taunt you, who are not afraid of being shamed. Either give your daughter, or come to court, or battle against me." The king laughed and said, "You are fit neither for battle nor for my daughter. You are fit for a long life, so I give permission to go to court." (175-178)

Saying this to him he (the king) has gone with his mother and ministers to the great president *Vāyumukta*, in *Saptaparṇapur*. If you wish, you two may also go there together, beautifying the sky and the directions, like Moon and *Rohiṇī* (Moon's consort)". I, consoling (*Ajinavatī*) said, "O timid one, do not fear. O Sweet-voiced, do not cry. If the reality is as has been described by *Megharājikā*, defeat of that coward is certain." (179-181)

Thus I, with the touch of warmth of the early morning sun in the form of consolation, made her lotus-face, which was

मामादाय ततः पाणौ सा गत्वाम्बरवर्त्मना ।
सप्तपर्णपुरोद्याने सप्तपर्णपुरे स्थिता ॥ १८३ ॥

अब्रवीच्च निरुत्कण्ठैः क्षणमेकमिहास्यताम् ।
यावदेमि सखीं दृष्ट्वा वन्दित्वा च गुरूनिति ॥ १८४ ॥

तस्यामुत्पत्य यातायामुद्याने संचरन्नहम् ।
स्थूलमौक्तिकवर्णानि सप्तपर्णानि दृष्टवान् ॥ १८५ ॥

तैश्च ग्रथितवानस्मि कदलीपट्टतन्तुभिः ।
बन्धूकतरलं हारमुत्पलैश्छुरितोदरम् ॥ १८६ ॥

पद्मरागेन्द्रनीलादिनानारत्नोपलप्रभैः ।
कुसुमैः कल्पयामि स्म कम्बूनूपुरमेखलाः ॥ १८७ ॥

अवतीर्य ततो व्योम्नः सा प्रिया प्रियवादिनी ।
निर्जितः स दुरात्मेति हृष्टा मामप्यहर्षयत् ॥ १८८ ॥

कथमित्यनुयुक्ता च मया सादरमब्रवीत् ।
अनुयोगमपेक्षन्ते विवक्षन्तोऽपि वाचकाः ॥ १८९ ॥

wilting with the snow-fall of fear, bloom again. Then she clasped my hands and via the sky, reached *Saptaparṇapur*, and landed in the city-garden. Then she said without any anxiety, "Sit here for a moment; do not be anxious. Meanwhile I shall go and meet my friends and greet the elders." (182-184)

After she had flown away, I roamed in the garden and saw the flowers of *Saptaparṇa*, which were the colour of a big pearl. I wove a garland of those (flowers) with the fine thread of the plaintain, which was as bright as the *Bandhūka* and had a blue lotus woven in the centre. I also made armlet, anklet and girdle with the flowers which had the lustre of precious stones such as rubies and sapphires. (185-187)

Then (with the news that) the wicked (*Vikacika*) had been defeated (at the court), joyous, sweet-tongued sweet heart (*Ajinavatī*) came down from the sky and made me happy too. When I asked her how, she said respectfully, "Even with the desire to speak, the speakers wait for a question--After meeting

वायुमूलान्मया गत्वा वन्दितान्तःपुरस्त्रिया ।
वायुमुक्ता सखी दृष्टा कन्यान्तःपुरवर्तिनी ॥ १९० ॥
तत्राहं क्षणमासीना जितजीमूतगर्जिताम् ।
प्रध्वनन्तीं शृणोमि स्म भेरीं भैरवगर्जिताम् ॥ १९१ ॥
किमेतदिति पृष्टा सा संभ्रमोत्कर्णया मया ।
सखी स्वां दारिकामाह याहि विज्ञायतामिति ॥ १९२ ॥
सा मुहूर्तादिवागत्य श्वसितोत्कम्पितस्तनी ।
वर्धसे देवि दिष्ट्येति मामुक्त्वोक्तवती पुनः ॥ १९३ ॥
भेरीं ताडितवानेष गत्वा विकचिकः सभाम् ।
वायुमुक्ताक्षदर्शश्च समायातः सभासदः ॥ १९४ ॥
ते तमाहुर्भवान्कस्माद्भेरीं ताडितवानिति ।
आर्यवेषः स तानाह पुरः स्थित्वा निरासनः ॥ १९५ ॥
चण्डसिंहः सुतां दत्त्वा मह्यं नगरसंनिधौ ।
अन्यस्मिन्दत्तवान्यत्र नागरं पृच्छ्यतामिति ॥ १९६ ॥
उच्यतामिति चोक्तेन तातेन किल संसदा ।
मेघराज्या यदाख्यातं तदेवमाख्यातवाह च ॥ १९७ ॥

Vāyumukta (president of the court), I went to greet the ladies of the house and met my friend *Vāyumuktā* who lives there. I had sat there for a moment when I heard drums beat with a terrible sound which surpassed the thundering of clouds. (188-191)

The commotion made me prick my ears and I asked my friend what it was. My friend told the maid-servant to go and find out. The maid-servant returned in a moment. She was panting and her chest was heaving. Saying, 'O Lady, fortunately there has been a gain for you', she said further, '*Vikacika* sounded this drum at the court. Consequently, the members (of the court) *Vāyumukta*, *Akṣa* and *Darśa* arrived there. They asked him why he had sounded the drum. He (*Vikacika*), present there in splendid dress, left his seat and standing before them said, "*Caṇḍasiṁha* has married his daughter to someone else after giving her to me before all the people—*Caṇḍasiṁha* may be questioned on this subject." When the members questioned him, my father repeated what *Megharājikā* had told

मदीयपुरवास्तव्यान् साक्षिणश्चायमाह यान् ।
पृच्छ्यन्तां तेऽपि तेषां चेदविरुद्धा प्रमाणता ॥ १९८ ॥
अथोक्तं वायुमुक्तेन संभाषितसभासदा ।
नृपतेर्मनुकल्पस्य किमेतस्य परीक्षया ॥ १९९ ॥
न हि प्रामाण्यराजस्य जिज्ञासासंशयच्छिदः ।
प्रत्यक्षस्यानुमानेन प्रमाणत्वं प्रमीयते ॥ २०० ॥
तस्मात्प्रत्यर्थिना राज्ञा व्यवहारे पराजितः ।
अर्थी विकचिकः कन्यामन्यां मृगयतामिति ॥ २०१ ॥
ततो विकचिकः क्रुद्धः झटित्युत्थाय संसदः ।
उत्पत्य नभसा गच्छन्नुच्चैराह सभासदः ॥ २०२ ॥
धिक्खलान्खलु चण्डालान्पक्षपातहताञ्जडान् ।
अहमेव हि कर्तव्ये कर्तव्ये बुद्धिवानिति ॥ २०३ ॥
आसीच्च मम यत्सत्यमाशङ्काकलुषं मनः ।
कस्मिन्पुनरसौ कार्ये कर्तव्ये बुद्धिमानिति ॥ २०४ ॥
ततस्तैस्तामलंकृत्य शरत्कुसुमभूषणैः ।
शरीरशरदाकारतस्करामिदमब्रवम् ॥ २०५ ॥

you and also said that the people of his city, who had been witnesses might also be questioned. He would not oppose the evidence given by them. (192-198)

After consulting the members and listening to both the sides (the judge) *Vāyumukta* said, "What is there to examine in this king who is like *Manu*? The efficacy of immediate perception which removes all doubts, cannot be established with the help of inference. Therefore, the accuser *Vikacika*, defeated by the defendant, this king here, should find another girl for himself." *Vikacika* angered with this decision, left the meeting quickly, and flying into the air, shouted to the members of the meeting, "Shame on these partial, dull and wicked *Caṇḍālas*. I am myself capable of taking the proper course." (199-203)

My mind had really become choked with apprehension. I (*Naravāhanadatta*) thought, 'For what suitable course does he consider himself capable?' After that I adorned *Ajinavatī* with

१. [···म०····]

प्रियाख्यानप्रहृष्टेन विभ्रमाभरणं मया ।
तवारोपितमङ्गेषु सुभगाङ्गि विराजते ॥ २०६ ॥

सा ततस्तानलंकारान्द्विषती कण्टकानिव ।
मामवोचद्विधूयाङ्गमसूयामन्थरस्मिता ॥ २०७ ॥

अपरास्वपि भार्यासु युष्माभिरिदमाहितम् ।
न हि दृष्टं विनाभ्यासात्क्रियाकौशलमीदृशम् ॥ २०८ ॥

तस्मान्निर्माल्यतुल्येन न कार्यममुना मम ।
का हि दुर्लभमात्मानं कितवैः परिभावयेत् ॥ २०९ ॥

मम त्वासीदपूर्वेयमस्या विषमशीलता ।
उपायैर्दुर्निवर्त्यैव प्रणामशपथादिभिः ॥ २१० ॥

नारी च लघुसारत्वात्तरंगश्रेणिचञ्चला ।
नौकेव प्रतिकूलाशु कुशलैः परिवर्त्यते ॥ २११ ॥

भार्याज्ञातिगृहे वासाश्चिरं दौर्भाग्यकारणम् ।
यदि विप्रत्ययः कश्चिद्भर्तारं किं न पश्यसि ॥ २१२ ॥

those necklaces and jewelry made of winter flowers, and said to her whose beauty stole the charm of the winter season, "Oh beautiful ! the imitation ornaments with which I have adorned your figure, on getting this good news, are looking very lovely." On this, hating the jewelry as if they were thorns, she shook her limbs and said to me with a soft envious laughter, "You have adorned other wives also with such ornaments; one cannot be so perfect without practice. So, I have no need for ornaments, which are stained (for such ones have already been offered to other women by you). Which woman will have her unattainable soul insulted by crooks ?" (204-209)

I thought, 'this contrary behaviour of hers is strange; it is difficult to placate her by entreaties or by promises. But a woman, being weak by nature, is restless like the waves, and like a boat going in the wrong direction, can soon be steered (in the right direction) by skilful persons (navigators)." I said, "It is unlucky to stay too long at the home of the wife's

भर्त्रा ते चाटुकारेण भार्यां तोषयता किल ।
तत्कृतं दुर्विदग्धेन येन भार्यैव रोषिता ॥ २१३ ॥

सुभगं कारणं यद्यत्समाचरति दुर्भगः ।
सुतरां तेन तेनास्य दौर्भाग्यमुपचीयते ॥ २१४ ॥

सर्वथा कारयिष्यामि पुत्रानपि भविष्यतः ।
मां चिरं पुत्रकाः स्थात भार्याज्ञातिगृहेष्विति ॥ २१५ ॥

तया तु मन्मुखं दृष्ट्वा व्रीडीतत्रस्तविलक्षया ।
अस्निग्धस्मितया हा हा किमेतदिति भाषितम् ॥ २१६ ॥

अतः परमयुक्तोऽयं प्रपञ्च इति तामहम् ।
अनयं वेपमानाङ्गीमालिङ्ग्योत्सङ्गमङ्गनाम् ॥ २१७ ॥

सा तु लब्धसमाश्वासा दीर्घिकातीर्थवर्तिनी ।
अर्यपुत्र प्रसीदेति व्याहरत्तारमातुरा ॥ २१८ ॥

पश्यामि स्म ततः खस्थं तं विद्याधरपांसनम् ।
परितः स्फुरितस्फीतमण्डलाग्रांशुमण्डलम् ॥ २१९ ॥

रोषभीषणघोषेण तेनोक्तं धरणीचर ।
ते पश्यत इयं कान्ता ह्रियते ध्रियतामिति ॥ २२० ॥

relatives. If you don't believe it, look at your husband—your flatterer husband in trying to please his wife, has foolishly committed the very act which has angered his wife. Whatever pleasing act an unlucky person may do, it only succeeds in augmenting his ill-luck. I will forbid our future sons also to live for too long a period with their wives' relatives." As I said this, she looked at me and said with a dry laugh, "Alas, alas, what are you saying ?" Thinking it improper to continue this fraud any further, I took that trembling lady in my arms and seated her on my lap. (210-217)

Thus consoled, she was standing on the bank of the pond when she shouted loudly in fear, "Oh my lord, help, help". Then I saw that vile *Vidyādhara* in space. Around him was a halo of rays (from a large shining sword). He said in a terrible and thundering voice, "O Earth-dweller, I, here, before you, kidnap this sweet heart of yours. Save her (if you can)." (218-220)

क्रोधापहृतधैर्यत्वाद्वाच्यावाच्याविवेचिना ।
संभावितस्वसारेण मयासाविति भर्त्सितः ॥ २२१ ॥

आकाशगोचरोऽस्मीति किं त्वं नीच विकत्थसे ।
काकोऽपि हि नभश्चारी न च मुञ्चति नीचताम् ॥ २२२ ॥

यः सिंहशिरसि न्यस्य काकश्चरणमुत्पतेत् ।
न तेन परिभूतः स्यात्केसरी धरणीचरः ॥ २२३ ॥

एवमुक्तेज्यमानोऽपि नावतीर्णः स भूतलम् ।
परितश्चकितः पश्यन् सावज्ञानमिवाब्रवीत् ॥ २२४ ॥

स्थलकच्छपकल्पाय वैनतेयपराक्रमः ।
त्वादृशे मादृशः क्रुध्यन्केन पापान्न शोच्यताम् ॥ २२५ ॥

इत्युक्त्वा करुणाक्रन्दां तामसौ खेचराधमः ।
भुवः श्येन इव श्यामामादायोदपतद्दिवम् ॥ २२६ ॥

अथापश्यं महाज्वालाज्वालसंकुचिताम्बराम् ।
आपतन्तीं दिवं देवीमुत्पातोल्कामिवाशिवाम् ॥ २२७ ॥

चण्डविद्याधरानीकपरिवारं च भूपतिम् ।
महाकालमिव क्रुद्धं गणामरगणानुगम् ॥ २२८ ॥

Losing my patience with anger and without bothering about discretion, I, confident of my strength, reproached him thus, "Oh low-creature, why do you boast, considering yourself a sky-rover ? A crow also roams in the air, still it does not give up its (bad) manners. If a crow puts its feet on a lion's head and flies away, the earth-dwelling lion is not vanquished." Even on being incited like this, he did not come down to earth, and looking all around him with surprise, said contemptuously, "I will be guilty of all sins, if I, who am brave as *Garuḍa*, show anger against a land-tortoise like you." Saying thus that vile *Vidyādhara*, snatched the poor, weeping dark girl (*Ajinavatī*) and flew away into the sky. (221-226)

Then I saw the sky covered with the flames of a great fire, and I saw also *Ajinavatī*, falling like the portentous, inauspicious lightning. I saw king *Caṇḍasiṁha* surrounded by the fierce army of the *Vidyādharas*, like an angry *Yama* (god of Death)

उत्तानवदनश्चाहं चण्डसिंहमनुव्रजन् ।
अन्यत्रैव गतः क्वापि दिङ्मोहमुषितस्मृतिः ॥ २२९ ॥

भ्राम्यता श्राम्यता रूक्षवृक्षेषूपवने घने ।
चिरादाकर्णितो धीरादुच्चकैरुच्चरन्ध्वनिः ॥ २३० ॥

हे हे कालाक्षि कालाक्षि गङ्गे गङ्गे महीति च ।
वत्सलानां विवत्सानां रम्भश्च सुभगो गवाम् ॥ २३१ ॥

गत्वा च त्वरयापश्यं याष्टीकं पालमग्रतः ।
कुलत्थस्थूलपुलकमुरुजङ्घोरुविस्तृतम् ॥ २३२ ॥

प्रतिमल्लभुजानामवन्धुरस्कन्धकंधरम् ।
वेगवच्चपंटाताडकिणकर्कशकर्णकम् ॥ २३३ ॥

ततस्तमब्रवं साम्ना सततं महितं गवाम् ।
भ्रष्टः पन्था ममाटव्यां तमाख्यातु भवानिति ॥ २३४ ॥

तेनोक्तं गोकुले रात्रिं गमयित्वा गतश्रमः ।
प्रगे द्रष्टा स्वपन्थानं तदेत स्वगृहानिति ॥ २३५ ॥

surrounded by gods and demi-gods. I, too, looking up, followed behind *Caṇḍasiṁha.* But, mistaking the way, I went off in some other direction. (227-229)

After a long time as I wandered in the dense forests and bushes on the rough ground, tired and exhausted, I heard the loud and grave sound of a voice, 'O *Kālākṣī*, *Kālākṣī*, O *Gangā*, *Gangā*, O *Mahi*. Again I heard the pleasant sound of cows mooing, with or without their calves, I walked there quickly and saw a cowherd with a staff in his hand. His thighs and knees, covered with thick hair and colour of *Kulathī* were huge. His neck was joined to his shoulders and had become one with them, as if defying the arms of his antagonists. On his ears had formed hard dwellings (due to being constantly beaten) by powerful slaps. Calmly I said to him who was respected always by the cows, "I have lost my way in the forest. Please tell me the way." He said, "Spend the night at the hamlet of the cowherds and rest. In the morning look for the way. So, let us go home now." (230-235)

गत्वा तेन सहापश्यं घोषमासन्नगोकुलम् ।
मन्द्रमन्थध्वनिक्षिप्तमन्दरास्फालितार्णवम् ॥ २३६ ॥

अकुट्टिमसमा यत्र साङ्गणोटजभूमयः ।
हरिद्गोमयसंमार्गसंप्रसारितमानसाः ॥ २३७ ॥

वन्धूकचूतकास्तम्बैः परिक्षिप्तोटजाङ्गणैः ।
यत्र नाभीरनारीणां परिभूतं कराधरम् ॥ २३८ ॥

यत्र तुम्बीलताजालैः कुटीपटलरोधिभिः ।
लज्जिताः पङ्कजिन्योऽपि कलिकाङ्गुलितर्जिताः ॥ २३९ ॥

यस्मिन्नदृष्टदुर्दर्शपांसुसंकारसंकटाः ।
निरवाच्यतला रथ्याः कूर्दद्दुद्दामतर्णकाः ॥ २४० ॥

कर्णिकारामलैरङ्गैः पृथुलैर्जघनस्थलैः ।
स तादृङ्मलिनः स्त्रीणां यत्र वेषो विभूषितः ॥ २४१ ॥

वनगोकुलवृद्धत्वाद्यत्र गोपा गवार्जवाः ।
गोप्यस्तु चतुराचाराः नटीरप्यतिशेरते ॥ २४२ ॥

Going with him I saw the settlement of the cowherds, near the herds of the cows, where the sound of churning (curd) made even the noise of the sea, stirred by the churning of the mountain, seem insignificant; and where the floor of the huts and the court-yard were flat, without the grinding or laying of stones, and looked clean with the smearing of fresh cow-dung; where the lips and arms of cowherd maidens were no less (lovely) than *Bandhūka* flowers and mango-blossoms that lay spread around the court-yards of the huts; and where even the lotus plant, being admonished by the bud-fingers of gourd-creepers, were ashamed before the latter which spread over the roofs of the huts; where no dust or rubbish could be seen in the huts; where the paths were absolutely faultless with calves frolicking freely on them; where like the *Karṇikāra* flowers, the clean limbs, and firm hips of the women looked lovely even in that stained garb; where the cowherds were as simple as cows due to being brought up in the forest and the artful cowherd maidens could score even over actresses. (236-242)

29

एवमादिप्रकारेण घोषेण हृतमानसम् ।
मां गोपः स्वगृहं नीत्वा गृहिणीमाह्वयन्मुदा ॥ २४३ ॥
सुदेवदुहितः क्वासि ननु गोपालदारिके ।
देवस्ते गृहमायातः स भक्त्याराध्यतामिति ॥ २४४ ॥
ततः पयोदशकलात्सा कलेव कलावतः ।
गृहान्निर्गमद्गौरी प्रकीर्णतनुचन्द्रिका ॥ २४५ ॥
दारुदन्तशिलामय्यः प्रतिमास्तावदासताम् ।
न तां वेधाः क्षमः स्रष्टुं मधूच्छिष्टमयीमपि ॥ २४६ ॥
भाविभिर्वर्तमानैश्च कविभिः किमुदाहृतैः ।
न तां वर्णयितुं शक्तौ व्यासवाल्मीकिनावपि ॥ २४७ ॥
सा मां गोमयपीठस्थं स्वसेव स्वच्छमानसा ।
आशिरःपादमश्रान्ता संवाहितवती चिरम् ॥ २४८ ॥
यं यमेवोपसा¹रं सा तुच्छमप्याचरेन्मयि ।
सर्वमन्वसहे तं त दाक्षिण्यक्षयशङ्कया ॥ २४९ ॥
सलिलैः कांस्यपात्रस्थैरधावच्चरणौ मम ।
सोत्तमाङ्गेषु चाङ्गेषु नवनीतमदान्मुदा ॥ २५० ॥

When my heart had been won over by this village of the cowherds, that cowherd, taking me home, said joyfully to his wife, "O *Sudeva's* daughter, where are you ? O cowherd maid ! a god has come to your house. Worship him with devotion." Then that fair coloured woman came out from the house, spreading delicate rays like the moon's digit emerging from a cloud. Leave aside statues of wood, ivory and stone, even with wax the Creator could not have fashioned such a figure (as that of that woman). It is no use quoting present and future poets, even *Vālmīki* and *Vyāsa* would have been unable to describe her. Seating me on a cowdung seat, she with a pure sisterly heart, messaged me from head to toe for a long time, without tiring. Whatever treatment she gave me, even low ones, I bore them all for fear of being considered discourteous. (243-249)

Bringing water in a bronze vessel, she washed my feet. She messaged my head and limbs happily first with butter then

१. [....चा०...]

उच्छाद्य कणकल्केन तत्र स्तीमितमस्तकः ।
लोध्रकर्बूरमुस्ताभिर्घृष्टोऽहं स्नपितस्तया ॥ २५१ ॥

अशित्वा चाशनं मेध्यमल्पान्नं वहुगोरसम् ।
विपाप्मानमिवात्मानममन्ये मद्यपायिनम् ॥ २५२ ॥

कल्पयित्वा तु मे गोपः शय्यां वल्कलपल्लवैः ।
एतत्ते गृहमित्युक्त्वांसभारो व्रजमव्रजत् ॥ २५३ ॥

मम त्वासीदयं मन्ये वीतरागादिबन्धनः ।
सक्लेशः को नु विश्वस्याद्दारेषु च परेषु च ॥ २५४ ॥

साधारणकलत्राणामीर्ष्याक्षोभितचेतसाम् ।
तिरश्चामपि दृश्यन्ते प्रकाशमरणा रणाः ॥ २५५ ॥

अयं तु दयितान्दारान्मुनिमानसहारिणः ।
मयि निक्षिप्य यातीति व्यक्त एष स पुंगवः ॥ २५६ ॥

अथ वा निष्प्रवीणेषु बहिर्वृत्तिकुटुम्बिषु ।
नारीतन्त्रेषु तन्त्रेषु . किमाचारपरीक्षया ॥ २५७ ॥

with a paste made by grinding grains of cereals, and bathed me by rubbing my wet forehead with *Lodhra* flowers, *Dhatūra* and *Mustā*. Then, after eating the pure food with a little cereal and enough milk, I, a wine-addict, considered myself relieved of sins. The cowherd made a bed for me out of leaves and blossoms and saying, 'This is your home', left for the cow-house, carrying his burden on his shoulders. I thought, 'This cowherd has become free of bonds like emotion etc., otherwise how can a person endowed with worldly feelings trust his wife and his enemies? Though commonly sharing the female, birds and animals too, in jealous anger have been known to fight till death. This cowherd is leaving his wife, who can attract even the sages, with me. This makes it clear that he is an excellent man or a bull. Or, it is useless to question the conduct of people who are unrefined, or whose family men live outside to earn money, or among whom the women reign supreme. If the women from washermen, wine-

रजकध्वजगोपालमालाकारनटस्त्रियः ।
दृश्यन्ते याः सदाचाराः सा तासां बालशीलता ॥ २५८ ॥

एषा तु गोपयोषापि रूपिण्यपि तरुण्यपि ।
एवं गम्भीरधैर्येति दुर्बोधाः परबुद्धयः ॥ २५९ ॥

चिन्तामेतां कुर्वतः कार्यवन्ध्याम्
आसीत्सा मे सोपकारैव रात्रिः ।
सद्यः कान्ताकण्ठविश्लेषदुःखम्
आरात्सह्यं चेतसा यन्न सोढम् ॥ २६० ॥

ततः प्रातः स मां गोपः कृपालुरिव तत्त्ववित् ।
घोरात्कान्तारसंसारादचिरादुदतारयत् ॥ २६१ ॥

एष ते संभवग्रामः प्रांशुप्राग्वंशकाननः ।
दृश्यन्ते यस्य सीमान्ताः सीरमन्तः ससंकटाः ॥ २६२ ॥

देशान्तरमभिप्रेतमत्र विश्रम्य गम्यताम् ।
इति मामिदमुक्त्वासौ निवृत्तः कृतबन्धनः ॥ २६३ ॥

अथेक्षुगहनच्छायाः क्षिप्तशारदिकातपाः ।
सेवमानः प्रयामि स्म संतप्तो भानुभानुभिः ॥ २६४ ॥

distiller, cowherd, gardener and dancer families are seen to be of good conduct, it is their simplicity (and not purity). She is the wife of a cowherd, beautiful and young also; still she is of a grave demeanour. It is difficult to fathom other people's minds. The night, spent in worries which are barren of action, proved of use to me—I was able to bear the sorrow, which could not have been born otherwise, of being recently separated from beloved's embrace. (250-260)

In the morning the cowherd quickly led me across the jungle like a kind philosopher leading one across this world and said, "This is *Sambhavagrāma*, full of very tall old bamboos, whose cultivated border seems to be so dense. Go to your desired country after resting here." Saying this and tying me with the bond of gratitude, he left. (261-263)

Tormented by the Sun's heat, I walked, resting in the deep shadows of the sugar-cane which gave protection against the

विकाशिकुमुदारामाः प्रशंसन् सरसीः क्वचित् ।
स्थलीरिव निदाघान्ते फुल्लाविरलकन्दराः ॥ २६५ ॥

क्वचिद्गर्भितशालीनि शालेयानि कुतूहली ।
सगुन्द्रागहनानीव पल्वलानि विलोकयन् ॥ २६६ ॥

क्वचिदुत्कूलकालिन्दीसराम्भःपूरितैरिव ।
कृतहंसद्विजातीयैः सरोभिः प्रीणितेक्षणः ॥ २६७ ॥

सत्त्वाकारसतीकारकोमलापाण्डुपांसुभिः ।
कृष्टैराकृष्टदृष्टिश्च जाह्नवीपुलिनैरिव ॥ २६८ ॥

एवमादिशरत्कालकान्तिविस्मारितप्रियः ।
गच्छन्पुरुषमद्राक्षं ग्रामादायान्तमन्तिके ॥ २६९ ॥

स तु मां चिरमीक्षित्वा ब्रवीति स्म सविस्मयः ।
चित्रमार्यकनिष्ठस्य यूयं सुसदृशा इति ॥ २७० ॥

मम त्वासीदसंदिग्धं दृष्टवानेष गोमुखम् ।
न हि तस्मादृते कश्चिदस्ति मत्सदृशः क्षितौ ॥ २७१ ॥

sharp autumn sun. Admiring at places the lotus pool, forested with blooms of water-lilies, which seemed like the floor of a valley blooming with countless flowers at the end of the summer season, at other places, looking with curiosity, at the paddy fields filled with grain-loaded stalks, like small tanks full of thickets of *Gundrā* plants, elsewhere feasting my eyes on tanks which seemed to be full of the overflowing water of the *Kālindī* river, with *Brāhmaṇas* in the form of swans bathing therein, elsewhere being attracted by cultivated land full of the soft, white dust, marked by foot-prints of animals and other creatures, like the sandy banks of the Ganges—I walked, forgetting my beloved in the radiance of winter. It was then that I saw a man coming towards me from the village. (264-269)

He looked at me for a long time and then said with surprise "Strange, you are very much like the young '*Ārya*'. I thought, no doubt he had seen *Gomukha* as there was no one else in the land who resembled me. I asked him, "O Brother, where is

पृच्छामि स्म च तं भद्र स कनिष्ठः क्व तिष्ठति ।
कीदृशा वा विनोदेन गमयेद्दिवसानिति ॥ २७२ ॥

ततस्तेनोक्तमत्रैव ग्रामे गृहपतिर्द्विजः ।
अस्ति साधारणार्थार्थः प्रियवादी प्रसन्नकः ॥ २७३ ॥

एकदा ब्राह्मणः पृष्टस्तेन ब्रह्मसभां गतः ।
आगतः कतमाद्देशात्किमर्थं वा भवानिति ॥ २७४ ॥

तेनोक्तमागतावावामवन्तिविषयाद्द्विजौ ।
भ्रातरौ स च मे ज्येष्ठो यात्रायामन्यतो गतः ॥ २७५ ॥

तदन्वेषयमाणोऽहमेतं ग्राममुपागतः ।
छात्राणामत्र सर्वेषामुपपन्नः समागमः ॥ २७६ ॥

इत्युक्ते तेन तेनोक्तमिदं वः सधनं गृहम् ।
येन येनात्र वः कार्यं तत्तदादीयतामिति ॥ २७७ ॥

गृहे गृहपतेस्तस्य क्षमावानपि शीलतः ।
त्रस्तभृत्यकृताराधो दुर्वासोवद्वसत्यसौ ॥ २७८ ॥

हालिकत्वान्न जानामि ज्ञाता किं किमसाविति ।
यन्मात्रं तु विजानामि तन्मात्रं कथयामि वः ॥ २७९ ॥

your young *Ārya* and in what occupations does he spend his time ?" Then he said, "In this very village lives a sweet-tongued *Brāhmaṇa* house-holder called *Prasannaka* whose wealth is for the common good. One day this *Brāhmaṇa* asked a *Brāhmaṇa* (*Gomukha*) who was present at the *Brāhmaṇa's* meeting, "From which country have you come, and what is your aim in coming here ?' That *Brāhmaṇa* stranger answered, " We two *Brāhmaṇa* brothers had come from *Avantī*; but my elder brother has gone in another direction during the course of the journey. I have come here in search for him, (considering that) all students meet here in this village " (270-276)

On this the *Brāhmaṇa* house-holder said, "This house with all that it contains is yours; accept here all that you may need." Though being a kind man, he lives in this house-holder's home like (sage) *Durvāsā*, and the frightened servants of the house-holder constantly attend on him. Being a ploughman I do not know what subjects he has mastered; but I am telling you all

छात्त्रैस्तावत्किमुद्दिष्टैरप्राप्तसकलागमैः ।
आचार्या अपि विद्यासु तस्यैव छात्त्रतां गताः ॥ २८० ॥

इति चाहुः किमस्माभिर्वृथैवात्मावसादिभिः ।
विश्वकर्माथ वा ब्रह्मा कस्मान्नायमुपासितः ॥ २८१ ॥

एवमादिविनोदोऽसावार्यज्येष्ठं प्रतीक्षते ।
उत्कण्ठः सर्वतः पश्यञ्जीमूतमिव चातकः ॥ २८२ ॥

आर्यज्येष्ठो भवानेव यदि तल्लघु कथ्यताम् ।
अकालकौमुदी ग्रामे सहसा जृम्भतामिति ॥ २८३ ॥

आम सौम्य स एवाहमिति संवादितो मया ।
ऊर्ध्वचूडः स वेगेन प्रति ग्राममधावत ॥ २८४ ॥

सहसा तेन चोत्क्षिप्तो ग्रामे त्रासितकातरः ।
उत्थितस्तोषनिर्घोपस्तालसंपातसंकुलः ॥ २८५ ॥

विनिःसृत्य ततो ग्रामाद्गोमुखो विकसन्मुखः ।
दूरादेव यथादीर्घमपतन्मम पादयोः ॥ २८६ ॥

that I do know. What to say of those students who have not attained all the knowledge yet, even the teachers have become his pupils in all the branches of knowledge. These teachers have also said, "Forget people like us who uselessly tortured their souls (in acquiring knowledge), it is strange why *Viśvakarmā* or *Brahmā* has not as yet become his pupils. Thus spending his time in such occupations, he is waiting for his elder *Ārya* (*Naravāhanadatta*) just as a rain-bird waits for the clouds with eagerness. If you are the elder brother in question, say so immediately, so that the autumn festivities (even though at the wrong season) may take place in the village." (277-283)

I said, "Yes Brother, I am the same." On this the tuft of hair on his head flying, he raced to the village. With the news, the village resounded suddenly with happy claps, frightening those who were cowards. After that *Gomukha*, with a delighted face, came out of the village, and fell at my feet even from a distance. Such love is not generated even at

बालैरालिङ्गितैः पुत्रैर्दारैश्च न तथा प्रियैः।
जन्यते जनिता प्रीतिस्तेन मे सुहृदा यथा ॥ २८७ ॥

प्रसन्नवदनं चारात्तदाख्यातं प्रसन्नकम्।
आलिङ्ग्य सहितस्तेन संभवग्राममासदम् ॥ २८८ ॥

उभेटीकूटपटलप्रासादिगता च माम्।
ग्रामीणा जनता यान्तमङ्गुलीभिरदर्शयत् ॥ २८९ ॥

प्रीतानुचरवर्गेण प्रसन्नकनिवेशने।
कृतासुकरसत्कारः प्रेरयं दिवसं क्षणम् ॥ २९० ॥

शयनीयगृहस्थं च मामभाषत गोमुखः।
नीतवन्तः कथं यूयमियतो दिवसानिति ॥ २९१ ॥

घोषवासावसाने च स्ववृत्ते कथिते मया।
पृष्टः स्ववृत्त आचष्ट गोमुखः प्रियविस्तरः ॥ २९२ ॥

अस्त्यहं स्वगृहात्प्रातर्युष्मान् सेवितुमागतः।
प्रतिबुद्धान्न चापश्यं पाण्डावपि दिवाकरे ॥ २९३ ॥

संभ्रान्तमत्प्रयुक्ता च प्रविश्य परिचारिका।
हा शून्यमिति साक्रन्दा निर्गता वासमन्दिरात् ॥ २९४ ॥

the embrace of children, sons, wives and relatives as my friend gave to me. Someone nearby introduced the happy *Prasannaka*. I embraced him and came to *Saṁbhavagrāma* with him. The villagers standing on *Ubhetis* (possibly huts), gateways, roofs and houses, pointed me out with their fingers as I passed. The whole day passed in a jiffy for me, served diligently by the pleased servants of *Prasannaka*. *Gomukha* asked me, as I sat in the bed-room, "How did you spend all these days ?" I gave all the description till my stay at the cowherd's. On my asking about him, *Gomukha*, a lover of details, started relating his story. (284-292)

"In the morning, when I left my house and presented myself at your service, I did not find you awake, even though the sun had turned white. Alarmed I sent the maid servant to you. "Alas, it is empty", she cried and wept as she came

ततः सवत्सकौशाम्बीक्रन्दितह्लादपूरिताः ।
विन्ध्याकाशदिशश्चण्डमारटन्निव पीडिताः ॥ २९५ ॥

अथ ताडितहस्तेन मा मा भैष्टेति वादिना ।
आदित्यशर्मणा लोकः सिद्धादेशेन वारितः ॥ २९६ ॥

स चावोचन्महीपालमलं गत्वा विषण्णताम् ।
न ह्यदर्शनमात्रेण भानोः संभाव्यते च्युतिः ॥ २९७ ॥

यस्य वेगवती रक्षा क्षमासंरक्षणक्षमा ।
ब्रह्मजातिरिवावध्या स कस्माद् दुःस्थतामियात् ॥ २९८ ॥

अथ वोत्तिष्ठत स्नात जुहुताश्नीत गायत ।
पश्चाद्वार्त्तोपलम्भाय वियदालोच्यतामिति ॥ २९९ ॥

इदं श्रुत्वापि नैवासीत्कस्मैचिदशने रुचिः ।
उत्कण्ठाविषयादन्यत्किं सोत्कण्ठाय रोचते ॥ ३०० ॥

अथोत्तानमुखाः पौराः खं पश्यन्तः समन्ततः ।
विच्छिन्नाभ्रलवाकारं किमप्यैक्षन्त पूर्वतः ॥ ३०१ ॥

back from the room. After that entire *Kauśāmbī* and *Vatsa* was full of the sound of weeping. The *Vindhya* mountain, the sky and all the quarters seemed to cry out in pain. Just then, *Āditya Śarmā* clapped, and making a forecast, stopped the people from crying. He sajd to the king, "There is no point in grieving; just because the sun disappears, one cannot infer that it has fallen down. How can one who is protected by *Vegavatī*, who is inviolable like the *Brāhmaṇa* caste, and competent to protect the whole earth, come to any harm ? All of you rise, bathe and offer sacrifice; eat, drink and make merry and keep a look-out towards the sky for news about the Prince." Even after hearing this, none was interested in eating—a sorrowing person takes no interest in anything except in the subject of his longings. (293-300)

As the people watched the sky, their faces raised upwards, they saw something in the east which resembled a small cloud.

किमेतदिति पौराणां यावद्वाक्यं समाप्यते ।
तावदासन्नमद्राक्षं पुरोऽमितगतिं दिवः ॥ ३०२ ॥

शरपातान्तरे चास्य वधूवेषविभूषणम् ।
वेगवत्तनयां देवीं यान्तीमन्तःपुरं प्रति ॥ ३०३ ॥

अथ व्यज्ञापयं देवं देव प्राज्ञाप्तिकौशिकिः ।
दिष्ट्यामितगतिः प्राप्तः प्रीत्या संभाव्यतामिति ॥ ३०४ ॥

स तु मामब्रवीत्कर्णे कथं कथमयं मया ।
विद्याधरो मनुष्येण सता संमान्यतामिति ॥ ३०५ ॥

ततस्तमुक्तवानस्मि यया हरिशिखादयः ।
तयामितगतिर्दृष्ट्या विश्रब्धं दृश्यतामिति ॥ ३०६ ॥

आगच्छागच्छ तातेति स तमाहूतमागतम् ।
प्रसारितभुजः प्रह्वमामृशत्पृष्ठमूर्धनि ॥ ३०७ ॥

सोऽपि न्युब्जिकया दूरमपसृत्य प्रणम्य च ।
आहूतः पुनरादिष्टमध्यास्तानुच्चमासनम् ॥ ३०८ ॥

'What is this ?', Before this sentence of theirs could be completed, I saw in front of me *Amitagati*, suspended in the firmament. In the time it takes for a discharged arrow to fall (i. e. immediately), I saw *Vegavatī*, decorated like a bride, going towards the inner rooms. I requested the king, "My Lord, the master of the magical art of knowing all, son of *Kauśika*, *Amitagati* has fortunately arrived; please receive him with affection." He (the king) whispered in my ear, "In what manner should I, a man, great him who is a *Vidyādhara* ?" Then I said, "Feel completely assured and look at *Amitagati* with the same eyes with which you look at *Hariśikha* etc." "Come brother, come', saying this the king called him and stretching out his arms, humbly touched his bent back and forehead. Then *Amitagati* bowed and walking back a little distance, greeted the king. The king called him again, and at his command, he sat on the seat which was not high (i. e. which was lower than the king's seat). (301-308)

तं राजा क्षणमासीनमखेदमिदमुक्तवान् ।
भ्रातुः कथय वृत्तान्तमिति तेनोदितं ततः ॥ ३०९ ॥

राज्ञा मानसवेगेन चक्रवर्ती नभस्तलात् ।
पातितोऽन्धतमे कूपे स्ववीर्याच्चोत्थितस्ततः ॥ ३१० ॥

वेगवत्यपि सक्रोधा जित्वा भ्रातरमम्बरे ।
इयं मत्सहितागत्य गता राजावरोधनम् ॥ ३११ ॥

युवराजोऽपि चम्पायां वीणादत्तकवेश्मनि ।
सुखं तिष्ठति मा भूत्तद्विशङ्का भवतामिति ॥ ३१२ ॥

मातरौ पुत्र पश्येति समादिष्टो महीभुजा ।
स मया सहितो गत्वा देव्यौ दूरादवन्दत ॥ ३१३ ॥

क्षणं चान्तःपुरे स्थित्वा निर्यातः स मयोदितः ।
विस्तरेण सखे मह्यं भर्तुर्वृत्तं निवेद्यताम् ॥ ३१४ ॥

भिद्यन्ते न रहस्यानि गुरूणां संनिधौ तथा ।
यथाभिन्नरहस्यानामशङ्कैः सुहृदामिति ॥ ३१५ ॥

अथोक्तं तेन यद्येवं विविक्ते क्वचिदास्यताम् ।
न हीदं शक्यमाख्यातुं न श्रोतुं प्रस्थितैरिति ॥ ३१६ ॥

When he was rested after sitting for a moment, the king asked him, "Tell the story of your brother (Prince)." He answered, "King *Mānasavega* dropped the Emperor (Prince *Naravāhanadatta*) from the air into a blind well. But he, with his powers came out. The angry *Vegavatī* too after defeating her brother in space, has come with me, and has now gone to the inner rooms. The Prince too is comfortable in the house of *Vīṇādattaka* in *Campā*. So, do not be anxious." Son, meet your mother, thus being commanded by the king, he went with me to the inner rooms, and greeted the queens from a distance. When he came out after a moment's stay in the inner rooms, I said, "Tell me in detail about my master. One cannot unfold mysteries as freely in front of elders as before close friends." (309-315)

He (*Amitagati*) said, "If such is the case, then sit in some quiet place, this story cannot be told or heard while walking."

अथान्तःपुरनिर्यूहे निराकृतमहाजने ।
आसीनाय स मे वृत्तं युष्मद्वृत्तमवर्तयत् ॥ ३१७ ॥

अस्त्यहं युवराजेन मोचितः शङ्कुबन्धनात् ।
तेनैव च कृतानुज्ञः प्रायामङ्गारकं प्रति ॥ ३१८ ॥

चक्रवर्तिभयाच्चासौ त्यक्तवान्कुसुमालिकाम् ।
बलवत्संश्रयात्केन दुर्बलेन न भीयते ॥ ३१९ ॥

सोऽहमादाय विश्रब्धं त्वत्सखीमाश्रमे पितुः ।
अवसं दिवसानेतान्कदाचित्काश्यपस्थले ॥ ३२० ॥

अद्य चानुगृहीतोऽस्मि स्मरता चक्रवर्तिना ।
स च गत्वा मया दृष्टस्तिष्ठन्नवटसंकटे ॥ ३२१ ॥

स चावटतटस्थो मामाज्ञयानुगृहीतवान् ।
युध्यमानां सह भ्रात्रा रक्ष वेगवतीमिति ॥ ३२२ ॥

उत्पत्य च मया दृष्टा निर्जिता भ्रातृशात्रवा ।
उत्खातनिजरागेव योगिनीचक्रवर्तिनी ॥ ३२३ ॥

सा तु मां प्रणतं दूरादाज्ञापितवती लघु ।
भ्रातः प्रज्ञप्तिमावर्त्य स्वामी विज्ञायतामिति ॥ ३२४ ॥

Then I (with him) went to the top of the inner rooms and dispersing the crowds from there, sat down and he started relating your story—"The Prince freed me from the nails, and on his orders, I marched against *Angārāka*. He left *Kusumālikā* out of fear of the Emperor—people begin to fear even the weak when they are supported by the powerful. I took your friend (my wife) and went confidently to my father's hermitage, and stayed in *Kāśyapasthala* during these days. Today the Emperor obliged by remembering me. I went and beheld him where he lay in a narrow well. Coming to the edge of the well, he favoured me with the command, "Protect *Vegavatī* who is fighting with her brother." (316-322)

I went into the sky and found that *Vegavatī* had already defeated her brother, just as some great nun casts off her wordly ties. She immediately ordered me who had bowed to her, from a distance, "Brother, employ your magical art and search for

तां विज्ञापितवानस्मि देवि चम्पानिवासिनः ।
भवने दत्तकस्यास्ते तत्र संभाव्यतामिति ॥ ३२५ ॥

अथ दूरेण मां जित्वा वेगाद्वेगवती गता ।
प्रावृड्जडमिवाम्भोदं समीरणपरंपरा ॥ ३२६ ॥

प्राप्य चातिचिराच्चम्पामहं दत्तकवेश्मनि ।
दृष्टवान्मानुषादृश्यां देवीं देवस्य संनिधौ ॥ ३२७ ॥

नागभोगाङ्कपर्यङ्के निषण्णं च नभःपतिम् ।
जगत्पतिमिवानन्तभुजङ्गोत्सङ्गशायिनम् ॥ ३२८ ॥

पृष्टश्च युवराजेन सादरेणैव दत्तकः ।
रूपं गन्धर्वदत्ताथाः कीदृगित्युच्यतामिति ॥ ३२९ ॥

वेगवत्या ततः क्रोधदैन्यवैलक्ष्यधूम्रया ।
पश्यामितगते भर्तुराचारमिति भाषितम् ॥ ३३० ॥

वर्णितं दत्तकेनापि रूपं तस्यास्तथा यथा ।
सद्यो विकसितं भर्तुर्देव्यास्तु म्लानमाननम् ॥ ३३१ ॥

your Master." I said, "Lady, he is in the palace of *Dattaka*, a citizen of *Campā*; so join him there." Now *Vegavatī*, with speed, left me behind and went ahead just as the waft of the wind leaves the still cloud of the monsoon behind and races ahead. After a long time, when I reached *Campā*, I found the lady, invisible to human eyes, near the lord in *Dattaka's* mansion, where the lord of the Air (*Vidyādhara* Emperor *Naravāhanadatta*) was sitting on a couch (under a canopy) resembling the head of a cobra. He looked like *Viṣṇu*, sleeping on his *Śeṣanāga* couch. The Prince respectfully asked *Dattaka*, "Tell me what is *Gandharvadattā's* beauty like?" On this *Vegavatī*, darkening with anger, dejection and embarrassment, said, "*Amitagati*, look at the lord's behaviour." *Dattaka* too described *Gandharvadattā's* beauty in such a manner that master's face shone while *Vegavatī's* fell. (323-331)

अथोक्तं शनकैर्भर्त्रा दत्तकः कूपकच्छपः ।
येन गन्धर्वदत्ताया रूपमेष प्रशंसति ॥ ३३२ ॥

यदि पश्येदयं मुग्धः प्रियां मदनमञ्जुकाम् ।
दूरे गन्धर्वदत्तास्तां रम्भामपि न वर्णयेत् ॥ ३३३ ॥

उक्तश्चार्यदुहित्राहं कम्पयित्वा शनैः शिरः ।
बहु श्रोतव्यमत्रास्ति निपुणं श्रूयतामिति ॥ ३३४ ॥

पुनरप्युक्तवान् स्वामी सा तथापि प्रिया प्रिया ।
प्रियां वेगवतीं प्राप्य यत्सत्यं विस्मृतैव मे ॥ ३३५ ॥

ततः सद्यस्तदङ्गानि लज्जामुकुलितान्यपि ।
अद्राक्षं विकसन्तीव तुङ्गीभूतैस्तनूरुहैः ॥ ३३६ ॥

उक्तश्चास्मि तया स्मित्वा भ्रातर्गच्छाव संप्रति ।
यावन्नापरमेतेन किंचिद्दुर्वचं उच्यते ॥ ३३७ ॥

एकेन कटुनानेकं दूष्यते मधुरं वचः ।
विषतोयलवेनेव दुग्धकुण्डमुरूदरम् ॥ ३३८ ॥

यावत्या वेलया देव्या वाक्यमित्यादि कल्पितम् ।
देवः संचिन्त्य तावत्या पश्चादूहितवानिदम् ॥ ३३९ ॥

Then Master said softly, "*Dattaka* is like a tortoise in a well, that is why he is praising *Gandharvadattā's* beauty. If this stupid looks at my beloved (*Madanamañjukā*), he will not praise even *Rambhā*, what to say of *Gandharvadattā*." On this master's daughter (*Vegavatī*) shook her head slowly and said to me, "Listen carefully, there is much more to hear." Then Master said, "I have forgotten that beloved *Madanamañjukā* too on finding my beloved *Vegavatī*." This time I noticed that though she was blushing with shyness, every part of her figure was radiant with a romantic thrill. Smilingly, she said to me, "Now we should go away from here, lest he should say some other unkind word. One unpleasant word destroys many sweet ones, just as a whole big vat of milk is spoiled by a drop of poison." (332-338)

While lady *Vegavatī* talked to me, Master thought a while and then said, "Just as I forgot the first sweet heart on finding

यथा प्राप्य द्वितीयां मे विस्मृता प्रथमा प्रिया।
तृतीयायास्तथा प्राप्त्या द्वितीया विस्मरिष्यते ॥ ३४० ॥

काव्यस्त्रीवस्त्रचन्द्रेषु प्रायेण विगुणेष्वपि।
अपुराणेषु रज्यन्ते स्वभावादेव जन्तवः ॥ ३४१ ॥

तेन गन्धर्वदत्तायाः शुल्कं संपाद्यतामहम्।
प्रसह्य स्वीकरिष्यामि कृष्णामिव धनंजयः ॥ ३४२ ॥

इति दारुणया पत्युरियं वाचा विमोहिता।
दृष्ट्या दृष्टिविषस्येव निश्चेष्टा वसुधामगात् ॥ ३४३ ॥

ततः किंकार्यमूढेन मया कथमपि प्रभुः।
प्रतीकारशतावध्यं वृत्तान्तं तं न बोधितः ॥ ३४४ ॥

उत्थाय च ससंज्ञेयं दिवमुत्पत्य भाषते।
वन्दमाना गुरोः पादान्क्षपयामि शरीरकम् ॥ ३४५ ॥

अथवा कुरु बन्धुत्वं भ्रातः काष्ठानि संहर।
राजद्वारे श्मशाने वा यस्तिष्ठति स बान्धवः ॥ ३४६ ॥

दुःखानि ह्यनुभूयन्ते सशरीरैः शरीरिभिः।
दुःखाधिकरणं तन्मे शरीरं दह्यतामिति ॥ ३४७ ॥

the second one, so might I forget the second on finding a third—it is only the novelty of it which attracts people towards poetry, women, clothes and moon, even though they may not have any other qualities. Therefore let there be a condition for *Gandharvadattā;* as *Arjuna* had won *Draupadī*, so will I conquer and accept her." (339-342)

On hearing these words from her husband, which were as painful as the glance of a serpent having poison in its sight, she fell unconscious to the floor. Then I, being in a fix, did not make Master acquainted with this incident, for which a thousand remedies were of no use. Regaining her consciousness she arose, and flying to sky said, 'Worshipping the feet of my elders I will end my life. O Brother, perform the duties of a kinsman and bring firewood. A kinsman is one who provides company in king's court as well as at the cremation grounds. One feels sorrow because one possesses a body; burn this body

मयोक्तेयं क्व देवस्य देवी वेगवतः सुता ।
क्व चासदृशमेतत्ते वदनान्निर्गतं वचः ॥ ३४८ ॥
यदि त्यक्तशरीराणां शरीरं न पुनर्भवेत् ।
ततो नैव विरुद्धेरन्नात्मनैरात्म्यवादिभिः ॥ ३४९ ॥
चित्तवृत्तिनिरोधेन यत्खिन्नैर्मोक्षुभिश्चिरम् ।
मुस्ताग्रन्थिप्रमाणेन तद्विषेणैव लभ्यते ॥ ३५० ॥
तस्मान्नास्तिक्यमुज्झित्वा सर्वसर्वज्ञनिन्दितम् ।
धर्माधिकरणं देवि शरीरं पाल्यतामिति ॥ ३५१ ॥
तया तु सर्वमेवेदमश्रुत्वा शून्यचेतसा ।
ननु संहर दारूणि किं चिरेणेति भाषितम् ॥ ३५२ ॥
मयोक्तं यदि युष्माकमयं चेतसि निश्चयः ।
अहमेव ततः पूर्वं प्रविशामि चितामिति ॥ ३५३ ॥
अथाहं परुषालापमुक्तः कुपितया तया ।
मामनुम्रियमाणस्त्वमुच्यसे किं जनैरिति ॥ ३५४ ॥
अथैनामुक्तवानस्मि सत्यमेतद्विरुध्यते ।
जीवितं तु महादोषं तथा च श्रूयतां कथा ॥ ३५५ ॥

of mine which is the abode of sorrows." I said, "You the wife of our lord, and daughter of (a *Vidyādhara* like) *Vegavān*, and these unbecoming words from your mouth ! If there was no re-incarnation after the sacrifice of the first body, there would have remained no controversy between those who believe in soul and the non-believers. The unattainable final liberation, which one acquires by suppressing the natural desires, with such difficulty, after an enternity, would have been obtained just by taking a grain of poison. Therefore, O Lady, forget the feelings of a non believer (in spirit) condemed by all the learned, and look after your body which is the receptacle of religious conduct." She, in a vague way, pretended not to hear, and said, "O Brother, collect the wood. What is the use of delay ?" I said, "If this is your decision, I shall be the first to enter the fire." Getting irritated at this she said in a hard voice, "What will people say if they see you dying with me ?" I told her, "Really it will be improper, but staying alive is a great sin too.

अस्यास्त्वाकाश आसानो दुःश्लिष्टालापकर्पटाम् ।
चित्तमाक्षिप्तवानस्मि कथाकन्थां प्रसारयन् ॥ ३५६ ॥

अस्ति भागीरथीकच्छः प्रांशुकाशशराकरः ।
बदरीखदिरप्रायकान्तारतरुदुर्गमः ॥ ३५७ ॥

स्फीतसीमान्तलुण्ठाकाः खड्गिशम्बरतस्कराः ।
दुर्गराजं यमाश्रित्य राजभ्योऽपि न बिभ्यति ॥ ३५८ ॥

प्रभावाद्यस्य शार्दूलैर्विरलीकृतगोकुलैः ।
गोष्ठश्वा इव गायन्ते मत्ता मृगयुदन्तिनः ॥ ३५९ ॥

यच्च धर्मान्तदावाग्निज्वालाजनितवेदनम् ।
पयःश्वेतपयःपूरैर्निर्वापयति जाह्नवी ॥ ३६० ॥

तत्रान्यत्र शरस्तम्बे बदरीझाटवेष्टिते ।
बिलं कृत्वा शतद्वारमुवास किल मूषिकः ॥ ३६१ ॥

वान्यैः पावनैरन्नैर्जाह्नवीयैश्च वारिभिः ।
स भृत्यान्विभरामास वैखानस इवाश्रमे ॥ ३६२ ॥

Please listen to a story (in this connection)." I regaled her helpless mind by trying to stretch the patch-work of a story, piecing together the rags of inconsistant fabrications. (343-356)

"There is river-side land along the river *Bhāgīrathī*, which is full of tall bamboos and reeds and is usually impenetrable because of jungles of berry and catechu. It is full up to its borders with bandits, sword-wielding giants and thieves Living in such a formidable fort, they are not afraid even of kings. Because of this jungle, tigers have caused destruction in the cowherds' villages; and mad wolves and elephants bark at every one like the dogs of cow-houses. There the Ganga with its milk-white flow of water, allays the miseries arising from the flame of the summer-fires. (357-360)

It is said that a mouse lived there in a corner, in the reed-groves surrounded by berry bushes, making for himself a burrow with a hundred entrances. He fed his dependents on the pure forest-food and the Ganga-water like the sages living in hermita-

कदाचित्प्रोषिते तस्मिन्नाहाराहारकाङ्क्षिणि ।
गृहमस्यागमन्मित्रमाखुर्नगरगोचरः ॥ ३६३ ॥

आसीनश्चार्घ्यपाद्याभ्यामसौ मूषिकयार्चितः ।
तामपृच्छत्क्व यातो नः सखा सखि भवेदिति ॥ ३६४ ॥

तयाहारार्थमित्युक्ते प्रस्थितं तमुवाच सा ।
अयमायाति ते भ्राता सुमुहूर्तमुदीक्ष्यताम् ॥ ३६५ ॥

असत्कारे गृहाद्याते कृतघ्नेऽपि स ते सखा ।
निद्राहाराभिलाषाभ्यां सप्तरात्रं वियुज्यते ॥ ३६६ ॥

त्वं पुनस्तस्य मित्रं च चिराच्च गृहमागतः ।
निरातिथ्यश्च यामीति वृषस्त्वमविषाणकः ॥ ३६७ ॥

यावच्चेयं कथा तावन्निर्ग्रन्थाङ्गमलीमसैः ।
धूमैर्धूसरितो भानुः स्वर्भानुतिमिरैरिव ॥ ३६८ ॥

अनन्तरं च साङ्गारभस्मसंतानहारिणः ।
अपवन्त नभस्वन्तो गङ्गाताण्डवहेतवः ॥ ३६९ ॥

ges. One day when he had gone somewhere in search of food, his friend, a town-born mouse, came to his house. After he was seated, his hostess welcomed him with water, food etc. The mouse-friend asked her, "O (lady) friend, where has my friend (your husband) gone?" At her answer, 'To look for food', he was going back when the wife said, "Your brother should be returning. Wait for a moment. Your friend loses his appetite for food and sleep for seven nights, if a visitor, be he even an ungrateful person, leaves the house without being properly treated. You are his friend and have come to the house after so many days; yet you say, 'I am going', without hospitable reception. You seem like a bull without horns." (361-367)

While the two were in the midst of this conversation, the sun looked grey, due to a haze as dirty as the body of a naked hermit, as if with the shadow of the approaching *Rāhu*. After this there came a storm, raising the smouldering embers into

ततः पृषतगोकर्णपरंपरपरंपराः ।
लङ्घितोद्भ्रान्तशार्दूलाः प्राधावन्नभि जाह्नवीम् ॥ ३७० ॥
अथासौ मूषिकः पापस्तामामन्त्र्य ससंभ्रमः ।
अपगन्तुमुपक्रान्तस्तया संभ्रान्तयोदितः ॥ ३७१ ॥
अहो नगरवासित्वं देवरेण प्रकाशितम् ।
महासाहसमारब्धमात्मानं येन रक्षता ॥ ३७२ ॥
नागराः किल भाषन्ते धर्मार्थग्रन्थकोविदाः ।
आत्मार्थे सकलां जह्यात्पण्डितः पृथिवीमिति ॥ ३७३ ॥
त्वदीयेन तु मित्रेण मित्रामित्रा विपद्गताः ।
शरीरनिरपेक्षेण स्वगुणा इव रक्षिताः ॥ ३७४ ॥
अथवा कृतमालापैरकालोऽयमुदासितुम् ।
दावदाहभयाद्बालान्परित्रायस्व पुत्रकान् ॥ ३७५ ॥
बहूनेतानहं मुग्धानतुन्मीलितलोचनान् ।
पञ्चरात्रप्रसूतत्वात्संचारयितुमक्षमा ॥ ३७६ ॥
त्वं पुनः पुरुषः शक्तः प्रियापत्यश्च यत्नतः ।
तुङ्गगङ्गातटीं येन संचारय सुतानिति ॥ ३७७ ॥

a shower of ashes and making the *Gangā* perform a dance of destruction. Then, one after another, antelopes and the deer ran towards the *Gangā*, leaping over frightened tigers. The vile mouse was nervous, and telling his friend's wife, tried to run away. On this, she, frightened, said, "Oh a brother-in-law like you has already shown the greatness of being a town-dweller, and is now exhibiting great courage in protecting himself. Town-people, learned in books on duties and rights, perhaps say that the wise should sacrifice even the world for self. Whenever a friend or a foe has been in trouble, your friend has protected his virtues by forgetting his ownself. Or, there is no use in talking; this matter brooks no delay; please protect my innocent children from the fear of being consumed by the wild fire. I am unable to carry so many innocent babies, who were born only five nights ago, and whose eyes have not opened yet. You are a man (male) able and fond of children, so carry these sons carefully, to the high hillock on the bank of the *Gangā*."

स तु पापाखुरालम्ब्य संभ्रान्तव्याघ्रवालधिम् ।
मूषिकामवकर्ण्यैव गङ्गारोधः परागमत् ॥ ३७८ ॥

ततः पाषाणवर्षस्य पततः कुट्टिमेष्विव ।
उत्थितः परितः कच्छं पटुः पटपटाध्वनिः ॥ ३७९ ॥

अथालोच्य बुभुक्षोस्तं कक्षं कक्षं विभावसोः ।
सर्वं ज्वालाच्छलेनाङ्गं जिह्वामयमिवाभवत् ॥ ३८० ॥

दावकालानलः स्तम्बकक्षसंसारमायतम् ।
दग्ध्वा निरिन्धनः शान्तः प्राप्य गङ्गातटाम्बरम् ॥ ३८१ ॥

ततः पटुमहद्व्यस्तभस्मस्कन्दवसुन्धरः ।
क्षणेन ददृशे कच्छः प्रांशुवल्मीकसंकुलः ॥ ३८२ ॥

एतस्मिन्नीदृशे काले शङ्काग्रस्तः स मूषिकः ।
अनुमाय चिराच्चिह्नैराजगाम स्वमालयम् ॥ ३८३ ॥

तत्रापश्यत्ततः कान्तामन्तर्गृहमचेतनाम् ।
ज्वालाव्यतिकरोष्णाभिरुत्स्विन्नां धूमवर्तिभिः ॥ ३८४ ॥

But that mean mouse, paying no heed to the words of the mouse's wife, clung to a racing tiger's tail, and escaped to the bank of the *Gangā*. (368-378)

Then, all around the river-side land could be heard the pit-pat sound, like hard hail falling to the floor. Looking at the hungry fire all over the land, it seemed as if its whole body had become a blazing tongue of fire. The destructive conflagration, like the doomsday fire, after burning the spread out land filled with grass and creepers, subsided on reaching the bank of the *Gangā*, due to lack of fuel. The ashes carried by the strong wind, collected in hillocks here and there, so much so that soon the river-side land seemed to be full of ant-hills. (379-382)

At such a time, the mouse who had gone in search for food returned anxiously home after a long time, finding his way back through familiar signs. He found his wife senseless inside the house, burnt black with the hot smoke of the flaming fire. She

सर्वानालिङ्ग्य सर्वाङ्गैः शावकान्गतजीवकान् ।
दीर्घनिद्रामुपासीनामसंमीलितलोचनान् ॥ ३८५ ॥

अथ मूढश्चिरं स्थित्वा प्रबुद्धो विललाप सः ।
विलापैकविनोदा हि वन्धुव्यसनपीडिताः ॥ ३८६ ॥

महाभूतानि भूतानि भूतानां भूतये किल ।
महाभूतेन भूताङ्गे भवता किमिदं कृतम् ॥ ३८७ ॥

वरं व्रह्मवधादीनि पातकानि महान्त्यपि ।
न पुनर्यत्त्वया पाप दुष्करं दुष्कृतं कृतम् ॥ ३८८ ॥

ननु व्रह्मवधादीनि यान्ति निष्कृतिभिः क्षयम् ।
शरणागतवालस्त्रीकृतहत्यास्तु दुःक्षयाः ॥ ३८९ ॥

यस्मान्निष्करुणेनेदं दग्धमाखुकुलं त्वया ।
दशजन्मसहस्राणि तस्मादाखुर्भविष्यसि ॥ ३९० ॥

अथ वा निर्दहत्वेष दीप्तशापहुताशनः ।
तमेव चपलं येन सर्वभक्षः कृतो भवान् ॥ ३९१ ॥

was lying in eternal sleep, holding close all her children, whose eyes were closed and who were lifeless. He stood there for a long time vacantly. Then, regaining his senses, started grieving, a person suffering the death of his kins has no pleasure in anything except in grieving. (The mouse said,) "The (five) elements exist for the good of the living beings. Then, O great Element (Fire), what have you done to a living person? Big sins like killing a *Brāhmaṇa* are great, but the painful sin committed by you, is greater still. The sin of killing a *Brāhmaṇa* can be atoned for, but that of murdering women and children under one's protection, can never be washed away. Since you have heartlessly burnt this mouse-family, you will be born a mouse for the next ten thousand births. Or, let this blazing fire of curse burn the thoughtless one who made thee all-consuming." (383-391)

इत्यादि विलपन्तं तं समेत्य स सुहृद् ध्रुवः ।
मूषिकैरपरैः साधंमलीकमवदद्वचः ॥ ३९२ ॥

स्वयमेव सखे सख्या स्त्रीत्वाद्वामस्वभावया ।
मयि प्रार्थयमानेऽपि कुटुम्बमवसादितम् ॥ ३९३ ॥

दशकृत्वो मयोक्तेयं भवती सहिता मया ।
गङ्गाकूलं त्रिभिर्वारैः शावकान्नयतामिति ॥ ३९४ ॥
असंभ्रान्ता च मामाह कातराणां भवादृशाम् ।
अपायशतदर्शिन्यः स्वच्छवृत्तेऽपि बुद्धयः ॥ ३९५ ॥

वेतस्वन्नड्वलोपान्तमन्तरे पल्वलं महत् ।
नीलाविरलपर्णाश्च जम्बूवञ्जुलराजयः ॥ ३९६ ॥
न चाग्नेरस्ति सामर्थ्यमदाह्यं दग्धुमीदृशम् ।
सोऽतिदूरेण विच्छिन्नः कथमस्मान्दहेदिति ॥ ३९७ ॥

स तु मित्रीयमाणस्तं चिरमालोक्य पृष्टवान् ।
एवमुक्तः प्रजावत्या भवान्कि कृतवानिति ॥ ३९८ ॥

तेनोक्तं वामशीलत्वाद्यदेयं प्रत्यवस्थिता ।
निष्प्रत्याशस्तदा प्राणानहं रक्षितवानिति ॥ ३९९ ॥

He was sorrowing in this manner when that unswerving friend of his arrived there with other mice, and said these false words: "Friend, the lady friend herself landed the family in trouble owing to her contrary faminine nature, in spite of my pleadings. I told her ten times to take the children to the *Gangā* by making three trips with me. But she told me carelessly that the brains of cowards like me imagine hundreds of calamities even in trouble-free situations. There is a big tank in this reed and bamboo-filled area. Then there are rows of rose-apple and *Aśoka* trees with dense blue leaves—the fire cannot consume such uncombustible trees. The line of the bamboo-forest too, is broken for long stretches, so how can the fire burn us ?" Thus, watching him exhibit his false friendship for a long time, the bereaved mouse asked, "When my wife said that, what did you do ?" He replied, "When she stayed back here due to her contrary nature, I, seeing no hope, saved my own life." After saying

लज्जमाने नते तस्मिन् स्थितेऽसाधावधोमुखे।
आखुरन्यतमस्तेषां तमसाधुमभाषत ॥ ४०० ॥
तुषान्गोपयता त्यक्ताः प्राज्ञेन कलमास्त्वया।
रक्षता सुत्यजान्प्राणांस्त्यक्ता यद्दुस्त्यजा गुणाः ॥ ४०१ ॥
प्राणानां च गुणानां च विशेषः स्यात्कियानिति।
मीमांसित्वा चिरं देवाः साम्यमेषामकल्पयन् ॥ ४०२ ॥
तान्प्रजापतिराहैत्य मा कृध्वं विषमं समम्।
तरंगतरलाः प्राणा गुणा मेरुस्थिरा इति ॥ ४०३ ॥
अथ वा मृत एव त्वमुत्क्रान्तं पश्य ते यशः।
अयशोमरणात्त्रस्ता यशोजीवा हि साधवः ॥ ४०४ ॥
सखे दावाग्निना दग्धं त्वत्कुटुम्बं ममाग्रतः।
अहं जीवित इत्येतत्को ब्रूयान्मूषिकादृते ॥ ४०५ ॥
इति ते तमुपालभ्य परिसंस्थाप्य चेतरम्।
कुटुम्बं चास्य संस्कृत्य प्रतिजग्मुर्यथागतम् ॥ ४०६ ॥
स चाखुर्मूषिकश्रेण्या तस्मादारभ्य वासरात्।
आसनस्थानसंभाषासंभोगैर्वर्जितः कृतः ॥ ४०७ ॥

this as the wicked mouse hung his head down in shame, one of the mice present there said to him· "Oh clever one, you sacrificed the grain in trying to protect the chaff. You abandoned the unsacrificiable virtues for the sake of life which is easy to renounce. Gods, after deep and long reflections, established an identity between life and virues. Then Brahmā having come said to them, "Do not equalise the unequals—life is fleeting like the waves, where as virtue is firm like the *Meru* mountain. Or you are as good as dead. See, your reputation is destroyed. Good man fear death in the form of disgrace, glory is life for them. 'Friend, your family was destroyed in front of me by a fire, and I escaped', who can say such a thing except a rat ?" Thus those rats made fun of that wicked rat and consoled the bereaved one. Then, performing the rites of the dead family, they left as they had come. From that day all the mice stopped eating, drinking, chatting or being in the company of that mouse. (392-407)

अहं तु स्वामिनीं दृष्ट्वा पवित्रितचितानलाम् ।
अक्षताङ्गः स्वयं मन्दः किं वक्ष्यामि पुरः प्रभोः ॥ ४०८ ॥

चतुर्वर्गस्य धर्मादिर्हेतुः साधुसमागमः ।
साधुभिर्वर्ज्यमानस्य नष्टमेतच्चतुष्टयम् ॥ ४०९ ॥

तद्गरिष्ठाददतो दोषाल्लघिष्ठं मरणं मया ।
अङ्गीकृतमलं प्राणैरकीर्तिमलिनैरिति ॥ ४१० ॥

यावच्च समयं बद्ध्वा कथा परिसमाप्यते ।
तावदावामनुप्राप्तावास्थानं भवतामिति ॥ ४११ ॥

ततः स सत्कृतो राज्ञा वसनाभरणादिभिः ।
प्रीतः प्रीतं महीपालं प्रणिपत्य तिरोऽभवत् ॥ ४१२ ॥

तत्राचिरगते[1] देवं सेनापतिरभाषत ।
तन्त्रेण सह गच्छन्तु चम्पां हरिशिखादयः ॥ ४१३ ॥

राजपुत्रस्य नागन्तुं न स्थातुं तत्र युज्यते ।
पान्थस्येवासहायस्य पुराधिष्ठानवासिनः ॥ ४१४ ॥

After watching Mistress (*Vegavatī*) purify the funeral pyre (by burning herself on it), what will cursed I, myself unhurt, say to my master (*Naravāhanadatta*) ? The means of attaining the four main objects of human life, is association with the virtuous, and if deprived of good company, the person loses all these four objects. Therefore, it is easier for me to die than commit this great fault. It is useless to accept a life which is blemished with disgrace." By the time this story ended, we (*Vegavatī* and *Amitagati*) had reached close to your (the King's) meeting hall." (408-411)

(Thus *Gomukha*, relating his story in detail, said to *Naravāhanadatta*), "The king welcomed *Amitagati* with clothes, ornaments etc. and he saluted the king happily and then vanished. As soon as he had left, General (*Yaugandharāyaṇa*) said to the king (*Udayana*), *Hariśikha* and others should go to *Campā* with army. It is not proper for the Prince who usually

१. [तस्याचिरगते]

शतानि पञ्च नागानामभ्यतास्त्रनिषादिनाम् ।
तावन्त्येव सहस्राणि तादृशामेव वाजिनाम् ॥ ४१५ ॥

पत्तयश्च प्रतिष्ठन्तां वाजिसंख्याचतुर्गुणाः ।
पत्तिरक्ष्या हि मातङ्गाः कर्मण्याः समरेष्विति ॥ ४१६ ॥

प्राप्तकालमिदं स्तुत्वा राजा सेनापतेर्वचः ।
तन्त्रेण सहितानस्मान्प्राहिणोद्युष्मदन्तिकम् ॥ ४१७ ॥

अथ विन्ध्याचलच्छायां गुञ्जद्वानरकुञ्जराम् ।
अक्रामन्तः प्रयामः स्म स्वच्छशैलसरिज्जलाम् ॥ ४१८ ॥

संनिविष्टं च तत्तन्त्रमन्यस्मिन्विन्ध्यसानुषु ।
ध्वनत्पटहशृङ्ग च चौरचक्रमुपागतम् ॥ ४१९ ॥

अदृष्टतरुपाषाणशकुन्तमृगचारणः ।
दृष्टः पुलीन्द्रभावेन विन्ध्यः परिणमन्निव ॥ ४२० ॥

ततः पुलिन्द्रकोदण्डषण्डमुक्तैः शिलीमुखैः ।
संततैर्वयमाक्रान्ताः शलभैरिव शालयः ॥ ४२१ ॥

lives in his city, to come here or stay there like a helpless vagabond. Five hundred elephants, mounted by warriors skilled in the use of weapons, five thousand similarly equipped horses, and infantry four times as many—all these must march—elephants protected by infantry are very efficient in battle." The king appreciated this timely advice of the General, and providing with army, sent us to you. (412-417)

We were marching along the *Vindhyācala* valley, which echoed with the chatter of big monkeys and which was full of the waters of clear mountain rivers. The army through the *Vindhya* mountain range entered another kingdom when an army of robbers, banging drums and blaring trumpets, arrived there. The bird and deer roaming on the trees and rocks (respectively) vanished. It seemed as if the whole *Vindhyācala* had assumed the form of robbers. The arrows shot continuously through the bows of the robbers, eclipsed us just as the locusts seize possession of the paddy-plants. Thereafter,

अथ नागाधिरूढेन सैनापत्येन तत्कृतम् ।
प्रत्यक्षमपि यद् दृष्टं न कश्चित्समभावयत् ॥ ४२२ ॥

तत्करभ्रमितप्रासचक्रप्रान्तपरागताः ।
परावृत्य परानेव पराघ्नन्परमार्गणा ॥ ४२३ ॥

भ्रान्तकुन्तपरिक्षिप्तं न शरीरमदृश्यत ।
तस्य बाहुसहस्रं तु फलेन समभाव्यत ॥ ४२४ ॥

आक्रान्तचतुराशेषु विन्ध्यकान्तारवासिषु ।
तद्विसृष्टानपश्याम युगपत्पततः शरान् ॥ ४२५ ॥

स्फुरत्किरणनिस्त्रिंशपाणिर्यौगन्धरायणिः ।
दृष्टः सर्वेण सर्वेषां पुलीन्द्राणां पुरः स्थितः ॥ ४२६ ॥

सर्वथानेन संदृष्टं परचक्रमुदायुधम् ।
तदासन्नविमानस्थैर्दृष्टमप्सरसां गणैः ॥ ४२७ ॥

प्रतिपक्षक्षयं घोरमकरोत्तं तपन्तकः ।
कृतब्रह्मास्त्रमोक्षेण द्रोणेनापि न यः कृतः ॥ ४२८ ॥

the General's (*Rumaṇvān's*) son, (*Harīśikha*) astride the elephant, did that which none, who watched him, could believe. The enemy-arrows which struck the spear and the edge of the circular disc in his hand, turned back and attacked the enemies themselves. His body could not be seen through the speedily moving spears, but with the results it could certainly be inferred that he was thousand-armed. (418-424)

I saw that the arrows shot by him were attacking the *Vindhya* forest-dwellers who were spread in all the four directions, all at once. All saw *Yaugandharāyaṇa's* son (*Marubhutī*), stand in front of each robber, with a gleaming sword in his hand. By all means he saw that the enemy had uplifted their weapons (and fled). Just then the divine damsels riding in air chariots also saw him from close. (425-427)

Tapantaka destroyed the adversary more terribly than *Droṇa* using the *Brahma*-missile had done. I (*Gomukha*) too, riding

मयापि सतुरंगेण तत्र तत्राभिधावता ।
निष्प्रयोजनयत्नेन स्वे परे चोपहासिताः ॥ ४२९ ॥

ततस्तस्करचक्रेण व्यतिभिन्नं भवद्बलम् ।
नीहारनिकरेणेव भास्वत्करकदम्बकम् ॥ ४३० ॥

एतस्मिन्नाकुले काले शालस्कन्धावृतः परः ।
दृढं मर्मणि बाणेन मत्तुरंगमताडयत् ॥ ४३१ ॥

तुरंगस्तु तथा पादताडनान्यविचिन्तयन् ।
स्थाणुपाषाणगर्तांश्च यथावेगमधावत ॥ ४३२ ॥

दिनान्तेन च निर्गत्य गहनाद्विन्ध्यकाननात् ।
स्थित एवामुचत्प्राणान्पश्चात्कायमपातपत् ॥ ४३३ ॥

ततः संहृत्य दारूणि गुरूणि च वहूनि च ।
तस्यानुष्ठितवानस्मि संस्कारं सोदकक्रियम् ॥ ४३४ ॥

दिङ्मोहभ्रान्तचेताश्च प्रांशुमारुह्य शाखिनम् ।
एतं ग्रामकमद्राक्षमारादाकुलगोकुलम् ॥ ४३५ ॥

आगतश्चाहमेतेन साधुनाराधितस्तथा ।
यथा गुरुर्यथा देवो यथा राजा यथा वरः ॥ ४३६ ॥

on a horse, spread laughter among the enemy and our own men, running hither and thither unnecessarily. After that our army was surrounded again by the robbers army like the shining rays of the sun covered by a thick mist. In this distressing moment, an enemy, hidden behind the trunk of a tall tree, inflicted a terrible wound on my horse with his arrow. As a result the horse, disregarding the spurs, and also the stumps, rocks and holes, sped away from there. (428-432)

By evening, he had left that dense *Vindhya* forest behind, and his soul left him while he still stood; later he fell to the ground. I collected a heap of fire-wood, big and small, and performed his last rites together with the rite of offering water. Having lost the way, I climbed a tall tree and spied this village, near which herds of cows roamed here and there. On coming here, this good man welcomed me as one welcomes

तं च तस्करसेनान्यमघ्नन्हरिशिखादयः ।
इति मह्यमियं वार्त्ता कथिता पथिकैरिति ॥ ४३७ ॥

कान्तासुहृद्गुणकथाश्रवणोत्सुकस्य
रम्या विनिद्रनयनस्य गता ममासौ ।
सर्वेन्द्रियार्थजनितानि हि सेव्यमाना
दीर्घस्ववृत्तिरिव हन्ति सुखानि निद्रा ॥ ४३८ ॥

इत्यजिनवतीलाभः ॥ २० ॥

a teacher, a god, a king or a groom. Travellers told me that the robbers' army had been destroyed by *Hariśikha* etc. (433-437)

Eager to listen to the story of my beloved and my friends, that night of mine passed without sleep reaching my eyes. A long sleep, by its every nature, ends the pleasures of all the senses. (438)

Here ends (the Twentieth Canto of the *Bṛhatkathā Ślokasaṅgraha* called) the Acquisition of *Ajinavatī*.

एकविंशः सर्गः

तत्र मित्रप्रकाण्डेन गोमुखेन विनोदितः ।
मासमासिपि विप्रैश्च प्रसन्नैः सप्रसन्नकैः ॥ १ ॥

एकदा गोमुखेनोक्तं योजने ग्रामकादितः ।
अविमुक्ताविमुक्तत्वात्पुण्या वाराणसी पुरी ॥ २ ॥

आप्राग्ज्योतिषकश्मीरद्वारकाताम्रपर्णि यत् ।
तत्सर्वं सुलभं तस्यां मनोहारिविनोदनम् ॥ ३ ॥

कदाचिच्चोपलभ्येत तत्र पान्थात्कुतश्चन ।
वार्त्ता हरिशिखादीनामतः सागम्यतामिति ॥ ४ ॥

तमुक्त्वा युक्तमात्थेति तं चामन्त्र्य प्रसन्नकम् ।
साक्रन्दात्संभवग्रामात्प्रति वाराणसीमगाम् ॥ ५ ॥

Canto XXI

There, (in householder *Prasannaka's* house) I, (*Naravāhana-datta*), occupied in amusements, with my excellent friend *Gomukha*, lived for a month with *Prasannaka* and other happy *Brāhmaṇas*. (1)

One day, *Gomukha* said, "At a distance of a *Yojana* (nearly eight miles) from this village is the city of *Vārānasī*, holy because it is never free of those desiring final liberation. The pleasant amusements available from *Prāg jyotiṣ* (Assam) to *Dvārakā* and from *Kashmir* to *Tamraparṇī* (*Kanyā Kumārī*, Cape Comorin) are easily available there. Perhaps news about *Hariśikha* etc. will be available there from some traveller. Therefore, let us go there." 'You are right', saying this to him and informing *Prasannaka*, we left the weeping (due to separation from us) village of *Sambhavagrāma* and started towards *Vārānasī*. (2-5)

अथ स्तोकान्तरातीतं मामभाषत गोमुखः ।
वहानि किमहं युष्मान्यूयं वहत मामिति ॥ ६ ॥

चिन्तितं च मया हन्त विनष्टः खलु गोमुखः ।
यूयं मां वहतेत्येष नो ब्रूयात्कथमन्यथा ॥ ७ ॥

आसनस्यापि यश्छायां मदीयस्य नमस्यति ।
अरिष्टाविष्टतां मुक्त्वा कथमित्थं स वक्ष्यति ॥ ८ ॥

स मयोक्तः सदैन्येन भवान्गुरुपदश्रमः ।
तन्मदीयमशङ्केन पृष्ठमारुह्यतामिति ॥ ९ ॥

तेन चोक्तं विलक्षेण मा ग्रहीत यथा श्रुतम् ।
नेयं संभाव्यते चिन्ता जातारिष्टेऽपि मादृशि ॥ १० ॥

किं तु यः किंचिदाचष्टे पान्थस्य पथिकः पथि ।
वोढा भवति तस्यासौ खेदविस्मरणादिति ॥ ११ ॥

स मयोक्तो भवानेव सर्ववृत्तान्तपेशलः ।
आख्यातुं च विजानाति यत्ततः कथयत्विति ॥ १२ ॥

After travelling a little distance *Gomukha* asked me "Should I carry you, or would you carry me?" I thought, "Oh this *Gomukha* has lost his senses, otherwise, 'You carry me',—how could he say this to me? How can he, who bows even before the shadow of my throne, say such words, unless he is possessed by some misfortune?" Thereafter, I said humbly to him, "You are tired with so much walking, so climb on to my back without any hesitation." On this he was embarrassed and said, "Do not take words at their face value. Even on being possessed by evil, people like me cannot think like that. During a journey, the traveller who relates stories and dialogue to others, he, because he helps to lighten the burden of the journey, is called the 'carrier'." I said to him, "You are adept in all kinds of narrations; you also know the art of telling stories; therefore, relate something." (6-12)

तेनोक्तं पञ्च कथ्यन्ते कथावस्तूनि कोविदैः ।
धर्मार्थसुखनिर्वाणचिकित्साः सहविस्तराः ॥ १३ ॥

तत्र सत्त्वोपकारार्था कायवाङ्मानसक्रिया ।
प्रभवः सर्वधर्माणां जगती जगतामिव ॥ १४ ॥

येनोपायेन मित्रत्वं यान्ति मध्यस्थशत्रवः ।
सर्वार्थानामसौ हेतुर्गुणानामिव सज्जनः ॥ १५ ॥

परस्त्रीगणिकात्यागः संतोषो मन्दरोषता ।
नातिसक्तिश्च दारेषु सुखं दुःखं विपर्ययः ॥ १६ ॥

साङ्गस्य सुखरागादेरनङ्गस्य च देहिनः ।
संबन्धाभावमत्यन्तं निर्वाणं विदुरीश्वराः ॥ १७ ॥

अर्धरात्रेऽपि भुञ्जानः परमार्थबुभुक्षितः ।
कूटवैद्यपरित्यागी रोगैर्दूरेण वर्ज्यते ॥ १८ ॥

He started by saying, "The learned have mentioned five types of subject matters (of stories). They are—duty (righteousness), worldly prosperity, desire, final deliverance and cure, along with their allied subjects. Just as this earth is the basis for the source of this world,—the basis of all religions is that the activities of the body, heart and mind are for the service of the living beings. Just as the good men are the source of virtues, similarly the means by which the indifferent and the inimical also, become friends, is the instrument for gaining all prosperity. In the same way, the renouncing of another's wife and courtesans, and contentment, abatement of anger and avoiding too much indulgence in women, is (the basis of) happiness; the opposite of this (leads to) sorrow. The absolute freedom of the Soul, whether having a physical form or otherwise, from pleasures and passions, has been called Final Deliverance by *Īśvaras* (gods or the followers of *Īśvarkṛṣṇa*, author of the *Sāṁkhya Kārikās*). Diseases do not venture near those who eat even in the middle of the night when they are really hungry, and stay away from crafty doctors.

दृष्टसंसारसाराणामृषीणां को हि मादृशः ।
असारो गुरुसाराणि दर्शनानि विडम्बयेत् ॥ १९ ॥

तेन यत्किञ्चिदुच्छास्त्रं बालभावादुदाहृतम् ।
शुकवाशितनि.सारमिदं मे मृष्यतामिति ॥ २० ॥

इदमादीः कथाः शृण्वन्निरन्तरसुरालयाम् ।
गङ्गाभरणमाख्यातां प्रापं वाराणसीं ततः ॥ २१ ॥

तत्र वाह्यनिविष्टस्य शून्यस्य पुरसद्मनः ।
जरद्दारुसुधाचित्रमध्यतिष्ठाम मण्डपम् ॥ २२ ॥

गोमुखस्तु क्षणं स्थित्वा मामवोचद्गतश्रमम् ।
मुहूर्तकमनुत्कण्ठैरिह युष्माभिरास्यताम् ॥ २३ ॥

यत्र स्थातव्यमस्माभिरुपलभ्यत तमाश्रयम् ।
आगच्छामीति मामुक्त्वा चलैरुच्चलितः पदैः ॥ २४ ॥

गत्वा षोडशविंशानि पदानि सहसा स्थितः ।
ततः किमपि निश्चित्य निवृत्तो मामभाषत ॥ २५ ॥

यदिदं युष्मदङ्गेषु दिव्यं भूषणमाहितम् ।
इदमादाय गच्छामि स्थातुं नास्येह युज्यते ॥ २६ ॥

How can an unworthy person like me, imitate the learned philosophy of the sages who know the real nature of the world? Therefore, whatever I have said, it being inconsistent with the scriptures due to my ignorance, has little substance like the chattering of parrots; forgive me for it." (13-20)

Listening to such stories, I reached the city of *Vārānasī*, which is full of temples, and which has been called the jewel of the *Gangā*. We put up there in a white-washed shack whose timbers were decaying, outside an empty city-mansion. After resting a moment, I was refreshed. Then *Gomukha* said to me, "Sit here for a short while and do not worry; I shall go and find a place where we can stay." Saying this he started off hastily; but after walking a few steps, he suddenly paused. Then, deciding something he returned and said to me, "Those precious ornaments on your body are not safe here. I shall

त्रिदण्डिपाण्डराङ्गादिपाषण्डैश्छद्मकङ्कटैः ।
वाराणसी महाचौरैस्तीर्थध्वाङ्क्षैरधिष्ठिता ॥ २७ ॥

युष्मानेकाकिनो दृष्ट्वा सालङ्कारान्निरायुधान् ।
तेषां साहसिकः कश्चिदनर्थं चिन्तयेदिति ॥ २८ ॥

एवं भवतु नामेति मयासावनुमोदितः ।
तदाभरणमादाय प्राविशत्त्वरितः पुरम् ॥ २९ ॥

अथाचिरगते तस्मिन्परिव्राड्ब्रह्मचारिणौ ।
परिचङ्क्रमणश्रान्तौ तस्मिन्नैव न्यषीदताम् ॥ ३० ॥

आसीच्च मम तावेतौ नूनं पाषण्डितस्करौ ।
निरायुधामहायं मां मुषितुं किल वाञ्छतः ॥ ३१ ॥

तदेतेषां सहस्रेषु सकृपाणकरेष्वपि ।
गवामिवोद्विषाणानां मतिर्मे मन्थरादरा ॥ ३२ ॥

ऊरुमूलस्थशस्त्रेषु प्रव्रज्याकङ्कटेषु यः ।
प्रयुङ्क्ते निर्घृणः शस्त्रं कोऽन्यः क्लीवतमस्ततः ॥ ३३ ॥

take them with me. *Vārāṇasī* is full of ascetics holding three staves, and the yellow bodied mendicants—hypocrites and greedy religious men like the ravens of a place of pilgrimage. Finding you alone, unarmed and wearing jewels, one of the courageous among them may decide to harm you." 'So be it' saying thus I followed his advice. Then he took the ornaments and went speedily to the city. (21-29)

He had been gone just a little while when a travelling mendicant and a student (*Brahmacārin*), who had been wandering and were tired, came and sat there. I thought, 'Perhaps both these are robbers in the guise of religious men, who want to rob unarmed and helpless me. But I do not mind even thousands of such men; even if they be holding swords in their hands, they are just like cows raising their horns. Who can be more impotent than the man who is cruel enough to use weapons against disguised mendicants who hide

एवमादिविकल्पं मामसावालोक्य मस्करी ।
निराश इवं विद्राणो ब्रह्मचारिणमुक्तवान् ॥ ३४ ॥
जल्पाकग्रथितैर्ग्रन्थैः सांख्ययोगादिभिर्वयम् ।
विप्रलब्धाः सुखं त्यक्त्वा मोक्षमार्गे किल स्थिताः ॥ ३५ ॥
यथा तृणमुपादातुमम्बराम्भोजमेव वा ।
कश्चिन्महत्तपः कुर्यान्मोक्षार्थो नस्तथा श्रमः ॥ ३६ ॥
तृणवत्सुलभो मोक्षो यदि खेदोऽफलस्ततः ।
अथ खाम्भोजदुष्प्रापस्ततो नष्टा मुमुक्षवः ॥ ३७ ॥
परलोकस्य सद्भावे हेतुः सर्वज्ञभाषितः ।
सर्वज्ञस्यापि सद्भावः पञ्चदिव्यप्रमाणकः ॥ ३८ ॥
योऽप्युपादीयते हेतुः सर्वज्ञास्तित्वसिद्धये ।
सोऽप्यसिद्धविरुद्धादिदोषाशीविषदूषितः ॥ ३९ ॥

their weapons inside their robes?" Seeing me in that puzzled state, the mendicant, like a person aroused from sleep, said in a disappointed voice to the student, "Giving up the pleasures of life, we think that we are on way to final deliverance; but (in fact) we are being beguiled by the scriptures like *Yoga* and *Sāṁkhya* written by pretentious preachers. Our efforts towards deliverance are just as if one performs great asceticism to gain a bit of straw or to reach the lotus in the sky (which cannot be there). If the final deliverance is as easily available as straw is, so much effort is meaningless; or, if it is as difficult to attain as the lotus in the sky, those poor aspirants are beaten once again. The proof of the existence of heaven is only the word of the omniscient and the proof of the reality of the omniscient are the five divine manifestations.[1] The basis on which the reality of the omniscient is established is faulty because it is marred by defects such as unproved, opposed etc. Therefore we have no use for rags of fiction

1. Shower of fragrant water, flowers and gems, sound of divine drums and a proclamation in the sky saying 'What a great gift' appearing when the omniscients break their fast. (?)

तदलं विटवाचाटघटितैः काव्यकर्पटैः ।
सेवमाना यथाच्छन्दमास्महे विषयानिति ॥ ४० ॥
ब्रह्मचारी तु सावेगः परिव्राजकमुक्तवान् ।
प्रसारितस्त्वया कस्मादसारो मल्लदण्डकः ॥ ४१ ॥
प्रतिज्ञाहेतुदृष्टान्ताः साधवस्तावदासताम् ।
सर्वतन्त्राविरुद्धेन सिद्धान्तेनैव बाध्यसे ॥ ४२ ॥
असत्तां परलोकस्य शुष्कतर्केण साधयन् ।
वितण्डावादवार्त्तातैः साधु शोच्यो भविष्यसि ॥ ४३ ॥
अथ वास्तामिदं तावदिदं तावन्निगद्यताम् ।
स्मृतीनां विटकाव्यत्वं कथं वेद भवानिति ॥ ४४ ॥
तेनोक्तं मानुषाणां च प्रायः सर्वशरीरिणाम् ।
नन्दीशप्रमुखैरुक्तमहं जानामि लक्षणम् ॥ ४५ ॥
यश्चैष पुरुषः कोऽपि पान्थः पांसुलपादकः ।
एष विद्याधरेन्द्राणामिन्द्रः किल भविष्यति ॥ ४६ ॥

pieced together by crooks and vain braggarts. (Now), we will wander freely, partaking of the objects of senses according to our desires." (30-40)

The religious student said, annoyed, to the mendicant, "Why have you taken up the cudgel (of controversy)? Let us forget (the five parts like) promise, object, illustration, and (the words of) the virtuous men meanwhile. Your words are disproved by the principle which is in agreement with all the doctrines (viz. the *Vedas*)[1]. If you try to prove the non-existence of another world through dry arguments, fallacious logic and debate and conversation will land you in a very pitiable situation. Or leave the subject alone for the time being; first tell me why you branded the law books as mere poetry composed by rakes." (41-44)

The mendicant replied, "I know the signs of men and of almost all living beings, as expounded by *Śiva* and the rest. This traveller (*Naravāhanadatta*), with travel-weary dusty feet, seems likely to be the king even of the *Vidyādharas*. Seeing

1. Or the original Scriptures.

एनं दृष्ट्वाधितिष्ठन्तमेतं जर्जरमण्डपम् ।
मल्लदण्डकनिःसारानुत्प्रेक्षे सकलागमान् ॥ ४७ ॥

अदृष्टार्थाः किल ग्रन्था दृष्टार्थैर्गारुडादिभिः ।
अर्थवन्तोऽनुमीयन्ते याचकैरिव दायकाः ॥ ४८ ॥

यथा च विटकाव्यत्वान्मृषा पुरुषलक्षणम् ।
श्रुतिस्मृतिपुराणादि तथा संभाव्यतामिति ॥ ४९ ॥

इतरस्तमथावोचदतीतभवसंचितम् ।
इष्टानिष्टफलं कर्म दैवमाहुर्विचक्षणाः ॥ ५० ॥

यच्चेदं लक्षणं नाम शरीरेषु शरीरिणाम् ।
एतद्दैवाभिधानस्य लक्षणं पूर्वकर्मणः ॥ ५१ ॥

न चापुरुषकारस्य दैवं फलति कस्यचित् ।
कालकारणसामग्रीमीश्वरोऽपि ह्यपेक्षते ॥ ५२ ॥

अयं तु तरुणः कल्यः कान्तिक्षिप्तसुरासुरः ।
कुण्ठया गण्डमण्डानां मन्दचेष्टतया समः ॥ ५३ ॥

him sit in this broken down shed, I consider all scriptures to be as baseless as a cudgel of controversy (for controversy's sake). The scriptures, probably, have not seen the truth (of things); but they are supposed to have seen the truth by the charmers and others (who have realized the truth of incantations) as everybody who gives (gifts to the beggars), is regarded as rich by the beggars. Characteristics of men given in the poetical pieces of the rakes, are false; they are the same even in the *Vedas*, the law-books and the history." (45-49)

The other said, "It is the action of the previous birth, bearing desirable and undesirable fruits, which is called 'Fate' by the wise. Signs present in the bodies of people are nothing but the marks of the actions performed in previous life and known as Fate. Destiny of a non-diligent man bears no fruit. Even the gods (or, the Destinies) have to depend on proper time and the causal relation (to bring forth a fruit). This man is young and healthy; his brilliance is such, that gods and demons may feel ashamed before it. But his manliness being

यथा धनुरधानुष्कं यथा बीजमवापकम् ।
सत्तामात्रफलं पुंसस्तथा दैवमपौरुषम् ॥ ५४ ॥

परिव्राडब्रवीद्दैवं पौरुषाद्बलवत्तरम् ।
ज्ञापकं चास्य पक्षस्य श्रूयतां यन्मया श्रुतम् ॥ ५५ ॥

अस्ति सिन्धुतटे ग्रामो ब्रह्मस्थलकनामकः ।
तत्रासीद्वेदशर्मेति चतुर्वेदो द्विजोत्तमः ॥ ५६ ॥

तस्य योऽन्यतमः शिष्यः पाठं प्रति दृढोद्यमः ।
तस्मादेव च स छात्रैराहूयत दृढोद्यमः ॥ ५७ ॥

तमोभेदकनाम्नश्च गृहस्थस्य गृहे सदा ।
दापितं भोजनं तस्याच्छादनं वेदशर्मणा ॥ ५८ ॥

तत्र भिन्नतमा नाम परिव्राट् पाञ्चरात्रिकः ।
वासमावसथे तस्य करोति स्म दृढोद्यमः ॥ ५९ ॥

अनेन च प्रकारेण पटुश्रद्धानमेधसा ।
अधीतं दशभिर्वर्षैस्तेन वेदचतुष्टयम् ॥ ६० ॥

obstructed and there being no proper efforts on his part, this man has become like froth (for the time being). As bow without an archer or seed without a sower, Fate without exertion exists only in name. (50-54)

The mendicant said that Destiny was more powerful than manly exertion. Listen to the story I heard him tell in support of his view : There was a village called *Brahmasthalaka* on the bank of the *Sindhu* river. A good *Brāhmaṇa* named *Veda Śarmā*, well-versed in all the four *Vedas*, lived there in that village. One of his students, being constantly diligent towards his studies, was called *Dṛḍhodyama* (constant in application) by his colleagues. *Veda Śarmā* had made permanent arrangements for his board and clothes at the home of a householder called *Tamobhedaka*. A mendicant called *Bhinnatamā* belonging to the specific *Vaiṣṇava* sect (called *Pancarātrika*) also lived there. *Dṛḍhodyama* lodged in his hermitage. Thus, that student, with his superior devotion and intelligence mastered all the four *Vedas* in ten years. (55-60)

अथ भिन्नतमाः कृत्वा वर्णाश्रमकथां चिरम् ।
प्रशान्तजनसंपाते प्रदोषे तमभाषत ॥ ६१ ॥

वहुगोमहिषीभूमिदासीदासमिदं मया ।
तन्त्रस्थानमुपान्तं च चाटादिभ्यश्च रक्षितम् ॥ ६२ ॥

ध्यानाध्यायप्रधानं च विहितं भिक्षुकर्म यत् ।
वैश्यकर्माभियुक्तस्य तस्य नामापि नास्ति मे ॥ ६३ ॥

अधुना तु वचःकायपरिस्पन्दापहारिणी ।
परलोकसमासन्ना जरातन्द्रीरिवागता ॥ ६४ ॥

गृहमेधिव्रतस्थानामलसानां स्वकर्मसु ।
धर्मसाधनमुद्दिष्टमृषिभिस्तीर्थसेवनम् ॥ ६५ ॥

आह वेदान्तवादश्च तारकं ब्रह्म तन्त्रयेत् ।
एतस्मान्न विमुञ्चेयुरविमुक्तं मुमुक्षवः ॥ ६६ ॥

श्वः प्रस्थातास्महे तस्मात्प्रातर्वाराणसीं प्रति ।
वुद्धधर्मे प्रशस्ता हि धर्मस्य त्वरिता गतिः ॥ ६७ ॥

One day, in the evening, when people had stopped coming and going, *Bhinnatamā*, after discoursing at length on the duties of castes said to the student, "All these cows, buffaloes, land, male and female servants—and the adjoining place for performing rituals, I have kept safe from cheats etc. The main duty of mendicants is meditation and study. There is not even an iota of these in me, busy as I am with the *Vaiśya* duties (of agriculture and cattle-rearing). Now, old age, the companion of Heaven, is like sleep, taking hold of me, slackening the throb of voice and limbs. Householders who are lazy in the performence of their duties have been advised by the sages to undergo pilgrimage to attain spiritual fulfilment. Those who assert the *Vedānta* doctrine, have also said, "One should worship the Saviour *Brahma*; but, if one does not get rid (of worldly feelings) even then, the person desiring final deliverance should take to the *Avimukta* (*Kāśī* and adjoining area within a radius of ten miles). Therefore, I shall proceed to *Vārāṇasī* tomorrow morning. In devotion dominated by

भवतापि श्रुतिस्मृत्योः प्रामाण्यमनुजानता ।
नियोगेनैव कर्तव्यः पत्नीपुत्रपरिग्रहः ॥ ६८ ॥

गृहस्थाश्रमधर्मश्च गवादिधनसाधनः ।
न च प्रतिग्रहादन्यद्विप्रस्य धनसाधनम् ॥ ६९ ॥

तत्सुखोपनतं चैतदनिन्द्यमतिभूरि च ।
सदासीदासमस्माकं धनमादीयतामिति ॥ ७० ॥

तेनोक्तं युष्मदादिष्टमकार्यमपि मादृशः ।
न विकल्पयितुं शक्तः किं पुनर्न्याय्यमीदृशम् ॥ ७१ ॥

किं त्वामन्त्र्य पितृस्थानौ विद्याजीवितदायिनौ ।
कर्तास्मि भवदादेशमतिवाह्य निशामिति ॥ ७२ ॥

यातायां तु त्रियामायां तमामन्त्रयितुं गतम् ।
संप्रतिष्ठासमानोऽपि चिरं भिक्षुरुदैक्षत ॥ ७३ ॥

यदा तु दिवसार्धेऽपि गते छात्रः स नागतः ।
तं गवेषयितुं भिक्षुः स्वयमेव तदा गतः ॥ ७४ ॥

knowledge, progress of righteousness is quick and superior. You too, who give prominence to the *Vedas* and the Law-books, should, according to the scriptures, accept wife and beget son. For the householder's stage of life, wealth such as cows etc. are the necessary means. For *Brāhmaṇas* there is no way of getting wealth except through gifts. Therefore, accept this easily available servant-including, unreproachable and extensive wealth of mine." (61-70)

Dṛḍhodyama said, "A person like me cannot doubt even a bad action ordered by you. Then, what can I say about such a good action. But, let the night pass. (In the morning), after asking my guardian and my teacher who are like my father to me, I will carry out your order." The night having passed, the mendicant, trusting him fully, waited long for the student who had gone to ask. When he did not return by afternoon, the mendicant went to search for him himself. He

स तु तेनाङ्गणे दृष्टस्तमोभेदकवेश्मनः।
शनैश्चङ्क्रमणं कुर्वन्नीचैश्चाम्नायमानसम् ॥ ७५ ॥

उक्तं च भवता कस्मादियच्चिरमिह स्थितम्।
अथार्थेनैव तेनार्थस्तथा नः कथ्यतामिति ॥ ७६ ॥

ततस्तेनोक्तमेतस्मिन्गृहे केनापि हेतुना।
व्यग्रः परिजनः सर्वस्तत्र तत्राभिधावति ॥ ७७ ॥

यां यामेव च पृच्छामि किमेतदिति दारिकाम्।
सा सा मामाह संरब्धा शिवं ध्यातु भवानिति ॥ ७८ ॥

तं चाद्यापि न पृच्छामि तमोभेदकमाकुलम्।
तेनाहं नागतः क्षिप्रं सकाशं भवतामिति ॥ ७९ ॥

अथ भिन्नतमाः स्मित्वा दृढोद्यममभाषत।
येनायमाकुलो लोकस्तदहं कथयामि ते ॥ ८० ॥

तमोभेदकभार्यायाः प्रसूतिः प्रत्युपस्थिता।
अयं परिजनस्तत्र तत्रतत्राकुलाकुलः ॥ ८१ ॥

दारिका जायते चास्य तां च त्वं परिणेष्यसि।
सा च रागग्रहाविष्टा दुष्टचेष्टा भविष्यति ॥ ८२ ॥

found him in the courtyard of *Tamobhedaka's* house. He was walking slowly and chanting the *Vedas* softly at the same time. The mendicant asked the student, "Why have you remained here for so long? I am interested in the reason, so relate it to me." Then he answered, "For some reason all the inmates of the house are distracted and are running here and there. Whichever attendant I inquire of as to what is happening, tells me in excitement to pray for welfare (of the family). I have not yet been able to ask anxious *Tamobhedaka*; therefore, I could not return to you quickly." (71-79)

Bhinnatamā laughed and said to *Dṛḍhodyama*, "I will tell you why people are worried here. *Tamobhedaka's* wife is about to have a delivery; that is why this man is running hither and thither in anxiety. He will have a daughter and you will marry her, and she (your wife) will become a bad woman possessed by the evil of passion." Making this forecast, after

इति तस्मिन्कृतादेशे गते स्वविवधं प्रति ।
इतरश्चिन्तयामास शङ्काकम्पितमानसः ।। ८३ ।।

ब्राह्मणी ब्राह्मणस्यास्य यदि कन्यां विजायते ।
ततो भिन्नतमोवाक्यमभूतार्थं न जायते ।। ८४ ।।

स्तोभावेशविषाच्छेदक्रियासु व्यक्तशक्तिभिः ।
शेषाणामपि मन्त्राणां सामर्थ्यमनुमीयते ।। ८५ ।।

इति चिन्तयतस्तस्य दीनो गृहपतिर्गृहात् ।
हा दैवं खलमित्यादि लपन्नीचैर्विनिर्गतः ।। ८६ ।।

क्षणाच्च श्वगृहीतस्य मार्जारस्येव कूजतः ।
अन्तर्भवनमुद्भूतः श्वागारपरुषश्रुतिः ।। ८७ ।।

ततः प्रसाधिता नार्यो लज्जाप्रावृतमस्तकाः ।
पक्षद्वारेण निर्जग्मुर्नैराश्योत्तानपाणयः ।। ८८ ।।

परिचारकवर्गश्च शोचद्बन्धुकदम्बकम् ।
अमन्त्रयत वामस्य विधेः किं क्रियतामिति ।। ८९ ।।

the mendicant had left for his destination, the other (*Dṛḍhodyama*) trembling with trepidation said, "If the *Brāhmaṇī*, the wife of this *Brāhmaṇa*, delivers a daughter, the prediction of *Bhinnatamā* will not be untrue. Efficacy of some of the spells having been perceived in stopping the demoniac possession and anulling the effects of poison, that of the others too is inferred." He was thinking thus when the poor master of the house *(Tamobhedaka)*, saying softly, 'Oh cruel Fate', etc. came out of the house. In a moment, a harsh sound, like a he-cat screaming on being attacked by a dog, came from inside the house which sounded like a dog's kennel. After that, women, all dressed up, came out of the side door and left, their faces covered with shame, and hands raised in disappointment. The attendants consoled the grieving relations (of the householder) saying, 'What revenge can there be against Fate?' (80-89)

एवंप्रायप्रपञ्चे तु गृहे तस्मिन्दृढोद्यमः ।
सिद्धप्रव्रजितादेशजातभीतिरचिन्तयत् ॥ ९० ॥

परिव्राजकवाक्येन तथाभूतेन साधितम् ।
दैवं पुरुषकारेण जनाः पश्यन्तु बाधितम् ॥ ९१ ॥

सिन्धुदेशं परित्यज्य देशाद्देशं परिव्रजन् ।
अयं परिहराम्येनां दूरतः कर्दमामिति ॥ ९२ ॥

एवमादि विमृश्यासावसंमन्त्र्यैव संस्कृतान् ।
दशयोजनमध्वानमेकाह्नेन पलायितः ॥ ९३ ॥

सद्वीपां च परिक्रम्य वर्षैर्द्वादशभिर्महीम् ।
गङ्गातटमुपागच्छत्तीर्थोपासनकाम्यया ॥ ९४ ॥

अथातपपिपासार्तश्छायासलिलवाञ्छया ।
कस्मिंश्चिद्ब्राह्मणग्रामे कंचन प्राविशद्गृहम् ॥ ९५ ॥

तत्र चालिन्दकासीनामर्कतूलाभमूर्धजाम् ।
ययाचे ब्राह्मणीमम्ब पानीयं दाप्यतामिति ॥ ९६ ॥

Seeing all this display in that house, *Dṛḍhodyama*, afraid of the mendicant's prediction coming true, thought, 'Now people will see Destiny, as predicted by the mendicant, being subjugated by man's effort. Leaving *Sindhudeśa*, roaming the countries, I shall discard this filth (the woman about to fall) from a distance." Deciding thus, and without asking his elders, he ran away covering a distance of ten *Yojanas* in one day only. (90-93)

After twelve years, having travelled around the earth and its islands, he reached the *Gangā* bank desiring to worship as a pilgrim. Tormented by the sun and thirst, seeking shade and water, he entered a house in a village of *Brāhmaṇas*. There he begged an old *Brāhmaṇa* woman, whose hair had become white as the cotton of the *Arka* plant, and who sat on the terrace in front of her house-door, "O Mother, let

सा स्वभावत संभ्रान्ता हले पुत्रि तमालिके।
आसनोदकमादाय लघु निर्गम्यतामिति ॥ ९७ ॥

ततः पीठालुकाहस्ता वसितासितकञ्चुका।
आपिङ्गापान्तकेशान्ता कन्यका निरगाद्गृहात् ॥ ९८ ॥

दिशस्तरलया दृष्ट्या पश्यन्ती संततस्मिता।
पङ्गुभङ्गुरसंचारा चिरात्प्रापद्दृढोद्यमम् ॥ ९९ ॥

आस्यतामत्र मित्रेति वदन्त्या शून्यया तया।
पीठवुद्ध्या पुरस्तस्य निक्षिप्तं जलभाजनम् ॥ १०० ॥

अथ तामब्रवीद्वृद्धा मुक्त्वैतामविनीतताम्।
अपरेणोदपात्रेण जलमावर्ज्यतामिति ॥ १०१ ॥

सा तु कृत्रिमसंत्रासजनितोत्कटवेपथुः।
अन्तर्हसितभुग्नौष्ठी वृद्धाज्ञां समपादयत् ॥ १०२ ॥

ततो गतश्रमं वृद्धा पृच्छति स्म दृढोद्यमम्।
आगच्छति कुतो देशात्कं वा याति भवानिति ॥ १०३ ॥

तेनोक्तं न स देशोऽस्ति नागच्छामि यतः क्षितौ।
यच्च ब्रूथ क्व यासीति तत्र विज्ञापयामि वः ॥ १०४ ॥

me have some water." She called out in haste, "O my daughter *Tamālikā*, come out quickly with a seat and some water." Then a girl came from the house carrying a wooden seat (in one hand) and an earthen water-pot (in another). She wore a black blouse and her hair was long and brown. Glancing around her with restless eyes, smiling every moment and skipping; she reached *Dṛḍhodyama* after quite some time. Then that silly (girl) saying, 'Friend, sit here', stretched out and dropped the pot, thinking it to be the seat. On this the old woman said to her, "Give up discourtesy and bring water in another vessel." The girl, trembling in pretended fear, her lips twisted due to suppressed laughter, obeyed the old woman. (94-102)

After *Dṛḍhodyama* was refreshed, the old woman asked him, "Which country do you come from, and where do you go?" He replied, "There is no country on this earth which I am

कस्मिंश्चिद्ब्राह्मणग्रामे कुर्वन् बटुकपाठनम् ;
संतुष्टो ग्रामवासोभिर्निनीषे दिवसानिति ॥ १०५ ॥

ततस्तामब्रवीद्वृद्धा नीतिज्ञैः सत्यमुच्यते ।
न ह्यतप्तेन लोहेन तप्तं संधीयते क्वचित् ॥ १०६ ॥

मम द्वौ पुत्रनप्तारावधुनैवोपनीतकौ ।
तौ च संयोजितौ पुण्यैरर्थिनावर्थिना त्वया ॥ १०७ ॥

भवानध्यापनेनार्थी तौ चाध्ययनकाङ्क्षिणौ ।
नष्टाश्वदग्धरथवद्योगोऽस्तु भवतामिति ॥ १०८ ॥

ततस्तस्यै प्रतिज्ञाय तौ बटू पाठयन्नसौ ।
अन्तेवासिगणं चान्यमस्थात्संवत्सरद्वयम् ॥ १०९ ॥

एकदा तामभाषन्त वृद्धामागत्य बान्धवाः ।
कस्माद्दृढोद्यमायेयं दीयते न तमालिका ॥ ११० ॥

ये जामातृगुणास्तेषां कश्चिदस्ति क्वचिद्वरे ।
दृढोद्यमे पुनः पश्य यदि कंचिन्न पश्यसि ॥ १११ ॥

not coming from; when you ask me where I go, my answer is—I want to pass my days in a *Brāhmaṇa* village teaching lads and content with the food and clothes received from the village." Then the old woman said, "The wise have rightly said that cold iron cannot be joined with hot iron. I have two grand-sons who are like my own sons. They have just been initiated into sacred studies. It is only because of their past good deeds that their interest has united with your need. You desire to teach and they to study. Like one whose horse is destroyed and another whose chariot is burnt, you both too have happened to meet." Thereafter, giving his consent to the old woman, he stayed there for two years, teaching the two boys and also other pupils. (103-109)

One day, friends and relatives came and said to the old woman, "Why do you not marry *Tamālikā* to *Dṛḍhodyama*? Of the qualities of a son-in-law, perhaps one can be seen in a particular groom. If you do not see a quality anywhere else,

दुर्लभः सुलभीभूतस्तस्मात्स्वी क्रियतामयम् ।
केन वन्यः करी वारीमागतः स्वयमुज्झितः ॥ ११२ ॥

इति तैर्बोधिता वृद्धा प्रतीता तानयाचत ।
यद्येवं स्वयमेवायं पूज्यैरभ्यर्थ्यतामिति ॥ ११३ ॥

ते ततस्तमभाषन्त भौतिक ब्रह्मचारिणा ।
आम्नाताश्चावबुद्धाश्च वेदाः सस्मृतयस्त्वया ॥ ११४ ॥

अवश्यं चाधुना कार्यः शुद्धपत्नीपरिग्रहः ।
उरः कण्ठौष्ठशोषस्य मा भूद्वैफल्यमन्यथा ॥ ११५ ॥

अतः प्रनीष्यनामेषा सर्वशुद्धा तमालिका ।
ज्येष्ठं ज्येष्ठाश्रमस्याङ्गं त्रयी विद्येव देहिनी ॥ ११६ ॥

एवमादि स तैरुक्तः क्षणमेतदचिन्तयत् ।
युक्तं यद्ब्राह्मणैरुक्तमत्र तावत्किमुच्यते ॥ ११७ ॥

यश्चासौ सिन्धुविषये दूषितः कृत्यया तया ।
पारे सागरवत्सोऽपि दूरत्वात्सुदुरागमः ॥ ११८ ॥

you can find it in *Dṛḍhodyama*. Therefore accept this easily available rare (groom). Who has ever left the wild elephant who has come itself and got trapped in the net?" Thus instructed by them, the old woman requested them in confidence, "You venerable people may make this request of *Dṛḍhodyama*." They said to *Dṛḍhodyama*, "O ascetic, as a student practising continence you received the learning and knowledge of the *Vedas* and the *Smṛtis*. Now you must accept in marriage a pure chaste wife so that tiring your heart, throat and lips (during the strain of learning) does not prove a waste. Therefore accept the all pure and embodiment of *Vedic* learning *Tamālikā*, as the mainstay of all the stages of life (viz. the householder's stage)." (110-116)

On their saying thus, he decided in just a moment, "What the *Brāhmaṇas* have said is correct; what else is there to say in this subject? What was to be done in *Sindhudeśa* by that wicked female (*Tamobhedaka's* daughter) could not possibly

अथ दैवेन सैवेयमानीता सिन्धुदेशतः।
सूचीसूत्रगते दैवात्ततः कः कुत्र मोक्ष्यते ॥ ११९ ॥

एवमादि स निश्चित्य प्रतिश्रुत्य तथेति च।
परिणीय च तां कन्यां संवत्सरमयापयत् ॥ १२० ॥

अथ यातत्रियामायां त्रियामायां दृढोद्यमः।
जृम्भावेदितनिद्रान्तां पृच्छति स्म तमालिकाम् ॥ १२१ ॥

ब्रूहि सुन्दरि पश्याम कुटुम्बस्यास्य कः प्रभुः।
केयं भवति ते वृद्धा कावेतौ वटुकाविति ॥ १२२ ॥

तया त्वायतनिश्वासकथितायतदुःखया।
स्रुताश्रुकणिकाश्रेण्या कथितं स्खलदक्षरम् ॥ १२३ ॥

अस्या ब्राह्मणवृद्धायाः प्रियः साधुरभूत्पतिः।
यस्य विद्याधनैस्तृप्ताः शिष्ययाजकयाचकाः ॥ १२४ ॥

तेन चाशेषवेदाय क्षमादिगुणशालिने।
दुहिता गृहजामात्रे छात्त्राय प्रतिपादिता ॥ १२५ ॥

be seen here across the ocean and at a distance so far from there. If Destiny has brought her here from *Sindhudeśa*, then, as the thread in the needle, who can save me from my Fate ?" Deciding thus, saying, 'So may it be', he gave his consent, and marrying that girl spent a period of one year. (117-120)

One day, when three quarters of the night had passed, and *Tamālikā* had shown by yawning that she was awake, *Dṛḍhodyama* asked her, "O Lovely one, tell me, I want to know who is the master of this family, what relation is this old woman of yours and who are these two boys. Then she, showing her sorrow by a deep sigh and shedding continuous tears, said in a faltering voice, "The husband of this old woman was very virtuous, by whose learning and wealth the students, performers of sacrificial rites and beggars were always satisfied. He gave his daughter to his student, who was well-versed in all the *Vedas* and endowed with all the virtues like mercy etc.;

ताडितश्चरणेनापि यः क्षमावानभूत्पुरा ।
स जामातृतया क्रोधाद्गमितः कृष्णसर्पताम् ॥ १२६ ॥

महान्तमपि संमानं मन्यमानो विमानताम् ।
श्वश्रूश्वशुरयोः खेदमात्मनश्चाकरोद्वृथा ॥ १२७ ॥

एकदा परिहासेन स्यालकस्तमभाषत ।
दुर्वासःसदृशस्तात दुराराधो भवानिति ॥ १२८ ॥

यद्येवं दुर्दुरूढेन किं मयाराधितेन वः ।
इत्युक्त्वा मन्थरालापः सदारो गत एव सः ॥ १२९ ॥

श्वश्रूश्वशुरमित्राणामवकर्ण्य कदर्थनाम् ।
निरपेक्षं स्वदेशाय सिन्धुदेशाय यातवान् ॥ १३० ॥

तत्र च ग्राममध्यास्य ब्रह्मस्थलकनामकम् ।
अचिरान्नित्यकाम्यानि कर्माणि निरवर्तयत् ॥ १३१ ॥

तस्य तस्यां च भार्यायां कालरात्रिसमा सुता ।
यमौ च तनयौ जातौ यमकालौ कुलस्य यौ ॥ १३२ ॥

and gave him his home to stay. The student who had always turned his other cheek (to the teacher, on being hit on the one), on being son-in-law turned an extremely angry black snake. Considering even a great respect to be an insult, he unnecessarily caused pain to his in-laws as well as to himself. (121-127)

One day his brother-in-law said to him in jest, "Lord, you are as difficult to be propitiated as *Durvāsā*." "If such is the case, what use is it to you to serve me who am so difficult to put up with" saying this, he (son-in-law) stopped speaking (to them) and left this place with his wife. Without bothering about the sad plight of his in-laws and friends, he with an indifferent feeling, went back to his own country *Sindhudeśa*. (128-130)

There he stayed at a village called *Brahmasthalaka* and soon was liberated of all his worldly duties. He had from that woman, a daughter who was like a dark night and two sons who proved to be Death and Destruction for that family. I

अहमेव च सा कन्या तौ चैतौ काकतालुकौ ।
यैर्मातापितरावेव बालैरेव समाहितौ ॥ १३३ ॥

सिन्धुदेशैकदेशश्च सिन्धुना चण्डरंहसा ।
दुर्वारगुरुपूरेण सहसाकृष्य नीयते ॥ १३४ ॥

अथ मातापितृभ्यां नस्तद्भयादवधारितम् ।
मातामहगृहं यान्तु बाला मे निविशन्त्विति ॥ १३५ ॥

ततः शङ्केषुभिन्नस्तामभाषत दृढोद्यमः ।
शेषं सुज्ञानमेवास्याः कथायाः स्थीयतामिति ॥ १३६ ॥

आसीच्चास्य स सर्वज्ञः परिव्राजकभास्करः ।
स्फुटं भिन्नतमा एव भिन्नाज्ञानतमा यतः ॥ १३७ ॥

अनुभूतौ तथाभूतौ तदादेशौ मयाधुना ।
तृतीयपरिहाराय त्यजामि पृथिवीमिति ॥ १३८ ॥

अथ द्वादशवर्षाणि भ्रांत्वा द्वीपान्तराणि सः ।
निर्विण्णश्चिन्तयामास किंचिद्धवलमूर्धजः ॥ १३९ ॥

am that daughter and these two lads are those unfortunate sons who lost their parents in their childhood. That *Sindhu* river with its terribly fast, powerful and invincible flood suddenly carries away a part of the land in *Sindhudeśa* (every year). Our parents, warning us of that fear (had) said, "Our children may go to their grandmother's house and stay there." Now, the arrow of doubt piercing him, *Dṛḍhodyama* said to *Tamālikā*, "Leave it now. I know well the rest of the story." Then he *(Dṛḍhodyama)* thought, 'That mendicant *Bhinnatamā*, like the sun among the astrologers, is surely omniscient, the darkness of his ignorance having been destroyed. Now I have experienced both of his predictions (*Tamobhedaka* will have a daughter and you will marry her). Now, to refute his third forecast (that she will be a disgraced woman) I shall forsake this land.' (131-138)

After wandering the islands for twelve years, he (*Dṛḍhodyama*) whose hair had started greying thought in despair, 'By

आदिष्टं यत्परिव्राजा तत्तयोन्मादमत्तया ।
कालेनैतावता नूनमकृत्यं कृत्यया कृतम् ॥ १४० ॥

अस्माभिश्च न वेदोक्तं न वेदान्तोक्तमाहितम् ।
व्रणैरिव विसर्पद्भिः क्वापीतं पुरुषायुषम् ॥ १४१ ॥

तेन वाराणसीं गत्वा तीर्थोपासनहेतुकम् ।
पुण्यं स्वर्गफलं कुर्वन्नयामि दिवसानिति ॥ १४२ ॥

ततः सागरमुत्तीर्य गङ्गासागरमागमत् ।
ततो वाराणसीं प्रापदमुञ्चन्नेव जाह्नवीम् ॥ १४३ ॥

प्राविशन्नेव चापश्यन्नरधातुपरिच्छदम् ।
स्खलदालापसंचारं महापाशुपतं पुरः ॥ १४४ ॥

तां चानु स्फटिकप्रायकर्णकण्ठविभूषणाम् ।
मदिराताम्रजिह्माक्षीं विचित्रगलकण्ठिकाम् ॥ १४५ ॥

now, that passionate, wicked woman must surely have committed that bad deed as predicted by the mendicant. I have followed neither the path of desire (as laid down in the *Vedas*) nor the path leading to final liberation (as laid down in the *Vedānta*). My life span has been consumed by the spreading wounds. Therefore, going to *Vārāṇasī*, I shall spend my days there trying to gain the sacred fruit of Heaven by worshipping as a pilgrim." (139-142)

After that he (*Dṛḍhodyama*) crossing the sea reached *Gangāsāgara* and from there, without leaving the *Gangā* (walking on the b nks of the river) he reached *Vārāṇasī*. As soon as he entered (*Vārāṇasī*) he saw in front of him a hermit, a follower of *Śiva*, wearing bones and man-skulls, whose speech was faltering (due to being intoxicated with wine). Behind him, he saw a woman with limbs as languid as a serpent's is, when discarding its slough, who was wearing ornaments as white as crystal on her ears and neck, whose eyes, with the effect of wine, were red and restless, on whose neck lay a necklace made

द्विगुणीकुर्वतीं मार्गं वक्रैर्गतिनिवर्तनैः ।
अमुक्तनिजनिर्मोकां भुजंगीमिव योषितम् ॥ १४६ ॥

सा तु कापालिकेनोक्ता द्रुतमेहि कपालिनि ।
न यावदविमुक्तस्य धूपवेलातिवर्तते ॥ १४७ ॥

हुँहुँकारादिभिः स्तुत्वा संस्थात्रयपरं ध्रुवम् ।
ततः शुण्डिकशालेषु मार्गयामि सुरामिति ॥ १४८ ॥

एवंप्राये च वृत्तान्ते चिरं दृष्ट्वा दृढोद्यमम् ।
पपात पादयोस्तस्य ताराक्रन्दा कपालिनी ॥ १४९ ॥

पुनः कापालिकेनोक्तं मुञ्च ब्राह्मणमध्वगम् ।
परिहासश्चिरं चण्डि विरुद्धस्त्यज्यतामिति ॥ १५० ॥

सान्नवीदेप मे भर्ता दैवतैः प्रतिपादितः ।
त्वं तु धृष्टविटो भूत्वा किं व्याहरसि मामिति ॥ १५१ ॥

तं च प्रपञ्चमालोक्य स प्रदेशः सकौतुकैः ।
जनैरगणितैर्व्याप्तः श्रमणब्राह्मणादिभिः ॥ १५२ ॥

of strange beads, and who with her crooked, backward and forward steps, was doubling the distance she had to walk. (143-146)

The hermit (of the *Śiva* sect) said to her, 'O *Kāpālinī*, walk fast, so that the time for worship at the *Avimukta* temple, does not pass. After the prayer of shouting '*Huṁ Huṁ*' to God *Śiva* who is famed for His three conditions (creation, maintenance and destruction), we will search for liquor at some distiller's shop." Then that woman skull-hermit having looked at *Dṛḍhodyama* for a long time, cried out, and weeping, fell at his feet. (147-149)

Then the skull-hermit said, "Let the poor *Brāhmaṇa* traveller go. Oh *Caṇḍī* (fierce woman), it is not fair to carry out a joke too far, leave him." She (the skull-hermit) said, "This is my husband, given to me by the gods; what are you, an impudent rogue, saying to me ?" (150-151)

Seeing that scene, the place became crowded with several *Brāhmaṇas* and *Śramaṇas*. The woman *Kāpālinī* said to him

सा चावोचच्चतुर्वेद रिक्तवेदोऽसि सर्वथा।
सवेदः को हि निर्वेदं वेदोक्तैः कर्मभिर्व्रजेत् ॥ १५३ ॥

न त्वयोत्पादिताः पुत्रा नाग्निहोत्रमुपासितम्।
नार्चिताः पितरः पिण्डैर्वायुभूतेन हिण्डितम् ॥ १५४ ॥

त्वया दृढोद्यम त्यक्ता साहं मन्दा तमालिका।
कुलात्कुलमटन्तीदं चरामि कुलटाव्रतम् ॥ १५५ ॥

अवृद्धकुलवासिन्यस्तरुण्यः पतिवर्जिताः।
यैरदुष्टाः स्त्रियो दृष्टास्ते दृष्टाः केनचित्क्वचित् ॥ १५६ ॥

तेन त्यक्तवता दारान्यस्त्वया पापमर्जितम्।
तानेव भरमाणेन तत्समुच्छिद्यतामिति ॥ १५७ ॥

अथ लज्जाविषादान्धमूचुर्विप्रा दृढोद्यमम्।
भगवत्या यदुक्तं तत्तत्त्वतः कथ्यतामिति ॥ १५८ ॥

तेनात्मनश्च तस्याश्च द्विजातिजनसंनिधौ।
ब्रह्मस्थलकवासादि यद्वृत्तं तन्निवेदितम् ॥ १५९ ॥

(Dṛḍhodyama), "O knower of the four *Vedas*, you are absolutely ignorant of the *Vedas*. Otherwise, which *Veda*-knower would have become indifferent to the moral duties prescribed by the *Vedas ?* You neither begot sons, nor did you perform the daily fire-sacrifice, nor did you perform the rites of pleasing the ancestors (with the offering of water and rice-gruel); you only remained wandering like the wind. Oh *Dṛḍhodyama*,, I am the same *Tamālikā*, discarded by you, who, wandering from one family to another, am conducting myself as an unchaste woman. Such people have perhaps, never been seen who have not come across young women living in homes where there are no elders and who have been abandoned by their husband, losing their purity. So atone for the sin you have committed by discarding that wife, by looking after her now." (152-157)

The *Brāhmaṇas* said to *Dṛḍhodyama* who was blind with shame and grief, "Relate correctly what this blessed woman has said." He explained every thing to the *Brāhmaṇas* gathered there, about himself and her, from his stay in the village *Brahmasthalaka* to the end. (158-159)

अथोक्तं ब्राह्मणैर्ब्रह्मन् ब्राह्मणी परिगृह्यताम् ।
रक्तदारपरित्यागमाचरन्ति न साधवः ॥ १६० ॥

यच्च किंचिदकर्तव्यमनाथ्यादनया कृतम् ।
तस्य कृच्छ्रतमैः कृच्छ्रैर्विशुद्धिः क्रियतामिति ॥ १६१ ॥

तेनोक्तं यादृशं पापं प्रायश्चित्तैरपोह्यते ।
पूज्यानामेव तद्बुद्धमिदं बुध्यत यादृशम् ॥ १६२ ॥

हीनवर्णाभिगामिन्यः पातकिन्यः किल स्त्रियः ।
इयं त्वशुभसावर्णं यमुपास्ते स दृश्यताम् ॥ १६३ ॥

तदुपास्तामियं भद्रा यमुपासच्छिवं ध्रुवम् ।
सुखानां चोपहर्तारं महापाशुपतं पतिम् ॥ १६४ ॥

इत्युक्तवति सा तस्मिन्नुवाचोपचितत्रपा ।
आमृत्योस्त्वत्समीपस्था नयामि दिवसानिति ॥ १६५ ॥

अथैको ब्राह्मणस्तेषु दृढोद्यममभाषत ।
मदीय दुहिता ब्रह्मन्रूपिणी परिणीयताम् ॥ १६६ ॥

Then the *Brāhmaṇas* (present there) said, "O *Brāhmaṇa*, accept this *Brāhmaṇī*. Virtuous men do not abandon their loving wives. The bad action committed by her due to her being an orphan, should be atoned for by the most arduous penances.', He *(Dṛḍhodyama)* said, "You venerable elders know which kinds of sins can be atoned for by penances. It is said that women living with the lower caste are sinful. But, look at the extremely inauspicious community (of the skull-hermit) with which she has associated herself. Therefore, let this good lady, who has lived with this auspicious and unswerving husband, who can proffer all pleasures to her, continue to devote herself to this great devotee of *Śiva*. On his saying this, *Tamālikā*, greatly ashamed, said, "Till death I shall stay and spend my days with you." (160-165)

One of the *Brāhmaṇas* (present) there, said, "O *Brāhmaṇa*, come, marry my beautiful daughter, because I am wealthy like Kubera, and this is my only daughter, so you will become the

धनं मे धनदस्येव सैव चैका सुता यतः ।
ततस्तस्य च तस्याश्च भवेद्भर्ता भवानिति ॥ १६७ ॥
आसीच्चास्य किमद्यापि स्यान्न स्यादिति चिन्तया ।
परिव्राजकवाक्यं हि कृतार्थीकृतमेतथा ॥ १६८ ॥
प्रतिज्ञाय च तां कन्यां ददानाद्ब्राह्मणात्स्वयम् ।
समहाद्रविणस्कन्धामुपयेमे दृढोद्यमः ॥ १६९ ॥

तमालिकापि संहार्य केशान्काषायचीवरा ।
दृढोद्यमगृहासन्ना वसती कालमक्षिपत् ॥ १७० ॥
दृढोद्यमोऽपि सततं द्विजातिकर्म साधयन् ।
हरोत्तमाङ्गलालितमुपास्त जह्नुकन्यकाम् ॥ १७१ ॥

तत्तेन येन कृतदुष्करपौरुषेण
वाक्यं न भिन्नतमसः कृतमप्रमाणम् ।
शूरेण दैवहरिणा प्रभुणा प्रसह्य
तस्माज्जितः पुरुषकारगजाधिराजः ॥ १७२ ॥

इति प्रियदर्शनालाभे दैवाख्यानम् ॥ २१ ॥

master of my daughter and also my wealth." He (*Dṛḍhodyama*) thought, 'Now, what does it matter to ponder if I should or I should not. This one has proved the mendicant's prediction true. Then he married that *Brāhmaṇa's* daughter. The *Brāhamaṇa* himself offered her (his daughter) to him along with great wealth. *Tamālikā* too shaved off her hair and wearing yellow garments, staying near *Dṛḍhodyama's* house spent her time. *Dṛḍhodyama*, engrossed in the constant accomplishment of a *Brāhmaṇa's* duties, immersed himself in devotion to the *Gangā*, caressed by *Śiva's* forehead. (166-171)

Thus *Dṛḍhodyama* who exerted himself so arduously, could not disprove the prediction of *Bhinnatamā*. The lion of powerful and efficient Destiny forcefully won over the Elephant King of manly exertion. (172)

Here ends (the Twentyfirst Canto called) 'The Tale Illustrating Destiny' in the 'Acquisition of *Priyadarśanā*' (in the *Bṛhatkathā Ślokasaṁgraha*.

o

द्वाविंशः सर्गः

I

ततः किंचिद्विहस्योक्तः परिव्राड् ब्रह्मचारिणा ।
यथा पुरुषकारस्य प्राधान्यं तन्निशाम्यताम् ।। १ ।।

आसीदुज्जयनीवासी सार्थकार्थपरिग्रहः ।
वणिक् सागरदत्ताख्यः सागरागाधमानसः ।। २ ।।

सागरं तेन यातेन मुक्तपोतेन गच्छता ।
अपरः प्रेक्षितः पोतस्तरलध्वजलक्षणः ।। ३ ।।
अङ्गापोतममुं येन पोतं प्रेरयतेति सः ।
यावन्निर्यामिकानाह तावत्पोतौ समीयतुः ।। ४ ।।

तत सागरदत्तस्तं पोतस्वामिनमुक्तवान् ।
यूयं ये वा यतस्त्या वा तन्नः प्रत्युच्यतामिति ।। ५ ।।

तेनोक्तं बुद्धवर्माहं वणिग्राजगृहालयः ।
भवन्तः के कुतो वेति ततः सोऽपि न्यवेदयत् ।। ६ ।।

Canto XXII

(I)

After this the student, laughing, said to the ascetic, "Listen to that which shows the importance of human endeavour. (1)

"There was a merchant named *Sāgaradatta*, an inhabitant of *Ujjainī*, whose heart was as unfathomable as the ocean, and for whom the acquisition of wealth was meaningful. Once, sailing in the ocean, on an open ship, he saw another ship, with its flag waving. 'This is a ship from *Aṁga*, so take our ship (there)', as he was telling this to his navigators, the two vessels met at one place. Then *Sāgaradatta* said to the master of the (other) ship, 'Tell me who are you and where do you come from ?' He (the other' ship's master) replied, 'I am a merchant named *Buddha Varmā* from *Rājagṛha*.' Then, at *Buddha Varmā's* question—'Who are you and whence do you come ?' *Sāgaradatta* also introduced himself. (2-6)

अथ काव्यकथापानतन्त्रीगीतदुरोदरैः ।
सविनोदौ जगाहाते तौ दुर्गाधं महोदधिम् ॥ ७ ॥

गत्वा च काञ्चनद्वीपमुपात्तानन्तकाञ्चनौ ।
प्राप्तवन्तौ परावृत्य समुद्रतटपत्तनम् ॥ ८ ॥

अथ सागरदत्तेन बुद्धवर्मेति भाषितः ।
प्रीतिर्नः स्थिरतां यायाद्यथा संपाद्यतां तथा ॥ ९ ॥

भार्यायां गुरुगर्भायां निरगच्छमहं गृहात् ।
तस्याश्च दिवसैरभिर्जातमन्यतरद्द्वयोः ॥ १० ॥

दुहिता चेत्ततो दत्ता भवत्पुत्राय सा मया ।
पुत्रश्चेत्त्वं ततस्तस्मै दद्याः स्वतनयामिति ॥ ११ ॥

तेनोक्तं महदाश्चर्यमियमेव हि नो मतिः ।
अथ वा किमिहाश्चर्यमेकमेवात्रयोर्वपुः ॥ १२ ॥

इति तौ कृतसंबन्धौ परिष्वज्य परस्परम् ।
महामहिपसार्थाभ्यां यथास्थानमगच्छताम् ॥ १३ ॥

The two crossed the unfathomable sea by amusing themselves with poetry, story, drinking (wine), *Vīṇā* (a musical instrument), song and gambling. Sailing to *Svarṇadvīpa*, the two collected ample gold and returned to the port on the sea-coast. (7-8)

Then *Sāgaradatta* said to *Buddha Varmā*, 'Let us do this so that our love becomes eternal. When I left home, my wife was pregnant. By now, she must have had a son or a daughter. If she begets a daughter, I shall give her to your son; and if she has a son, you give your daughter to him.' *Buddha Varmā* said, 'It is very surprising, you have taken the words from my mouth. Or, what is surprising about it? We are one body.' (9-12)

Thus establishing the bonds (of friendship), the two embraced each other and left for their respective places, with

प्रणिपत्य च राजानाववन्तिमगधाधिपौ ।
तत्प्रयुक्तातिसत्कारौ ययतुः स्वगृहान्प्रति ॥ १४ ॥

तत्र सत्क्रियमाणौ च सत्कुर्वाणौ च संततम् ।
बन्धुभिर्ब्राह्मणादींश्च गमयामासतुर्दिनम् ॥ १५ ॥

ततः सागरदत्तस्य पर्यङ्कमधितिष्ठतः ।
उत्सङ्गे दारिका न्यस्ता विराजत्कुन्दमालिका ॥ १६ ॥

कस्येयं कुन्दमालेति स भार्यामनुयुक्तवान् ।
सापि कस्यापरस्येति शनैराचष्ट लज्जिता ॥ १७ ॥

तेन चोक्तमिदं यादृग्बालिका कुन्दमालिका ।
ययोः स्यादीदृशः पुत्रः पितरौ तौ सपुत्रकौ ॥ १८ ॥

तस्माद्दुहितृमातेति मा गास्त्वं भीरु भीरुताम् ।
न कीर्तिजननी विद्या निन्द्या भवितुमर्हति ॥ १९ ॥

तामित्यादि समाश्वास्य पयोनिधिसमागमम् ।
बुद्धवर्मसखित्वं च तस्यै कथितवानसौ ॥ २० ॥

their caravans consisting of big baffaloes (carrying the merchandise). Subsequently, greeting the kings of *Avantī* and *Magadha* (respectively) and receiving welcome from them, they went back to their homes. There, receiving respect from their kinsfolk and paying respects to the *Brāhmaṇas* etc., they spent their day. (13-15)

Then (at night), a daughter, who looked like a garland of jasmine flowers, was laid on *Sāgaradatta's* lap as he sat on the bed. He asked his wife, "To whom does this Jasmine Garland belong?" She (his wife) replied shyly, "To whom else (but you) ?" *Sāgaradatta* said, "Only those parents are really blessed with a son whose child is equal to this maiden *Kundamālikā* (Jasmine Garland). Therefore, O shy one, you should not be afraid of the fact that you are the mother of a daughter—learning that brings glory cannot be condemned." Thus making her feel secure, *Sāgaradatta* related the story of his meeting with *Buddha Varmā* at sea, and of establishing friendship with him. Because the father expressed curiosity

कस्येयं कुन्दमालेति तामपृच्छद्यतः पिता ।
प्रसिद्धा तस्य नाम्नापि सा ततः कुन्दमालिका ॥ २१ ॥

बुद्धवर्मापि पप्रच्छ निरालापां कुटुम्बिनीम् ।
तस्मिन्गर्भे तवोत्पन्नं यत्तन्नः कथ्यतामिति ॥ २२ ॥

अथ वामनमेकाक्षं रूक्षं तुन्दिलदन्तुरम् ।
लम्बौष्ठं भुग्नपृष्ठं च सा तं पुत्रं समर्पयत् ॥ २३ ॥

सोऽब्रवीत्किं वृथैवायं धृतः कुरुभकस्त्वया ।
कस्मादीक्षणिकां पृष्ट्वा गर्भं एव न पातितः ॥ २४ ॥

यः स सागरदत्तेन सह संबन्धकः कृतः ।
विकृताकृतिनानेन स प्रेतेन निराकृतः ॥ २५ ॥

संदिशेद्यदि नामासावहं दुहितृवानिति ।
तदा किं प्रतिसंदेश्यं मयाहं पुत्रवानिति ॥ २६ ॥

भार्यां चावोचदागच्छेद्दूतो मालवकाद्यदि ।
एनं कुरुभकं तस्मै न कश्चित्कथयेदिति ॥ २७ ॥

over the baby and asked, 'Whose is this Garland of Jasmines ?', that girl became known as *Kundamālikā* (Jasmine Garland). (16-21)

(Meanwhile at *Rājagṛha) Buddha Varmā* too inquired of his wife, who stood dumbly before him, 'Whom did you deliver, tell me.' Then she (brought and) handed over to him a son who was dwarfish, one-eyed, rough and pot-bellied; whose teeth sruck out; whose lips were elongated; and who had a hump on his back. *Buddha Varmā* said, "Why did you uselessly bear this *Kurubhaka* (deformed child)? Why did you not ask some woman who predicts future events, and get the pregnancy aborted ? The friendship established (by me) with *Sāgaradatta* is destroyed by this ugly deformed creature. Now, if he sends the message, 'I have got a daughter', how will I return his message with the words that I have got a son ?" Then he said again to his wife, "If any messenger comes from *Mālavā*, pray, let no body mention a word about this *Kurubhaka.*" 'Why did you have to bear this deformed child

अयं कुरुभकः कस्मादिति यत्तं पिताब्रवीत् ।
व्याहरन्ति स्म तं पौरास्ततः कुरुभकाख्यया ॥ २८ ॥
अथातीते क्वचित्काले बुद्धवर्मा रहः स्थितः ।
लेखं सागरदत्तेन प्रस्थापितमवाचयत् ॥ २९ ॥

स्वस्ति राजगृहे पूज्यं बुद्धवर्माणमूर्जितम् ।
उज्जयन्याः परिष्वज्य विज्ञापयति सागरः ॥ ३० ॥

सख्यास्ते दुहिता जाता श्रेयोलक्षणभूषिता ।
रूपेण सदृशी यस्याः प्रमदा न भविष्यति ॥ ३१ ॥

तवापि यदि भार्यायाः पुत्रो जातः शिवं ततः ।
कन्या चेद्वामशीलेन देवेन मुषिता वयम् ॥ ३२ ॥

निर्निमित्तापि हि प्रीतिर्या न संबन्धबृंहिता ।
श्रीरुत्साहसनाथेव प्रयाति स्थिरतामिति ॥ ३३ ॥
ततः सत्कृत्य तं दूतमपृच्छद्गृहिणीं वणिक् ।
तस्मिन्नेवं गते कार्ये ब्रूहि किं क्रियतामिति ॥ ३४ ॥

(*Kurubhaka*) ?', because the father had asked this about him (the baby), the citizens of the town started calling him '*Kurubhaka*'. (22-28)

After some time had passed, *Buddha Varmā* read in privacy the letter sent by *Sāgaradatta*—'Hail to the respected and noble *Buddha Varmā* of *Rājagṛha*, the tidings are sent with embraces from *Sāgara* at *Ujjainī*. A daughter has been born to your friend's wife, who (the baby) is adorned with all the symbols of good fortune and perhaps there will be no maiden having so much beauty. If your wife has delivered a son, we are greatly blessed, and if she has delivered a daughter, adverse Fate has deceived us. But our spontaneous friendship, which could not be strengthened by (marital) relation between us, will nevertheless, gain constancy as fortune aided with enthusiasm does'. (29-33)

Then, after welcoming the messenger, the merchant (*Buddha Varmā*) asked his wife, "In such a situation in respect of that

तयोक्तं द्वयङ्गुलप्रज्ञा जानीयुर्वा स्त्रियः कियत् ।
किं तु पृष्टेति वक्ष्यामि पृष्टधृष्टा हि मादृशी ॥ ३५ ॥

सत्यानृतं वणिक्वृत्तं परित्याज्यं न वाणिजैः ।
सहजं हि त्यजन्वृत्तं दुर्वृत्त इति निन्द्यते ॥ ३६ ॥

पुत्रस्तावत्तवोत्पन्नस्तत्र कानृतवादिता ।
ये पुनस्तस्य दोषास्तान्मिथ्या भण गुणा इति ॥ ३७ ॥
आख्यायन्ते हि सर्वार्थाः कृतिमैरेव नामभिः ।
आहुर्मधुरकं केचित्तं तादृङ्मारकं विषम् ॥ ३८ ॥

कार्ये हि गुरुणि प्राप्ते मिथ्या सत्यमपीष्यते ।
अश्वत्थामा हतो द्रौणिरित्यूचे किं न पाण्डवः ॥ ३९ ॥
धनगर्धपराधीनाः कालहुंकारदारुणे ।
क्रीडाकमलिनीं यान्ति त्वद्विधाः क्षारसागरे ॥ ४० ॥
सांयात्रिकपतेस्तस्य दुहिता भवतो गृहे ।
न विनाम्भोधिसारेण प्रवेष्टा धनराशिना ॥ ४१ ॥

(our friend ship), what should be done, tell me." She replied, "What can a woman, with not an iota of wisdom, know ? But, since you have asked me, I will tell you. Women like me cannot help being bold when questions are asked of us. Falsehood and deception are a part of business; therefore they need not be scorned by traders. He who forsakes his inborn tendency is condemned as one of bad conduct. You have begotten a son, it is certainly not a falsehood. Yes, with the help of a lie, you may convert his faults into virtues. All meanings are expressed by artificial names (words); some one has termed that fatal poison as *Madhuraka* (sweet drink). When some important work turns up, even a false statement can be considered. Did not the *Pāṇḍava* (*Yudhiṣṭhira*) say deceitfully, "*Aśvatthāmā*, the son of of *Droṇa* has been killed ?" People like you, controlled by their greed for wealth, sail the salty oceon which is as terrifying as the breath of Death, considering it to be but a lake of amusement. His daughter will not come to your house without wealth consisting of the quintessence of the ocean. Therefore do not scorn *Lakṣmī*

तस्मान्मा स्मावमन्यध्वमधन्यैर्दुर्लभां श्रियम् ।
कृच्छ्रायासशतप्राप्यां न कृच्छ्राधिगतामिति ॥ ४२ ॥

इत्यादि वचनं तस्याः सूक्तमित्यभिनन्द्य सः ।
ददौ सागरदत्ताय संदेशं दूतसंनिधौ ॥ ४३ ॥

वक्तव्यः सुहृदस्माकमस्माकमपि दारकः ।
उत्पन्नस्तादृशो यस्य कथिता कथमाकृतिः ॥ ४४ ॥

अथ वा ये गुणाः केऽपि तस्य शारीरमानसाः ।
स्वयमेवासि तान्द्रष्टा किं नस्तैः कथितैरिति ॥ ४५ ॥

इत्यादि बहु संकीर्णमसौ संदिश्य सादरम् ।
दूतं प्रस्थापयामास सपाथेयप्रदेशनम्[1] ॥ ४६ ॥

एवमष्टावतिक्रान्ताः समा दूतसमागमैः ।
अथ दूतः स्फुटालापो बुद्धवर्माणमुक्तवान् ॥ ४७ ॥

अहं सागरदत्तेन सकलत्रेण भाषितः ।
जामातरमनालोक्य मा स्मागच्छद्भवानिति ॥ ४८ ॥

(wealth) which is inaccessible to the unfortunate. Wealth is obtained with hundreds of toils; but wealth having been obtained all toils vanish." (34-42)

Admiring his wife's words as 'well said', he (*Buddha Varmā*) went to the messenger and gave a message for *Sāgaradatta*, "Tell my friend that I too have got a son; what can one say of his form (beauty)? Or, you yourself will see the qualities of his body and mind; what is the use of our describing them (at the moment)?" With many such confusing and covert messages, *Buddha Varmā*, with food and gifts bid adieu to the messenger. (43-46)

Thus with the coming and going of the envoys eight years passed. Once a frankly speaking messenger said to *Buddha Varmā*, *Sāgaradatta* along with his wife, has bid me not to return unless I have a glimpse of the son-in-law. So, if you

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१. A. प्रदेशकम् ।

तन्मामुज्जयनीं यूयं यदि गच्छन्तमिच्छथ ।
तं मे दारकमाख्यात तदीयांश्च गुणानिति ॥ ४९ ॥

तेन तु क्षणमुत्प्रेक्ष्य समग्रस्मृतिनोदितम् ।
आस्ते मातुलशालेऽसौ ताम्रलिप्त्यां पठन्निति ॥ ५० ॥

अनेनापि प्रपञ्चेन चतुष्पञ्च समा ययुः ।
अथ त्रिचतुराः प्रापुर्दूताश्चतुरभाषिणः ॥ ५१ ॥

ते चादृतमनादृत्य बुद्धवर्माणमब्रुवन् ।
आह संबन्धिनी यस्त्वां सदारं तन्निशाम्यताम् ॥ ५२ ॥

अमी संवत्सरा याताास्त्रयोदशचतुर्दशाः ।
अद्यापि च न पश्यामो वयं जामातुराकृतिम् ॥ ५३ ॥

दृष्टस्य किल पण्यस्य भवतः क्रयविक्रयौ ।
इति लोकप्रवादोऽयं भवतापि न किं श्रुतः ॥ ५४ ॥
त्वं यच्चात्थ पठन्नास्ते ताम्रलिप्त्यामसाविति ।
इदमप्यतिदुर्बुद्धं सव्याजमिव वाचकम् ॥ ५५ ॥

येषां कर्म च वृत्तिश्च विहिते पाठपाठने ।
तेषामपि परिच्छिन्नः पाठकालः कियानपि ॥ ५६ ॥

want me to go back to *Ujjainī*, show your son to me and also tell me his qualities clearly." After thinking for a moment and then as if recollecting everything fully he (*Buddha Varmā*) said, "My son is studying at his maternal uncle's home in *Tāmraliptī*." (47-50)

Four or five more years passed in such deceptions. After this three or four clever messengers (of *Sāgaradatta*) came (to *Rājagṛha*). Scorning *Buddha Varmā's* welcoming greetings, they said to him, "Please listen to what your friend, with his wife, has said to you—'These thirteen or fourteen years have passed but we have not yet seen the face of our (future) son-in-law. One can trade only in things perceived (and examined)—haven't you heard this saying? When you say that he (your son) is studying at *Tāmraliptī*, it also sounds extremely confusing and smacks of deception. There is a limit to the study period of even those whose duty and function is studying and teaching.

त्वदीयेन तु पुत्रेण त्यक्तसर्वान्यकर्मणा ।
पठता सकलं जन्म नेयमित्यसमञ्जसम् ॥ ५७ ॥

तस्मात्क्रीडामिमां त्यक्त्वा यमहासविभीषणाम् ।
अत्र वा ताम्रलिप्त्यां वा दारको दर्श्यतामिति ॥ ५८ ॥

इति यावदसौ तावत्पूज्यैर्विश्रम्यतामिति ।
तानुक्त्वा गृहिणीमूचे बुद्धवर्मा ससंभ्रमः ॥ ५९ ॥

अनुत्प्रेक्ष्यैव मन्देन दोषमागामिनं मया ।
दूराशाग्रस्तचित्तेन प्रमदावचनं कृतम् ॥ ६० ॥

त्वत्पुत्रस्य हि ये दोषाः काणदन्तुरतादयः ।
कालेनैतावता तेषां कतमः प्रक्षयं गतः ॥ ६१ ॥

वर्धमाणे शरीरे हि निजा दोषाः शरीरिणाम् ।
सुतरामुपचीयन्ते शरीरावयवा इव ॥ ६२ ॥

तस्माद्दर्शय दूतेभ्यः पुत्रं हरगणाकृतिम् ।
अथ वा पण्डितेनैवमुपायश्चिन्त्यतामिति ॥ ६३ ॥

तया चोक्तं मयोपायः कीदृशोऽप्यत्र चिन्तितः ।
यद्यसौ रोचते तुभ्यं ततः प्रस्तूयतामिति ॥ ६४ ॥

It certainly does not sound logical that your son will be studying all his life, leaving aside all his other duties. Or, forget this sport which is as cruel as Death's laughter and show your son, either here or in *Tāmraliptī*." (51-58)

While the messengers were speaking thus, *Buddha Varmā*, saying, "All you respected elders, please rest a while," said hastily to his wife (inside the house), "What a fool I was that without foreseeing the impending calamity, and controlled by distant hopes, I listened to the advice of a woman. Which of the defects in your son, like being one-eyed, toothy etc., have vanished during these several years ? As the body grows, so do its faults like its limbs develop progressively; therefore show your *Śiva's* attendant-like son to the messengers, otherwise, like a wise scholar, think of a plan." (59-63)

She said, "Good or bad, an idea has occurred to me on this subject. If you consider it to be good, use it." On his

उच्यतामिति तेनोक्ता कर्णे किमपि साब्रवीत् ।
सोऽपि शोभनमित्युक्त्वा तमुपायं प्रयुक्तवान् ॥ ६५ ॥

विविक्ते ब्राह्मणं मित्रं तत्प्रतिग्रहजीविनम् ।
प्रियालापशतप्रीतमयाचत सदीनतः ॥ ६६ ॥

श्वेतकाकप्रसिद्धस्य मम पुत्रस्य ये गुणाः ।
आकारश्च प्रकारश्च यादृक्किं तस्य कथ्यते ॥ ६७ ॥

यच्च सागरदत्तेन मया च परिभाषितम् ।
बुद्धं तद्भवतः सर्वं सहृद्दूतसमागमम् ॥ ६८ ॥

तेन नस्तेन सौहार्दं सुहृदा स्थिरतां नय ।
अथ वा स्वार्थं एवायं तव धिङ्मां मुधाकुलम् ॥ ६९ ॥

य एष भवतः पुत्रो यज्ञगुप्तः सुरूपवान् ।
श्रुतिस्मृत्यादितत्त्वज्ञः कलासु च विशारदः ॥ ७० ॥

एष सागरदत्तस्य तनयामुपयच्छताम् ।
तादृशीमेव चानीय मत्पुत्राय प्रयच्छतु ॥ ७१ ॥

यच्चत्र रत्नसुवर्णादि लप्स्यते द्रविणं ततः ।
तस्यांशस्तव भावीति लज्जते कथयानया ॥ ७२ ॥

asking her to tell him, she (the wife) whispered something in his ears. He (*Buddha Varmā*) saying, it was all right, used the plan—In secrecy he pleaded humbly with a *Brāhmaṇa* friend who was living on his charity, and cajoled him with a thousand sweet words—"What can be said of my wonderful son's qualities, his form and figure ? You are well aware of my talk with *Sāgaradatta* and my meeting with his ambassadors. Therefore, make firm my bonds of friendship with that friend; or, it is for your own good; fie on me, I am being unnecessarily anxious. Your son *Yajñagupta* is handsome, learned in the basics of the *Vedas* and the law-books, and expert in all arts; he should marry the daughter of *Sāgaradatta* (vicariously) then duly bring her and hand her over to my son. Although, I tell you with shame that a part of the jewels, gold etc. that will be received from him (*Sāgaradatta*) will be also for you." (64-72)

एवमादि स तेनोक्तः सोत्साहं स्वार्थतृष्णया ।
अब्रवीत्त्वं द्विधेयैः किं मद्विधैः प्रार्थितैरिति ॥ ७३ ॥

यज्ञगुप्तमथाहूय संनिधौ बुद्धवर्मणः ।
पिता श्रावितवानेतं वृत्तान्तं पूर्वमन्त्रितम् ॥ ७४ ॥

तेनोक्तं गुरुवाक्यानि युक्तिमन्तीतराणि वा ।
शिशुभिर्न विचार्याणि तस्मादेवं भवत्विति ॥ ७५ ॥

ततः कतिचिदासित्वा दिवसान् बुद्धवर्मणा ।
यज्ञगुप्तः स्वलंकारः संबन्धिभ्यः प्रदर्शितः ॥ ७६ ॥

अब्रवीच्चायमायातस्ताम्रलिप्त्याः स दारकः ।
आकारश्च गुणाश्चास्य दृश्यन्तां यादृशा इति ॥ ७७ ॥

ततस्तैर्विस्मितैरुक्तमनिन्द्या कुन्दमालिका ।
सह बालवसन्तेन यदनेन समेष्यति ॥ ७८ ॥

गुणानां त्वेतदीयानामन्वेषणमनर्थकम् ।
दृश्यते निर्गुणानां हि नेदृशाकारधीरता ॥ ७९ ॥

At these words (of *Buddha Varmā*), the *Brāhmaṇa*, thirsty with selfish greed, said enthusiastically, "Why do you plead thus with one like me who is your dependent ?" After that the (*Brāhmaṇa*) father called *Yajñagupta* before *Buddha Varmā* and told him the plan. He said, "It is not for children to decide whether the words of elders are right or not. Therefore, so may it be." (73-75)

Then, after some more days, *Buddha Varmā* adorned *Yajñagupta* well and showing him to the messengers said, "My son has returned from *Tāmraliptī*; see for youself his appearance and virtues." On this the messengers said in astonishment, "In truth, how fortunate is *Kundamālikā* that she will gain the company of this one who is as comely as the young Spring. It is useless to examine his virtues. Such beauty and strength are not found in the non-virtuous. But

किं तु नामास्य दुःश्लिष्टमयं कुरुभकः किल ।
न हि कुब्जपलाशाख्या पारिजातस्य युज्यते ॥ ८० ॥

अथ वा दुःश्रवं नाम श्रूयते महतामपि ।
क्लेदुरित्युच्यते चन्द्रो मातरिश्वेति मारुतः ॥ ८१ ॥

न चापि गुणवद्वाच्यवाचकं परिभूयते ।
आश्रयस्य हि दौर्बल्यादाश्रितः परिभूयते ॥ ८२ ॥

सर्वथा सार्थवाहस्य प्रसूताद्य कुटुम्बिनी ।
युवयोरद्य सौहार्दं गतं कूटस्थनित्यताम् ॥ ८३ ॥

तस्मादाशुतरं गत्वा त्यक्तनिद्राशनादिकाम् ।
वर्धयामो वयं दिष्ट्या सार्थवाहकुटुम्बिनीम् ॥ ८४ ॥

भवद्भिरपि पुण्याहे वरयात्रा प्रवर्त्यताम् ।
न ह्रीदानीं विवाहस्य कश्चिदस्ति विघातकः ॥ ८५ ॥

इत्युक्त्वा तेषु यातेषु सारवत्प्राभृतेषु सः ।
यज्ञगुप्तं वरीकृत्य वरयात्रां व्यसर्जयत् ॥ ८६ ॥

his name *Kurubhaka* is certainly not suitable for him; it is not proper to call one of the five trees of Paradise (viz. *Pārijāta*) a *Palāsa*. Or, even great ones sometimes have names that hurt the ears; that is why the moon is called '*Kledu*' (pus) and the god of Wind (*Marut*) is called *Mātariśvā* (having bitch as mother). If the concerned object is the possessor of virtues, what harm is there in the name? The sustained is humiliated when the sustainer is weak. Today the merchant's (*Sāgaradatta's*) wife has fulfilled her motherhood and the friendship between you two has become eternal. Therefore we will leave immediately (for *Ujjainī*) to congratulate the wife of the merchant (*Sāgaradatta*), who had forsaken sleep and food etc., for her good fortune. You too should start with the groom's party on an auspicious day for *Ujjainī*; certainly there is no objection now against this marriage." (76-85)

With these words, the messengers leaving with valuable gifts, *Buddha Varmā* set off the groom's party making

योऽसौ कुरुभकस्तं च यज्ञगुप्तं चकार सः ।
संज्ञया यज्ञगुप्तं तु वरं कुरुभकं वणिक् ॥ ८७ ॥

कल्पितब्राह्मणाकल्पस्तुलहेमाङ्गुलीयकः ।
श्रेष्ठिपुत्रोऽपि जामातुरासीत्तत्र वयस्यकः ॥ ८८ ॥

वरयात्रा चिरात्प्रापदवन्तिनगरीं ततः ।
उत्कान्तिकान्तवृत्तान्तां यक्षसेनालकामिव ॥ ८९ ॥

सिप्रातटे निविष्टं च जन्यावासकमावसत् ।
वसन्तोपहृतश्रीकपुरोद्यानमनोहरम् ॥ ९० ॥

तृणीकृतमहाकालास्तदहः सकुतूहला ।
अतृप्तदृष्टयोऽपश्यन्वरं पौरपरंपराः ॥ ९१ ॥

स चोज्जयनकैर्धूर्तैर्वङ्कवाचकपण्डितैः ।
वेणुवीणाप्रवीणैश्च कांचिद्वेलामयापयत् ॥ ९२ ॥

अथासौ स्यालकेनोक्तः कल्पिताहारभूषिणा ।
सज्जं वः पानमन्नं च किमाध्वे भुज्यतामिति ॥ ९३ ॥

Yajñagupta the groom. He put *Kurubhaka* in *Yajñagupta's* place, and the name *Kurubhaka*, he (the merchant) gave to *Yajñagupta*, who had taken the bridegroom's place. The merchant's son *Kurubhaka*, dressed as a *Brāhmaṇa* (in the bridegroom's procession) and wearing a conspicuous gold ring became a companion to the (would-be) son-in-law *(Yajñagupta)*. Just as an army of demi-gods, beautifully decorated and resplendent with superior embellishments may reach the city of *Alakā*, so did the groom's procession, after a long time, reach the city of *Ujjainī*. The procession stayed at the rest house for the groom and his party which was situated in the pleasant city made lovely by spring herself, on the bank of the (river) *Śiprā*. The crowd of eager citizens, that day, disregarding the sight of *Śiva*, looked only at the bridegroom with thirsty glances. (86-91)

He (the groom) spent some time with the city's crafty, extremely clever, sharp-tongued people and the highly skilled flute and lute players. After that, the brother-in-law (bride's

स चानेकासनामेकामालोक्य मनुभूमिकाम् ।
केन केनात्र भोक्तव्यमिति स्यालकमुक्तवान् ॥ ९४ ॥

तेनोक्तं जातरूपाङ्गं तुङ्गविद्रुमपादकम् ।
यूयं मध्यममध्याध्वमासनं पटुवासनम् ॥ ९५ ॥

ये चैते दत्तवेत्राङ्गे युष्मानुभयतः समे ।
एते ज्येष्ठकनिष्ठौ ते स्यालकावधितिष्ठतः ॥ ९६ ॥

पार्श्वयोरुभयोर्दीर्घा या चासन[1]रंपरा ।
तवास्यामुपवेष्टव्यं शेषया स्यालमालया ॥ ९७ ॥

वरस्तु क्षणमव्यूह्[1]स्यालमेतदभाषत ।
अस्माभिः सह युष्माभिर्न कार्यं पानभोजनम् ॥ ९८ ॥

गोत्राचारोऽयमस्माकं तावत्पानं न सेव्यते ।
भुज्यते वापरैः सार्धं यावन्न परिणीयते ॥ ९९ ॥

परिणीय निवृत्तेन लब्धाज्ञेन सता पितुः ।
कार्यमेतन्न वा कार्यं विनादेशाद्गुरोरिति ॥ १०० ॥

brother), setting the place for a meal, said to the groom, "Food is ready for you; why do you delay; come and eat." Seeing the dining place (?) where several beautiful seats had been laid he (the groom) asked his brothers-in-law, "Who all shall dine here ?" They replied, "You may take the central couch which is made of gold, has high legs of coral and is covered with a beautiful cloth and on the two similar seats of cane on either sides of you will sit your elder and younger brothers-in-law; and then on the long rows of seats on both sides will sit the party of the rest of your brothers-in-law." Considering this for a moment the bridegroom said to the brother-in-law, "You all should not dine with me. The custom in our family is, that until the marriage has been solemnised we do not dine with others. This (the eating together) should be done only on receipt of permission from the father after the wedding ceremonies are completed. It cannot even be done without the

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१. क्षणमव्यूह्य.. ।

एवं नामेत्यनुज्ञातः श्वशुरेण वरः पृथक् ।
दुर्मनायितसंबन्धी पूतमाहारमाहरत् ॥ १०१ ॥

याते यामे च यामिन्या गर्जद्वादित्रमण्डलः ।
गृहं सागरदत्तस्य परिणेतुमगादसौ ॥ १०२ ॥

तत्रालम्बितवान्वध्वाः स्फुरच्चामीकरं करम् ।
स्मरन्गुरुवचो धीर्यान्निर्विकारकरो वरः ॥ १०३ ॥

स चात्राग्निं परिक्रम्य चण्डशूलाकुलः किल ।
पाणिभ्यामुदरं धृत्वा मुमोह च पपात च ॥ १०४ ॥

प्रशान्तोच्छ्वासनिःश्वासे तस्मिन् संमीलितेक्षणे ।
मूकितोद्दामधूर्येण क्रन्दितेन विजृम्भितम् ॥ १०५ ॥

श्वश्रूर्जामातरं दृष्ट्वा ताडितोरःशिरास्ततः ।
उच्चैर्भर्तृसमावस्थामाक्रोशत्कुन्दमालिकाम् ॥ १०६ ॥

हा हतासि विनष्टासि धिक्त्वां प्रच्छन्नराक्षसीम् ।
जितप्रद्युम्नरूपोऽयं पतिस्त्वसादितो यया ॥ १०७ ॥

elder's consent." Thus, with the permission of the father-in-law, the groom, disappointing the relatives, partook of the pure food on a seat separate from the others. (92-101)

When one quarter of the night had passed, he (the groom), accompanied by loudly playing music, came to the house of *Sāgaradatta* for the wedding. There, remembering his father's words he, with a dis-interested hand clasped the radiant, golden hand of the bride. (102-103)

As soon as he had completed his circumambulations around the sacred fire, he (the groom) was seemingly overcome by a terrible stomach-ache, and holding his belly in both his hands, fell down into a faint. His breathing became slow and his eyes closed. After that the sound of weeping spread in all the four directions as if a fiery horse had been tied (to it). Seeing the son-in-law in such acondition the mother-in-law started beating her breasts and forehead, and loudly cursing *Kundamālikā* who lay in the same condition as her husband (i.e. unconscious),

त्वमेव न मृता कस्मादहं वा दुःखभागिनी ।
यया त्वं सकलं जन्म द्रष्टव्यामृतया मृषा ॥ १०८ ॥

कथं जीवति सा या स्त्री बालैव मृतभर्तृका ।
दूरान्तरगरिष्ठो हि नारीणां जीवितात्पतिः ॥ १०९ ॥

या च माता सुतामिष्टां चारुताशीलशालिनीम् ।
शक्ता विधविकां द्रष्टुं ज्येष्ठा कालस्य सा स्वसा ॥ ११० ॥

इत्यादि विलपन्त्येव सा च निश्चेष्टनाभवत् ।
हृदयोदरसंधिश्च जामातुः स्पन्दितः शनैः ॥ १११ ॥

ततः पौरसमूहस्य जामातरि तथाविधे ।
हर्षहासाट्टहासानामासीन्नान्तरमम्बरे ॥ ११२ ॥

शनकैश्च स निःश्वस्य जिह्मस्फुरितपक्ष्मणी ।
उदमीलयदाताम्रे लोचने गुरुतारके ॥ ११३ ॥

ततः सागरदत्तेन कृतस्तादृङ्महोत्सवः ।
वृद्धतालब्धपुत्रेण यो नृपेणापि दुष्करः ॥ ११४ ॥

"Oh, Unlucky one, you are destroyed; Oh, you female demon in disguise, shame on you who have killed that husband of yours who can beat even the god of love with his beauty. Why did you not die yourself? Oh, why did I the unfortunate, not die who, myself living, will now see you dead (widowed) all my life? Who can call a woman alive, who has become a widow in childhood? For women, even the husband who always stays away and is the most wicked person, is more (valuable) than life. The mother who can see her precious, virtuous and beautiful daughter as a widow, is (verily) the elder sister of Death. (104-110)

Thus grieving, she (*Sāgaradatta's* wife) also fell unconscious. Just then there was a slight movement in the chest and centre of stomach of the son-in-law. Seeing this condition of the son-in-law, all the skies echoed with the loud, joyous laughter of the citizens. (111-112)

Taking a long slow breath, he (the groom) opened his red eyes with their dim, fluttering eyelids and dilated pupils. Then *Sāgaradatta* arranged great festivities, such as are difficult

किमेतदिति पृष्टश्च स वैद्यैः प्रत्युवाच तान् ।
आमाशयगतं शूलं बाधते गुरु मामिति ॥ ११५ ॥

अथ वासगृहस्थस्य वैद्या जामातुरादृताः ।
शूलस्यामनिदानस्य कृतवन्तश्चिकित्सितम् ॥ ११६ ॥

शूलैरायास्यमानस्य लब्धनिद्रस्य चान्तरे ।
तस्य जाग्रद्वधूकस्य कथमप्यगमन्निशा ॥ ११७ ॥

नागरातिविषामुस्ताक्वाथपानावतर्पितः ।
अस्नेहाल्पतराहारः सोऽभवत्प्रत्यहः कृशः ॥ ११८ ॥

स्वयं भेषजपेषादिव्यापृता कुन्दमालिका ।
विस्मृतेव वधूलज्जां भर्तृमान्द्यभयातुरा ॥ ११९ ॥

ततः पतिमुपासीनां स कुब्जः कुन्दमालिकाम् ।
अङ्गेषु भयसन्नाङ्गीं कुर्वन्केलीं किलास्पृशत् ॥ १२० ॥

अब्रवीच्च विमुञ्चैनं किराटमपटुं विटम् ।
देवतागुरुभिर्दत्तं कान्तं तोषय मामिति ॥ १२१ ॥

even for a king who gets a son in his old age. When doctors asked him (the groom) why it had happened, he (the groom) told them, "I am troubled a lot by stomach colic." After this zealous doctors, diagnosing the stomach ailment of the son-in-law, treated him in the groom's chambers. Of the pain-afflicted and restlessly sleeping (son-in-law) whose bride kept awake through out, somehow the night passed. (113-117)

Being overtreated with the boiled mixture of dry ginger, the bitter plant (*Aconitum Ferox*) and *Mustā (Cyprus Rotundus)* he (the groom *Yajñagupta*) started weakening day by day due to fat-free and frugal diets. *Kundamālikā*, herself, busy with the grinding and preparation of the medicinal herbs, and perturbed with her husband's weak digestion, almost forgot the shyness of a new bride. (118-119)

One day as *Kundamālikā* sat near her husband (*Yajñagupta*), the hunch-back *Kurubhaka* playfully touching her body which was numb with fear, said, "Leave this trader and trickster. I am your husband united to you by gods and elders, satisfy

अथोत्थाय ततः स्थानाद्भर्तृशय्यानिरस्कृता ।
केयं केलिरनार्येति वधूर्भर्तारमब्रवीत् ॥ १२२ ॥

स तां सस्मितमाह स्म मा स्म ग्रामेयिका भव ।
का हि नागरिकंमन्या हास्यान्नटवटोस्त्रसेत् ॥ १२३ ॥

धनिनामीदृशाः क्षुद्राः प्रायो वाचालताफलाः ।
न हि मूकं शुकं कश्चिच्चिरं धरति पञ्जरे ॥ १२४ ॥

तस्मात्क्रीडनकादस्मादवद्धभाषमाणकात् ।
हसतः स्पृशतश्चाङ्ग भीरु मा वित्रसीरिति ॥ १२५ ॥
तेन सा बोधिताप्येवं सदाचारकुलोद्भवा ।
चण्डाभिर्घटदासीभिस्तं भुक्तं निरभर्त्सयत् ॥ १२६ ॥

आसीच्च यज्ञगुप्तस्य यावदेवैष मूढकः ।
रहस्यं न भिनत्त्येतत्तावन्न्याय्यमितो गतम् ॥ १२७ ॥
तं कदाचिदभाषन्त भिषजो निष्फलक्रियाः ।
पानाहारविहारेषु किमिच्छति भवानिति ॥ १२८ ॥

me." Then, hurt by this insult on her husband's bed, *Kundamālikā* got up from her seat and said to her husband (*Yajñagupta*), "What type of vile joke is this ?" He said laughingly to her, "Do not be such a foolishly rustic woman; does any woman, who considers herself to be courteous (town-born) get frightened by the jest of a jester lad ? Such low people, who live by their wits (like *Kurubhaka*) usually stay around the wealthy. No one keeps a dumb parrot in the cage for long. Therefore, O shy one, do not fear this talking toy, who jokes and touches your body." Though, thus pacified by him (*Yajñagupta*) she (*Kundamālikā*), born of a virtuous family as she was, had the amorous *Kurubhaka* severely scolded by her fierce, crafty maid servants. (120-126)

Yajñagupta thought, 'Before this idiot lets the cat out of the bag, it is better to leave this place.' (127)

Once the doctors, finding their treatment not bearing any fruit, asked him, "What do you desire in the matter of drink,

ततः क्षामतरालापस्तानवोचच्चिरादसौ ।
पितरौ द्रष्टुमिच्छामि प्रियपुत्रौ प्रियाविति ॥ १२९ ॥

अथ सागरदत्ताय वैद्यैरेवं निवेदितम् ।
एवं वदति जामाता तच्च प्रतिविधीयताम् ॥ १३० ॥

यद्यद्वैद्येन कर्त्तव्यमामाशयचिकित्सितम् ।
कृतमप्यकृतं तत्तदेतस्मिञ्जातमातुरे ॥ १३१ ॥

स्वदेशाय च यातोऽयं भवेदपि निरामयः ।
जगत्प्रसिद्धिसिद्धं हि सुहृद्दर्शनमौषधम् ॥ १३२ ॥

धात्रीप्रधानपरिवारचमूसनाथाम्
अम्भोधिसारधनहारमहोष्ट्रयूथाम् ।
श्यामां निशामिव कृशेन तुषारभासा
प्रास्थापयत्सह वरेण वणिक्तनूजाम् ॥ १३३ ॥

[इति पुरुषकारकथायां प्रथमोऽध्यायः ॥ १ ॥]

food and recreation ?" He replied after a long time, "I wish to see my parents, who love their son." (128-129)

Then the doctors said to *Sāgaradatta*, "Do what your son-in-law desires. We did all that we could to cure the stomach ailment, but it all went waste in the case of this patient. It is possible that he regains his health after going to his own country—the curative powers of seeing one's loved ones is well known throughout the world. (130-132)

The trader (*Sāgaradatta*) giving in dowry a band of maid servants headed by the nurse and a herd of tall camels loaded with gems which were the essence of the oceans, sent off his daughter (*Kundamālikā*) with the bridegroom (*Yajñagupta*) like the faint new moon with the darkness of the night. (133)

Here ends the first chapter of the Tale of Manly Endeavours.

II

प्रयाणकैश्च यावद्भिरगाद्राजगृहं वरः।
श्रेष्ठी च द्विगुणान्प्रीतान्प्राहिणोत्परिचारकान् ॥ १३४ ॥

अन्यजामातृवार्त्ताभ्यां द्वाभ्यां द्वाभ्यां प्रयाणकात्।
निर्वर्तितव्यं युष्माभिरिति चासावुवाच तान् ॥ १३५ ॥

प्रथमाद्वासकाद्यौ च निवृत्तौ परिचारकौ।
श्रेष्ठिने कथितं ताभ्यां वरः स्वस्थो मनागिति ॥ १३६ ॥

यथा यथा च याति स्म वासकानुत्तरोत्तरान्।
शनकैः शनकैर्मान्द्यमत्यजत्स तथा तथा ॥ १३७ ॥

अन्यात्तु वासकादन्यौ निवृत्तपरिचारकौ।
वरं सागरदत्ताय हृष्टपुष्टाङ्गमाख्यताम् ॥ १३८ ॥

अथासाविति हर्षान्धस्त्यक्तपात्रपरीक्षणः।
आचतुर्वेदचण्डालं विततार निधीनपि ॥ १३९ ॥

कृत्रिमस्तु वरः प्रातस्त्यक्तजामातृडम्बरः।
गृहीतब्राह्मणाकल्पः प्रस्थितः पदगः पथि ॥ १४० ॥

(II)

The merchant (*Sāgaradatta*) sent twice the number of dear attendants with the groom (*Yajñagupta*) as the halts on his journey to *Rājagṛha*, and told them to return back to him in pairs from each stage of the journey with news of the son-in-law. The two attendants who returned first from the first halt, informed the merchant that the bridegroom had improved slightly in health. With the completion of each stage of the journey the bridegroom's weakness of digestion gradually vanished. The two attendants who returned from the last halt reported to *Sāgaradatta* that the groom had become strong and healthy again. Blinded with joy at this news, he (*Sāgaradatta*) distributed his wealth indiscriminately to all—from the *Brāhmaṇas* learned in the four *Vedas* to those of the lowest caste (*Caṇḍālas*). (134-139)

The next morning (at the time of entry into the city) the false groom *Yajñagupta*, discarding the show of a groom,

वैपेणागन्तुना मुक्तः स रेजे निजया श्रिया ।
सेन्द्रचापतडिद्दाम्ना घनेनेव निशाकरः ॥ १४१ ॥

वरप्रवहनं तच्च कुन्दमालिकयास्थितम् ।
आरुरोह वराकारः प्रीतः कुरुभकः खलः ॥ १४२ ॥

तं दृष्ट्वा विकृताकारं जितशंकरकिंकरम् ।
प्रविधूय वधूरङ्गं लोचने सममील्यत् ॥ १४३ ॥

वधूवरमथ द्रष्टुं सकला सकुतूहला ।
निरगात्त्यक्तकर्त्तव्या जवना जनता पुरात् ॥ १४४ ॥

तौ च दुर्बद्धसंबन्धौ मुक्तालोहगुडाविव ।
दृष्ट्वा धुतकरैः पौरैरधिक्षिप्तः प्रजापतिः ॥ १४५ ॥

कामचारेण कामोऽपि तावन्नैव प्रशस्यते ।
किं पुनर्यः सदाचारः सर्गहेतुर्भवादृशः ॥ १४६ ॥

सर्वथा वामशीलानां त्वमेव परमेश्वरः ।
येनैतावप्सरःप्रेतौ दुर्योज्यौ योजिताविति ॥ १४७ ॥

dressed himself as a *Brāhmaṇa* and started walking on the road. Free of the assumed apparel he looked graceful with his own inborn dignity, just as the moon (is radiant), once it is set free from clouds containing rainbows and flashes of lightning. The wicked *Kurubhaka* enthusiastically climbed on the groom's carriage on which *Kundamālikā* sat. Looking at that deformed (person) who surpassed even *Śiva's* attendants, *Kundamālikā* trembled in every limb and closed her eyes. (140-143)

All the citizens rushed out, leaving their work, eager to see the bride and the groom. The townspeople on seeing that unequal union of a pearl and a ball of iron, raised their hands and cursed the 'Creator' thus, "Surely, even *Kāmadeva* (the god of amorous pleasures) is not praised for his wilful behaviour, so what can one say of a virtuous person like you who are the source of creation ? Obviously, you are the god for those of perverse behaviour—that is why You have created this unequal pair of a divine damsel and an evil spirit. (144-147)

बुद्धवर्मापि निर्याय सर्वश्रेणिपुरःसरः ।
वधूमभ्यनयत्कान्त्या जितराजगृहं गृहम् ॥ १४८ ॥

अङ्कस्थवधुकस्तत्र स चावोचत्कुटुम्बिनीम् ।
इयमेवास्तु ते पुत्रस्तनया च वधूरिति ॥ १४९ ॥

मन्यमानेषु मानेषु वन्दमानेषु बन्दिषु ।
नटादिषु च नृत्यत्सु सार्कं तदगमद्दिनम् ॥ १५० ॥

अथ चक्षुर्मनःकान्तमावासं कुन्दमालिका ।
यज्ञगुप्तवयस्येन कुब्जकेन सहाविशत् ॥ १५१ ॥

तत्र शय्यासमीपस्थमास्थिता चित्रमासनम् ।
वधूर्वरवयस्योऽपि तदनन्तरमुन्नतम् ॥ १५२ ॥

चिन्तयन्तस्ततः तत्र सर्वे मोहान्धमानसाः ।
अमूलाग्राणि पत्त्राणि लिलिखुर्नमिताननाः ॥ १५३ ॥

अस्मिन्नचिन्तयत्कष्टे वृत्तान्ते कुन्दमालिका ।
अपि नामैष मां मुक्त्वा ब्राह्मणो न व्रजेदिति ॥ १५४ ॥

Buddha Varmā too came out (of the city) with the guild of merchants and brought the bride to his house whose radiance paled the whole city of *Rājagṛha* into insignificance. There seating the bride on his lap he said to his wife, "May this be your son and daughter as well as your daughter-in-law." That day also passed with the passing of the sun, in giving respect to the respectable and in singing and dancing of bards and dancers. After this *Kundamālikā*, together with *Yajñagupta's* companion the hunch-back, entered the living quarters which were pleasing to the mind and the eye. There the bride sat on the many-splendoured couch next to the bed; groom's friend (*Yajñagupta*) too sat next on a high seat. (148-152)

All the people (present) threre became worried, and hanging their heads in embarrassment, were lost in thought. In such a painful situlation, *Kundamālikā* began to fear that the *Brāhmaṇa (Yajñagupta)* may leave her (and go away). But

आसीत्कुरुभकस्यापि विविक्ते रन्तुमिच्छतः ।
अपि नामैष निर्यायाद्बहिर्वासगृहादिति ॥ १५५ ॥

यज्ञगुप्तस्तयोर्बुद्ध्वा तत्कालोचितमिङ्गितम् ।
गमनं चात्मनः श्रेयस्ततो निर्गन्तुमैहत ॥ १५६ ॥

सा तमुच्छलितं दृष्ट्वा सविषादमभाषत ।
दारानापद्गतान्मुक्त्वा प्रस्थितः क्व भवानिति ॥ १५७ ॥

तेनोक्तं यस्य दारास्त्वं विधात्रा परिकल्पिता ।
आपन्नास्मीति मा वोचस्तिष्ठन्ती तस्य संनिधौ ॥ १५८ ॥

तत्समालभतामेष त्वदालिङ्गनचुम्बनम् ।
वयं तु खरधर्माणो भारमात्रस्य भागिनः ॥ १५९ ॥

इत्थमुक्त्वा स चान्याभिः प्रेष्याभिः सह निर्ययौ ।
अनिच्छामैच्छदाक्रष्टुं ग्राम्यः कुरुभकश्च ताम् ॥ १६० ॥

ततस्तारतरारावैः श्रोणीचरणभूषणैः ।
व्याहरन्तीव तं विप्रं निर्जगाम जवेन सा ॥ १६१ ॥

मत्तप्रमत्तपौरे च नृत्यद्भृत्यनिरन्तरे ।
यज्ञगुप्तस्तया नैव दृष्टस्तत्र गृहाङ्गणे ॥ १६२ ॥

Kurubhaka, eager to dally with her in private, was wishing that *Yajñagupta* should leave the room. *Yajñagupta* guessed their wishes at once and thinking it was better of him to leave, tried to go away from there. Seeing him eager to leave, the bride sorrowfully said, "Where do you go, leaving your wife in a perilous situation ?" He replied, "You, sitting beside him whose wife you have been made by Destiny, should not say that you are in trouble. So, he may receive your embraces and kisses now, my part was only that of an ass whose duty it is to carry the load." Saying this, he came out of the bed-room with the maid servants (who were there). Then the rustic *Kurubhaka* tried to pull a reluctant *Kundamālikā* close to him. Then she, her anklet and girdle jangling loudly, as if calling out to the *Brāhmaṇa*, ran out quickly. (153-161)

In the courtyard were the inmates of the house, drunk with wine, and the servants continuously dancing, but *Yajñagupta*

एष यात्येष यातीति सादृश्यभ्रान्तिवञ्चिता ।
यं कंचिदपि सा यान्तमन्वयासीत्तदाशया ॥ १६३ ॥
रभसेन च निर्याय रथ्यापथमवातरत् ।
हिण्डीवादित्रभीता च कुम्भकारकुटीमगात् ॥ १६४ ॥

तत्र कापालिकं दृष्ट्वा सुषुप्तं मदमूर्छया ।
सुश्लिष्टा हन्त रक्षेयमित्यध्यवसितं तया ॥ १६५ ॥
अथाभरणमुन्मुच्य महासारं शरीरतः ।
अभ्यस्तवणिगाचारा ववन्ध दृढमम्बरे ॥ १६६ ॥
खट्वाङ्गादिकमादाय कापालिकपरिच्छदम् ।
घूर्णमाना मदाद्ग्रामं बाह्यं निरगमत्पुरात् ॥ १६७ ॥

तत्र च ब्राह्मणी काचित्तया श्वेतशिरोरुहा ।
स्वगृहालिन्दकासीना दृष्टा कर्पासकर्त्रिका ॥ १६८ ॥

एकाकिन्यैव सा दैवं निन्दित्वा करुणस्वना ।
धिक् क्षुद्रं बुद्धवर्माणमिति सक्रोधमब्रवीत् ॥ १६९ ॥

was not to be seen there. She, lost in the delusions of resemblance and thinking, 'there he goes', imagined every one to be *Yajñagupta*, and followed behind any person who was walking away from there. Thus she ran out and reached the main road. and there, frightened of the proclamations being made with the beat or drums (about her disappearance) she entered the hut of a potter. Finding there a follower of the *Śiva* sect (who wore garlands of human skulls and ate and drank from them), in the deep unconscious sleep caused by wine, she thought, "Good, what a nice chance for an escape." (162-165)

She, skilled in the conduct of a trader, took off the valuable ornaments on her person and tied them up securely in a cloth, and taking the paraphernalia, such as the staff with a skull at the top, etc., of the *Kāpālika* (a *Śiva* follower), she came out of the city with the swaggering gait of a drunkard and entered the nearby village. She saw a white haired *Brāhmaṇī* there who sat on the terrace before her house and spun thread. Cursing the gods in a piteous voice, she muttered angrily, "Shame on that vile *Buddha Varmā.*" *Kundamālikā* asked her,

तामपृच्छदसावार्ये निर्व्याजगुणशालिनः ।
साधोः किं दुष्कृतं तस्य निन्द्यते यदसाविति ॥ १७० ॥

तयोक्तमतिमुग्धो वा धूर्तो वा भगवन्नसि ।
तदीयं दुष्कृतं येन प्रकाशमपि न श्रुतम् ॥ १७१ ॥

अथवा श्रोष्यति भवानन्यतस्तत्सुदुःश्रवम् ।
मादृशी तु न शक्तैव वक्तुं प्रकृतिकातरा ॥ १७२ ॥

यावच्चेदमसावाह तावदुच्चैस्तरां पुरे ।
डिण्डिमध्वनिसंभिन्ना परिबभ्राम घोषणा ॥ १७३ ॥

अहो राजसमादेशो यो वधूं बुद्धवर्मणः ।
नागरः कश्चिदाचष्टे स दारिद्र्येण मुच्यते ॥ १७४ ॥

यः पुनः स्वगृहे मोहात्प्रच्छादयति तं नृपः ।
पाटयत्यधनं कृत्वा दारुणैः क्रकचैरिति ॥ १७५ ॥

अथेदं ब्राह्मणी श्रुत्वा नेत्राम्बुप्लावितानना ।
परितोषपराधीना जहास च रुरोद च ॥ १७६ ॥

"O honoured lady, what wicked deed has that innocent, virtuous saint (trader) committed that you condemn him thus ?" Then she said, "O reverend, either you are extremely innocent or a fraud, that is why you are unaware of his obvious misdeed. Or you will hear of this extremely painful happening from others A woman like me, timid by nature, is unable to relate it." While she was saying thus, the announcement with the loud beating of drums spread around the city, "O brothers, this is the king's order—whoever gives information about the bride of the citizen *Buddha Varmā* will be liberated from poverty. And if anyone hides her in his house by folly, the king will snatch away everything of his and have him slit with a sharp saw." (166 175)

On hearing this the *Brāhmaṇī*'s face was bathed with tears; then with satisfaction she smiled and wept also, and then said,

अब्रवीच्च किमाश्चर्यं यदुज्जयनिको जनः।
नातिसंधीयते धूर्तैर्मूलदेवसमैरिति ॥ १७७ ॥

साधु साधु महाप्राज्ञे सुजाते कुन्दमालिके।
यया सकुब्जकः पापो बुद्धवर्मातिसंधितः ॥ १७८ ॥

यथा राजगृहं पुत्रि त्वयेदं सुखमासितम्।
यज्ञगुप्तेन संगम्य त्वयापि स्थीयतां तथा ॥ १७९ ॥

इत्यादि ब्रुवतीं श्रुत्वा चिन्तयामास तामसौ।
निष्कारणजनन्येषा गोपायिष्यति मामिति ॥ १८० ॥

शनैश्चाकथयत्तस्यै वृत्तं वृत्तान्तमात्मनः।
गाढमालिङ्ग्य सा चैनां प्रीता प्रावेशयद्गृहम् ॥ १८१ ॥

अवतार्य च तत्रास्यास्तां कापालिकतण्डिकाम्।
तद्भारपरिखिन्नानि गात्राणि पर्यवाहयत् ॥ १८२ ॥

अभ्यज्य स्नपयित्वा च सुखोष्णैः सलिलैरसौ।
स्थूलचेलदलास्तीर्णे शयने समवेशयत् ॥ १८३ ॥

"It is no surprise that people from *Ujjainī* are not outwitted even by those as crafty as *Mūladeva*. O extremely clever *Kundamālikā*, pride of your family, you have fooled not only the hunch-back but also the sinful *Buddha Varmā*. Daughter, just as this *Rājagṛha* became happy to get you, so may you also live (in happiness) by being united to *Yajñagupta*" Listening to her saying all this she (*Kundamālikā* in the guise of a *Kāpālika*) thought, "This spontaneous mother of mine shall save me." Then slowly she related the complete story of all that had happened to her. Then the old wom.n, being delighted, held her tightly in an embrace and took her inside the house. (Then) she removing the paraphernalia of the *Kāpālika* (from her body), shampooed her limbs which were exhausted with the burden. Then after massaging her with oil, she bathed her with luke warm water, and seated her on a bed with thick (mattress like) cloth. (176-183)

परिधाय च तामेव वीभत्सामस्थिशृङ्खलाम् ।
भ्राम्यत्संभ्रान्तपौरं तत्सा प्रातः प्राविशत्पुरम् ॥ १८४ ॥

किंनिमित्तमयं लोकः संचरत्याकुलाकुलः ।
इति पृष्टवती कंचिदसौ पुरनिवासिनम् ॥ १८५ ॥

तेनोक्तमिह च स्थाने श्रेष्ठिनो वुद्धवर्मणः ।
पुत्रः कुरुभको नाम स्वनामविकृताकृतिः ॥ १८६ ॥

तस्मै चान्येन षण्ढेन परिणीय द्विजन्मना ।
शैलूषेणेव लुब्धेन स्वभार्या प्रतिपादिता ॥ १८७ ॥

सा तं कुरुभकं त्यक्त्वा मार्गयन्ती च तं द्विजम् ।
प्रदोषे क्वाप्यपक्रान्ता लोकस्तेनायमाकुलः ॥ १८८ ॥

ततस्ततस्तया श्रुत्वा सान्तःस्मितमुदाहृतम् ।
भद्र षण्ढस्य तस्याशु गृहं नयत मामिति ॥ १८९ ॥

ततस्तन्मधुरालापरक्तपौरपुरःसरा ।
यज्ञगुप्तगृहं प्रापद्ब्रह्मनिर्घोषभूषणम् ॥ १९० ॥

तत्र चाग्निगृहद्वारि व्याख्यानकरणाकुलम् ।
सान्तेवासिनमासीनं यज्ञगुप्तं ददर्श सा ॥ १९१ ॥

After that, wearing the same hideous garland of bones (in a *Kāpālika's* disguise), confusing the citizens, she (*Kundamālikā*) started to roam, and in the morning entered the city (*Rājagṛha*). She asked one of the townsfolk, "Why are the citizens wandering around in such excitement ?" He replied, "There is a person called *Kurubhaka* here, son of the trader *Buddha Varmā*, who is as ugly as his name is. An Impotent *Brāhmaṇa*, like a greedy actor, gave his wife to him (*Kurubhaka*) after he (the *Brāhmaṇa*) had married her. Leaving *Kurubhaka* she has gone away somewhere in the evening, searching for that *Brāhmaṇa* That is why these people are anxious." (184-188)

Listening (to these words) here and there, and smiling to herself, *Kundamālikā* said to that man, "Gentleman, take me quickly to that coward's house. Then with a crowd of townsfolk, all being charmed with her sweet talk, she reached *Yajña-gupta's* house loquacious with the chanting of *Vedic* hymns.

ततो निधाय खट्वाङ्गं रचितस्वस्तिकासना।
कोऽयं व्याख्यायते ग्रन्थ इत्यपृच्छत्समत्सरा ॥ १९२ ॥

सोऽब्रवीद्भगवन्नेषा मानवी धर्मसंहिता।
एतस्यां चातुराश्रम्यं चातुर्वर्ण्यं च वर्ण्यते ॥ १९३ ॥

तयोक्तं किमलीकेन न हीयं धर्मसंहिता।
लोकायतमिदं मन्ये निर्मर्यादजनप्रियम् ॥ १९४ ॥

क्व धर्मसंहिता क्वेदमधर्मचरितं तव।
न हि वैद्यः स्वशास्त्रज्ञः कुष्ठी मांसं निषेवते ॥ १९५ ॥

व्याचख्यानेन विप्रेण मानवीं धर्मसंहिताम्।
व्यतिक्रान्तसवर्णेन परिणीता वरा त्वया ॥ १९६ ॥

सा चाखण्डशरीरेण सुरूपेण कलाविदा।
यूना च काणकुण्ठाय मत्कुणाय किलार्पिता ॥ १९७ ॥

There she saw *Yajñagupta*, sitting with disciples, at the entrance to the sacrificial room, busy in the expounding (of the scriptures). She put down her skull-staff there and sitting in the *Svastika* pose, asked compassionately, "Which treatise is being expounded?" He replied, "Reverend (*Kāpālika*), this is *Manu*'s code of laws (for the performance of one's duties). The duties during all the four stages of life (of a *Brāhmaṇa*), and of all the four castes, are described here." (189-193)

Kundamālikā said, "Why do you tell lies? This is not a religious code of laws; is it, perhaps, the treatise of the materialists (*Bārhaspatyas*), so popular with those who lack all moral restraints? What comparison can be made between the religious code of laws and your unethical behaviour? A doctor who is learned in his own science (medicine) does not partake of meat when suffering from leprosy! You, a *Brāhmaṇa*, who expound on *Manu's* code of ethics, transgressing your own caste, have yourself married a girl who had already been betrothed to another. Then, though being sound in body, handsome, skilled in arts, and young, you have given her to a one-eyed,

तन्माहेश्वर पृच्छामि किमर्थमिदमीदृशम् ।
त्वया कृतमकर्त्तव्यं युक्तं चेत्कथ्यतामिति ॥ १९८ ॥

सोऽब्रवीद्भगवन्युक्तमयुक्तं वा भवत्विदम् ।
विधेयैरविचार्यार्थाद्गुरुवाक्यादनुष्ठितम् ॥ १९९ ॥

तथा हि जामदग्न्येन दुर्लङ्घ्याद्वचनात्पितुः ।
मातुः कृत्तं शिरस्तत्र किमाह भगवानिति ॥ २०० ॥

तयोक्तं दिव्यवृत्तान्ता नादिव्यस्य निदर्शनम् ।
न हि रुद्रेण पीतेति पिबन्ति ब्राह्मणाः सुराम् ॥ २०१ ॥

न च प्राज्ञेन कर्तव्यं सर्वमेव गुरोर्वचः ।
गुरुः किं नाम न ब्रूयाद्दुःखक्रोधादिबाधितः ॥ २०२ ॥

तीव्रशूलातुरशिराः पुत्रं ब्रूयात्पिता यदि ।
शिरो मे छिन्द्धि पुत्रेति किं कार्यं तेन तत्तथा ॥ २०३ ॥

यच्च मातुः शिरः कृत्तं रामेण वचनात्पितुः ।
तत्तस्यैव प्रभावेन सद्यः संघटितं पुनः ॥ २०४ ॥

stupid and beardless male! O devotee of *Śiva*, I ask you, why did you commit this mean act? If there be any propriety (in this), tell me." (194-198)

He (*Yajñagupta*) answered, "Lord, whether right or wrong, this dutiful servant has only carried out the unbreakable command of the elder. *Paraśurāma* too had cut off the head of his mother, at his father's inviolable words; what can you say about it?" She (*Kundamālikā* in *Kāpālika's* attire) said, "Divine tale can never be given as examples for the undivine (mortals). *Śiva* drank liquor, yet *Brāhmaṇas* cannot drink it. Therefore, for those who are the most excellent amongst men, every word of the elder does not have to be acted upon. Cannot an elder give an order, swayed by sorrow, anger etc.? If a father, afflicted by severe headache, tell his son, 'O son, cut my head off', should he do it? When *Paraśurāma*; acting on his father's words, cut his mother's head off, it was immediately joined again because of his powers. Lacking divine

त्वया तु गुरुवाक्येन कृताकर्तव्यकर्मणा ।
दिव्यप्रभावहीनेन तत्कथं कार्यमन्यथा ॥ २०५ ॥

इदानीमपि तामेव भवान्विनेष्यति प्रियाम् ।
गुरुवाक्यं कृतं पूर्वं यद्गतं गतमेव तत् ॥ २०६ ॥

तस्यामित्युक्तवाक्यायामसावासीन्निरुत्तरः ।
वादिवाच्ये हि निर्दोषे किं वाच्यं प्रतिवादिनः ॥ २०७ ॥

एवं च चिरमासित्वा नभोमध्यगते रवौ ।
भिक्षावेलापदेशेन तमामन्त्र्योच्चचाल सा ॥ २०८ ॥

तेन चोक्ता स्वमेवेदमृद्धिमच्च गृहं तव ।
तेनात्रैव सदाहारं करोतु भगवानिति ॥ २०९ ॥

ततस्तया विहस्योक्तं नास्तिकस्य भवादृशः ।
असंभोज्यमभोज्यत्वादन्नं कापालिकैरपि ॥ २१० ॥

कृत्वापि तु महत्पापं पश्चात्तापं करोति यः ।
पुनःसंवरणं चासौ याति भोज्यान्नतामिति ॥ २११ ॥

powers, how can you undo the vile deed committed by you under the elder's orders? Will you bring that (discarded) wife home now—what (you) did before by the elder's commands is a thing of the past?" (199-206)

On hearing these words from her (*Kundamālikā* disguised as a *Kāpālika*) *Yajñagupta* had no answer. When the words of the contender are without fault, what can the opponent say? Thus she (*Kundamālikā* in a *Kāpālika's* attire) was there for a long time. When the sun reached its zenith, she, informing him (*Yajñagupta*) was about to leave under the pretence of it being alms-time when *Yajñagupta* said, "This prosperous house is yours only; so you may always eat here." On this she said, laughing, "The food belonging to an atheist like you, being uneatable, is unacceptable for *Kāpālikas* also. The food of one who atones for a great sin and then restrains himself from that sin, becomes acceptable (again)." Saying all this to him

एवमादि तमुक्त्वासौ गत्वा च ब्राह्मणीगृहम् ।
अपनीय च तं वेषमाचरन्मज्जनादिकम् ॥ २१२ ॥

तं च कापालिकं कल्पं सायमादाय सा पुनः ।
यज्ञगुप्तगृहं गत्वा दिनशेषमयापयत् ॥ २१३ ॥

अन्नकालं च रात्रिं च नयन्ती ब्राह्मणीगृहे ।
शेषं च यज्ञगुप्तस्य सानयद्दिवसान्बहून् ॥ २१४ ॥

कदाचिच्चाभवत्तस्यास्तृष्णावशगचेतसा ।
अकार्यमिदमेतेन कृतं कर्म द्विजन्मना ॥ २१५ ॥

तेन शक्यो मयानेतुमयं दर्शिततृष्णया ।
कार्ये हि सुलभोपाये न मुह्यन्ति सुमेधसः ॥ २१६ ॥

अथ मुक्तालतामेकमरुणां तरलांशुभिः ।
असौ विक्रापयामास तया ब्राह्मणवृद्धया ॥ २१७ ॥

हेमरूप्यं च तन्मूल्यमाहतानाहतं शुचि ।
ताम्रकुम्भयुगन्यस्तं सीमान्ते निहितं तया ॥ २१८ ॥

thus, she returned to the *Brāhmaṇī's* house. Then she removed her disguise and took a bath etc. (207-212)

In the evening, she disguised herself again as the *Kāpālika* and went to *Yajñagupta's* house, where she spent the evening. Thus she passed the meal-times and nights at the house of the *Brāhmaṇī*, and the rest of the time she spent at *Yajñagupta's* house. Thus she pas:ed several days. (213-214)

Once it occurred to her, 'The *Brāmaṇa* has committed the misdeed under the sway of greed. Therefore, by putting temptation before him, I can take him away (to *Ujjainī*). Clever persons are not careless in carrying out their plans.' After this she sold a necklace made of lustrously shining red pearls through the old *Brāhmaṇī*. The pure gold and silver coins with or without seals which she received in return were filled by her into two brass pots and buried at the village border. (215-218)

अथ धातुक्रियावादनिधिवादाश्रयैं रसौ ।
आलापैश्चिरमासित्वा यज्ञगुप्तमभाषत ॥ २१९ ॥

एकरात्रं वसेद्ग्रामे पञ्चरात्रं मुनिः पुरे ।
इति प्रव्रजिताचारमेतं वेद भवानिति ॥ २२० ॥

एतावन्तमहं कालं वत्स राजगृहे स्थितः ।
त्यक्तप्रव्रजिताचारस्तद्भवत्प्रीतिवञ्चितः ॥ २२१ ॥

गृहिणोऽपि हि सीदन्ति स्नेहशृङ्खलयन्त्रिताः ।
विरक्ताः स्वशरीरेऽपि निःसङ्गाः किं मुमुक्षवः ॥ २२२ ॥

तेन वाराणसीं गन्तुमहमिच्छामि संप्रति ।
तीर्थदर्शनतन्त्रा हि सोमसिद्धान्तवादिनः ॥ २२३ ॥

अन्यच्चाहं विजानामि दारिद्र्यव्याधिवैद्यकम् ।
महाकालमतं नाम निधानोत्पाटनागमम् ॥ २२४ ॥

मया च ध्यानखिन्नेन वनान्ते परिसर्पता ।
उज्ज्वलैर्लक्षितश्चिह्नैः केनापि निहितो निधिः ॥ २२५ ॥

After this, (one day), she (*Kundamālikā* as a *Kāpālika*), sat and conversed for a long time on subjects connected with metallurgy and the science of (finding out buried) treasures and then said to *Yajñagupta*, "O sir, you know well this rule for the religious mendicants 'Stay one night in a village and five nights in a city'. O dear one, it was only due to my love for you that I stayed on for so many days at *Rājagṛha* scorning this custom of the mendicants; caught in the bonds of affection even householders suffer sorrow, then what can be said of an aspirant for salvation, who is indifferent even to his own body and free from worldly desires? Therefore I want to go to *Vārāṇasī* now—*Śiva* followers as a rule favour pilgrimages. One thing more, I know the science of finding out buried treasures called '*Mahākālamata*', a cure for the disease of poverty. Fatigued with meditation, once I, wandering in the area bordering the forest, perceived through clear signs, a treasure that had been buried

यद्धि चास्ति मयि प्रीतिस्ततः स्वीक्रियतामसौ ।
सफलाः खलु संपर्काः साधुभिस्त्वादृशैरिति ॥ २२६ ॥

यज्ञगुप्तस्तमुत्खाय निधिं तत्सहितस्ततः ।
सधीरासतरच्छात्रः प्रच्छन्नं गृहमानयत् ॥ २२७ ॥
तत्र पित्रे निधानं तत्प्रीतः कथितवानसौ ।
महाकालमतज्ञात्वं तस्य कापालिकस्य च ॥ २२८ ॥
तमुवाच पिता पुत्रं त्यक्त्वा वेदाननर्थकान् ।
महाभिक्षोर्महाज्ञानं महाकालमतं पठ ॥ २२९ ॥
दिव्यं चक्षुरिदं तात महाकालमतं मतम् ।
निधिगर्भां नरो येन छिद्रां पश्यति मेदिनीम् ॥ २३० ॥
महापाशुपतस्तस्मान्महाकाल इव त्वया ।
महाकालमतस्यार्थे यत्नादाराध्यतामिति ॥ २३१ ॥
इति प्रोत्साहितस्तेन महाकालमतार्थिना ।
यज्ञगुप्तो ब्रवीति स्म प्रस्थितां कुन्दमालिकाम् ॥ २३२ ॥
अहमप्यनुगच्छामि भवन्तं तीर्थमस्थिरम् ।
दृष्टादृष्टमहाश्रेयः कारणं मादृशामिति ॥ २३३ ॥

by someone. If you love me, accept it. In case of persons like you, contact with saints bears fruit without fail." (219-226)

Like a patient and very faithful student, *Yajñagupta* went with her (disguised *Kāpālika*) and having dug out quietly brought home the treasure. With great delight he told his father about that treasure and also mentioned the *Kāpālika's* knowledge of the science called *Mahākālamata*. On this the father said to his son, "Forget the meaningless *Vedas*. and read this *Mahākālamata*, the great knowledge of this great mendicant. Son, in my opinion, this *Mahākālamata* is like the divine glance which can penetrate through this earth, containing treasure and discover it. Therefore, to learn the *Mahākālamata*, worship that *Śiva* follower diligently as one worships the *Mahākāla*. Thus encouraged by his father, desirous of the *Mahākālamata*, *Yajñagupta* said to *Kundamālikā* who was leaving, "I too will follow you who are like a mobile place of pilgrimage and for a person like me, the means of (attaining) material and spiritual

तया तु वार्यमाणोऽपि वाचा मन्दप्रयत्नया ।
महाकालमतप्रेप्सुरसौ नैव निवृत्तवान् ॥ २३४ ॥

अथ वाराणसीं गत्वा यज्ञगुप्ताय सा ददौ ।
रत्नं नातिमहामूल्यमिति चैनमभाषत ॥ २३५ ॥

अस्य रत्नस्य मूल्येन यथासुखमिहास्यताम् ।
न तु तारुण्यमूढेन संभाष्या गणिका त्वया ॥ २३६ ॥

त्वादृङ्नवदशप्रायः श्रोत्रियः सकुतूहलः ।
वेश्यावश्यः स्वदाराणां यात्यवश्यमवश्यताम् ॥ २३७ ॥

गणिकाडाकिनीभिश्च पीतसर्वाङ्गलोहितः ।
यज्जीवति तदाश्चर्यं क्व धर्मः क्व यशःसुखे ॥ २३८ ॥

इत्यादिमादेशमसौ तदीयं
तथेत्यनुज्ञाय तथा चकार ।
आराध्यवाक्यानि हि भूतिकामाः
सेवाविधिज्ञा न विकल्पयन्ति ॥ २३९ ॥

good." He (*Yajñagupta*) with his strong desire for the *Mahākālamata* could not be stopped with her feeble attempts at dissuading him. (227-234)

On reaching *Vārāṇasī* she (the false *Kāpālika*) handing over a gem of small worth to *Yajñagupta* said to him, "Stay happily here with the price obtained from this gem. Do not, with a youth's natural ignorance, talk to a prostitute. Learned *Brāhmaṇas* like you at the age of about nineteen years, out of curiosity fall prey to prostitutes and go beyond their wives' control. It is a wonder that a person whose blood has been sucked completely by prostitutes and witches should still be alive. How can there be any duty, fame or happiness for him ?" (235-238)

Accepting her command and saying, 'So it will be', *Yajñagupta* did accordingly. Persons desiring wealth and experts at serving do not disobey the one worshipped (by them). (239)

Here ends the Second Chapter of The Tale of Manly Endeavours.

III

चतुरः पञ्च वा मासान्वाराणस्यां विहृत्य तौ ।
नैमिषं जग्मतुस्तस्माद्गङ्गाद्वारं ततः कुरून् ॥ २४० ॥

कुरुभ्यः पुष्करं तत्र गमयित्वा घनागमम् ।
कार्त्तिकान्ते महापुण्यं दृष्टवन्तौ महालयम् ॥ २४१ ॥

यज्ञगुप्तमथावोचदेकदा कुन्दमालिका ।
बहुद्रविणमुत्पाद्य ददामि भवते निधिम् ॥ २४२ ॥

तमादाय गृहान्गच्छ दृष्टादृष्टार्थसाधनम् ।
त्रिवर्गेण हि युज्यन्ते गृहस्था गृहमेधिनः ॥ २४३ ॥

अश्रुतश्रुतयो मूढा रण्डा निर्वंसवोऽपि वा ।
भवन्ति खलु धर्मार्थं तीर्थयात्रापरायणा ॥ २४४ ॥

अहमप्यधुना गच्छाम्यवन्तिनगरीं प्रति ।
सा हि कापालिकाल्लीना गणिकानामिवाकरः ॥ २४५ ॥

(III)

After staying at *Vārāṇasī* for four or five months, they (*Kundamālikā* and *Yajñagupta*) both went to *Naimiṣāraṇya* and from there to *Gaṅgādvāra* (*Haridvāra*) and then *Kuru* (*Kurukṣetra*). From *Kuru* they went to *Puṣkara Tīrtha* (the famous holy place near modern *Ajmer*) and spending the monsoon period there they visited at the end of *Kārtika*, the holy, sacred pilgrim's city of *Mahālaya*. (240-241)

One day (the false *kāpālika*) *kundamālikā* said to *Yajñagupta*, "I shall give you a treasure of great wealth by materialising it. You return home with that wealth which can bring you material and spiritual prosperity. Householders engaged in the five (routine) sacrifices achieve the *'Trivarga'* (the three objects of worldly life—i. e. duty, wealth and pleasures). Only those who lack *Vedic* knowledge, who are ignorant, sonless till death, and poor, depend on pilgrimages to attain religious merit. I am also going to *Avantī's* city (*Ujjainī*) now. It (*Ujjainī*) is the seat of the *kāpālikas* as well as the

महापाशुपतास्तत्र निशातशितपट्टिशाः।
यात्रायां किल युध्यन्ते युद्धमात्रप्रयोजनाः॥ २४६ ॥

तत्र कापालिकः कश्चिन्निहन्यादपि मां बली।
काकतालीयमोक्षा हि शस्त्रपञ्जरचारिणः॥ २४७ ॥

उज्जयन्यां च यत्पापं दुष्कृतं कृतवानसि।
स्वर्गवद्ब्रह्मघातेन तेन सा दुर्गमा त्वया॥ २४८ ॥

तेनायासफलं तत्र विशङ्के गमनं तव।
प्रावृत्य च ततः पश्य सनिधिः पितराविति॥ २४९ ॥

आसीच्चास्य प्रसन्नौ मे पादावस्य महात्मनः।
हन्त संप्रति संप्राप्तं महाकालमतं मया॥ २५० ॥

लोको हि प्राणसंदेहे प्राणधारणकारणम्।
सर्वमप्युज्झति स्फीतं किमु ग्रन्थमनर्थकम्॥ २५१ ॥

चिरमाराधितश्चायं निरपेक्षः स्वजीविते।
महाकालमतं तन्मे कथं नाम न दास्यति॥ २५२ ॥

abode of courtesans. *Śiva* followers for whom fighting is the only end, battle here with sharp and shining spears during the festive procession. Some powerful *kāpālika* may even perhaps kill me there! The attainment of liberation of a person who is surrounded by weapons is but coincidental. The wicked sin committed by you at *Ujjainī* has made it (*Ujjainī*) as inaccessible for you as the Heaven is for the killer of a *Brāhmaṇa*. I fear your going there will gain nothing for you except trouble. Therefore, go back with the treasure and see your parents." (242-249)

He (*Yajñagupta*) thought, 'The two feet of this great saint are now pleased with me. Oh, now I have almost got the *Mahākālamata*. When people suspect that their end is near, they sacrifice all that which is rich and prosperous and which is the means for sustaining life; then what is there to say about the book which is of no use? I have devoted myself to him

यं च दोषमहं तत्र कृतवान्गुरुशासनात् ।
तस्य प्रच्छादनोपायो यत्किंचिदिव तुच्छकः ॥ २५३ ॥

मां देवकुलकोणेषु लीनं कालपटच्चरम् ।
परुषाकुलकेशं च न कश्चिल्लक्षयिष्यति ॥ २५४ ॥

युक्तमित्यादि निर्धार्य सोऽब्रवीत्कुन्दमालिकाम् ।
किं चान्तेवासिनां युक्तं मोक्तुमाचार्यमापदि ॥ २५५ ॥

या गतिर्भवतः सैव ममापि सहचारिणः ।
न हि गच्छति पूर्णेन्दौ कलङ्कोऽस्य न गच्छति ॥ २५६ ॥

इत्यादि वदतो वल्गु जातसंमदमानसा ।
अनुज्ञातवती तस्य गमनं कुन्दमालिका ॥ २५७ ॥

अथावन्तिपुरीं गत्वा यज्ञगुप्तमुवाच सा ।
इह भद्रवटे भद्र विनयस्व पथिश्रमम् ॥ २५८ ॥

आगच्छामि निधिं दृष्ट्वा निहितं केनचित्क्वचित् ।
यावत्तावत्त्वयोत्कण्ठा न कार्या मामपश्यता ॥ २५९ ॥

for so many days, now he has become indifferent towards life; why will he not donate the learning called *Mahākālamata* to me now ? The idea of hiding the deed committed by me there (at *Ujjainī*) at the elder's bid is of as little consequence as a worthless trifle. Nobody will ever recognise me lying in the corner of the temple with unkempt hair and in filthy rags ! Therefore this (going with him) is the proper thing to do." Deciding thus, he said to *kundamālikā*, "Is it right for pupils to leave the teacher when he is in trouble ? Whatever befalls you will also be borne by me as companion; if the moon stays, its spot too stays with it." Thus, feeling extremely happy in her heart with this sweet speech of his (*Yajñagupta*), *Kundamālikā* allowed him to accompany her. (250-257)

On reaching *Avantipurī* (*Ujjainī*) she *kundamālikā*) said to *Yajñagupta*, "Gentleman, rest after the tiring journey at this *Bhadravaṭa* hermitage (*Ujjainī's* ancient place of pilgrimage). I am just coming back after finding some treasure deposited

उज्जयन्यां निधानानि दुर्लभानि यतस्ततः।
आशङ्के चिरमात्मानं परिभ्रान्तमितस्ततः॥ २६० ॥
आयुष्मन्तः प्रजावन्तोऽपितृवन्तोऽपि वा समाः।
न ह्यौज्जयनकाः पौराः स्थिरान्निदधते निधीन्॥ २६१ ॥
एवमादि तमुक्त्वासौ गत्वा सिप्रासरित्तटम्।
मुक्त्वा कापालिकाकल्पममलामकरोत्तनुम्॥ २६२ ॥
कुन्दशुभ्रपरीधाना शङ्खस्फटिकमण्डना।
शरद्द्यौरिव साभासीज्ज्योत्स्नाताराकुलाकुला॥ २६३ ॥
भिन्नवर्णां च भिन्दन्ती स्तनाभ्यां कण्ठकण्ठिकाम्।
जालशिक्यस्थितालाबूः सा प्रतस्थे सपिण्डिका॥ २६४ ॥
ततः कापालिका मत्ताः पिबन्तो बद्धमण्डलाः।
व्याहरन्ति स्म तामुच्चैः कुञ्चिताङ्गुलिपाणयः॥ २६५ ॥

somewhere by someone. Until I return, do not get impatient on not seeing me. It is difficult to find treasure here and there at *Ujjainī*. Therefore, I fear I may have to wander for a long time. The citizens of *Ujjainī* have long life. They have their parents alive and are blessed with children at the same time. So they (generally) do not bury their treasures. (258-261)

After saying all this to him, she went to the bank of the river *Sipra* where she, discarding the attire of a *Kāpālika*, purified her body (by bathing) and then donned garments which were as white as the flowers of *kunda*. She then decorated herself with ornaments of conch shell and crystals. Thus (in the garb of a woman hermit) she looked as lovely as the winter sky radiant with stars and moonlight. Both her breasts peeped out through the garlands on her neck, like two gourds lying in loops (hanging from the ceiling). (Thus exhibiting the radiance of her youth), she went forth, begging bowl in hand. (262-264)

Thereafter, *kāpālikas* sitting intoxicated in a circle and drinking wine, called out loudly to her, beckoning to her with

एह्येहि तरलापाङ्गि यस्ते कापालिकः प्रियः ।
तेन सार्धं यथाश्रद्धं पानमासेव्यतामिति ॥ २६६ ॥

ततस्तत्रापि सा तेभ्यः प्रकृत्या प्रतिभावती ।
तानतिद्रुतया गत्वा जगाम च जगाद च ॥ २६७ ॥

पश्यन्तीं च रमणीयां स्पृश्यमानां च भीषणाम् ।
अलं भगवतां दृष्ट्वा मां दृष्टिविषकन्यकाम् ॥ २६८ ॥

पतिर्मम हि गन्धर्वः क्रूरताजितराक्षसः ।
ईर्ष्यावानप्रमत्तश्च सदा रक्षति मामसौ ॥ २६९ ॥

तेन मामभियुञ्जाना कन्दर्पशरताडिता ।
यमेनेव क्षयं नीता कोटिर्युष्मादृशामिति ॥ २७० ॥

ततः कापालिकैरुक्तमुक्तं यदनया श्रिया ।
तन्न केवलमेतस्यामधिकं चोपपद्यते ॥ २७१ ॥

त्रैलोक्येऽनिद्रताहेतोरस्याः कान्ताकृतेः कृते ।
आश्चर्यं यन्न युध्यन्ते ब्रह्मविष्णुमहेश्वराः ॥ २७२ ॥

तस्माद्गन्धर्वमन्यं वा कंचित्त्रैलोक्यसुन्दरम् ।
अनुगृह्णातु सस्नेहैरियमालोकितैरिति ॥ २७३ ॥

their hands and fingers, "Oh fickle-eyed one, come, come, partake of wine with any *kāpālika* whom you fancy." (265-266)

There too, she, by nature being more majestic than those *kāpālikas*, quickly moved away from them and said, "It is no use looking at me, the (serpent) maid with poison in my glance, who am attractive to look at but dreadful to touch. A *'Gandharva'* who can vanquish giants with his fierceness, is my husband. He is not only jealous, but also alert. He protects me all the time. He has finished off, like *Yama*, crores of persons such as you, who on being afflicted by the arrows of desire, assailed me." Then the *kāpālikas* said, "What this *Lakṣmī* (Beauty) has said is right; not only this, but even more is possible. It is a wonder that *Brahmā*, *Viṣṇu* and *Maheśa* do not fight among themselves for her, endowed as she is with beauty which can steal the sleep from (the eyes of) all the three worlds." (267-273)

ततः सा परिकर्षन्ती सपाषण्डिगणा पुरीम् ।
आशीःकलकलोन्नीतमगच्छद्भवनं पितुः ॥ २७४ ॥

हृष्टार्थे वर्गसंवाधं सप्तकक्षं प्रविश्य तत् ।
मातुर्वासगृहद्वारि भिक्षां देहीति चाब्रवीत् ॥ २७५ ॥

गृहाद्गृहीतभिक्षा च निर्याय परिचारिका ।
आशिरश्चरणाङ्गुष्ठमपश्यत्कुन्दमालिकाम् ॥ २७६ ॥

चिराच्च प्रत्यभिज्ञाय घ्नती सहृदयं शिरः ।
प्रविश्य कथयामास स्वामिन्यै शनकैरसौ ॥ २७७ ॥

उत्सन्नासि विनष्टासि यस्यास्ते धरणीधृता ।
शिरीषमालिकालोला दुहिता कुन्दमालिका ॥ २७८ ॥

सा हि कापालिकाकल्पकलङ्कां दधती तनुम् ।
इयं तिष्ठति ते द्वारि स्वयं वा दृश्यतामिति ॥ २७९ ॥

इदमाकर्ण्य निष्क्रान्ता सा तां दृष्ट्वा तथाविधाम् ।
वाच्यतामनपेक्ष्यैव स्नेहादेतच्चकार सा ॥ २८० ॥

Thus attracting the hermits of different sects as well as all the citizens of *Ujjainī* to herself, she reached her father's mansion delighted with sweet, auspicious sounds of blessings. She entered that seven-angled mansion full of merchants, and aiming to give a surprise, reached the door of her mother's apartment and said, "Give me alms." The maid servant who came out of the room with the alms, stared at her from top to toe. (274-276)

Recognising her after a long time, the maid servant went inside beating her breasts and head and said softly to her mistress, "You are finished! You are destroyed! Your daughter, *kundamālikā*, delicate as a garland of *Śirīṣa* flowers, has fallen to the ground. She is at the gate in the disreputable attire of a *kāpālika* woman; if you do not believe it, go and see for yourself." (277-279)

On hearing this, she (*Sāgaradatta's* wife) came out and finding her (*kundamālikā*) in that garb, without caring for

विभेद लवशः पिच्छं कपालं च कपालशः।
चिच्छेद गुडिकां शश्वत् शङ्खस्फटिकमण्डनम् ॥ २८१ ॥

पाटयित्वा च तां तस्यास्तन्तुशः कण्ठकण्ठिकाम् ।
मङ्गलस्नानशुद्धान्वां शुद्धान्तमनयत्ततः ॥ २८२ ॥

तत्रैनामब्रवीन्माता मातर्विश्रब्धमुच्यताम्।
किमेतदेवमेवेति सा ततस्तामभाषत ॥ २८३ ॥

अकस्माद्भ्रान्तिरम्वायाः कथं तव सुता सती।
असतीभिरपि क्षिप्तं चरेत्कापालिकव्रतम् ॥ २८४ ॥

आस्तां तावत्कथा चेयं तातपादानिहाह्वय।
अस्ति मे गुरु कर्तव्यं साध्यते तच्च तैरिति ॥ २८५ ॥

अथ सागरदत्तस्तामालोक्य व्याहृतागतः।
किं किमेतत्कथं चेति शशङ्के विषसाद च ॥ २८६ ॥

तं च दृष्ट्वा तथाभूतमत्रस्ता कुन्दमालिका।
आश्वासयितुमालिङ्ग्य ववन्दे विजहास च ॥ २८७ ॥

people's criticism, and out of love, broke her pea-cock-feathers into bits, crushed the begging bowl into fragments and scattered each and every part of her conch and crystal necklaces; she tore up every single strand of her necklace; and purifying her body and hair with pleasant baths she led her into the inner chamber. (280-282)

There the mother said to her daughter, "Tell me in faith, is this true ?" Then she said (to her mother), "Mother's doubt is baseless; how can one, being your daughter conduct herself as a *kāpālika*, whose observances are to be scorned even by the unvirtuous woman ? But, let this story remain here, please call my respected father. There is some very important work to be done; only he can succeed in it." On being called, *Sāgaradatta* was alarmed and asking 'What is this ?' 'How has this happened ?', he fell into grief. Seeing him in this state, *kundamālikā* embraced him fearlessly to re-assure him, and greeted him with a laugh. Then finding him re-assured, she said,

अब्रवीच्चैनमाश्वस्तमास्ते भद्रवटाश्रमे ।
जामाता तव स स्यालैस्तस्मादानाय्यतामिति ॥ २८८ ॥

तदादिष्टैश्च संरब्धैर्गृहीतः स्यालकैरसौ ।
लब्धोऽसि पुत्रचौरेति मृषा परुषभाषिभिः ॥ २८९ ॥

किं तिष्ठसि शठोत्तिष्ठ प्रतिष्ठ स्वपुरं प्रति ।
त्वामाहूयति राजेति सस्मिताश्चैनमब्रुवन् ॥ २९० ॥

ततस्तान्प्रत्यभिज्ञाय संभाव्य वधबन्धने ।
मानस्तोकमृचं जप्त्वा शिखाबन्धं चकार सः ॥ २९१ ॥

ससान्त्वं चाब्रवीदङ्ग क्षणमेतदुदीक्ष्यताम् ।
मम कापालिको मित्रं यावदायात्यसाविति ॥ २९२ ॥

स तैस्तारं विहस्योक्तस्त्वं यन्मित्रमुदीक्षसे ।
स गतः प्रथमं तत्र तेनैव ग्राहितो भवान् ॥ २९३ ॥

निष्प्रयोजनसौहार्दा वचःसदृशचेतसः ।
सुहृदोऽपि विरज्यन्ते खलानां त्वादृशामिति ॥ २९४ ॥

"Your son-in-law is in the *Bhadravaṭa Āśrama*, therefore send his brothers-in-law to call him." (283-288)

At his (*Sāgarudatta's*) command, the brothers-in-law caught him (at the hermitage), and pretending to be angry, said harshly "Caught, thief. Why do you sit here, you rogue? Get up and come to the city!" And then laughing said to him, "The king is calling you." Recognising his brothers-in-law and fearing death and capture, he (*Yajñagupta*) chanted the *Vedic* hymn beginning with *Mānastoka*...' and tied up his top-knot. Then to console them he said, "All right, wait for a moment, meanwhile my *kāpālika* friend will also come here." On this they laughed loudly and said, "The friend whom you await has already reached there, it is on his direction that you have been caught. Even those spontaneous friends who are one in mind and spirit, turn indifferent towards wicked people like you." (289-294)

तं विषण्णं प्रहृष्टास्ते मूकं बहुपटुस्वनाः।
गृहीत्वा गृहमाजग्मुः प्रीतबन्धुजनावृतम् ॥ २९५ ॥

तत्र सागरदत्तेन प्रीतिकण्टकितत्वचा।
परिष्वक्तस्य जामातुः सप्राणमभवद्वपुः ॥ २९६ ॥

कृतार्घादिसपर्यश्च स निर्वर्तितभोजनः।
अध्यशेत महाशय्यां रम्यमण्डपसंस्तृताम् ॥ २९७ ॥

तत्रास्य श्वशुरौ स्यालाः स्यालभार्याश्च सात्मजाः।
आप्ताश्च श्रेष्ठिनः पौराः परितः समुपाविशन् ॥ २९८ ॥

साथागच्छद्वणिक्कन्या मधुराभरणक्वणा।
व.चालकलहंसेव निष्कलङ्काम्बरा शरत् ॥ २९९ ॥

गुरवः सत्कृता मूर्ध्ना वाचा सवयसस्तया।
यज्ञगुप्तः पुनर्दृष्ट्या सरागाञ्जनगर्भया ॥ ३०० ॥

अध्यास्य च पुरः पित्रोरसौ वामनमासनम्।
विवाहादियथावृत्तमात्मवृत्तं न्यवेदयत् ॥ ३०१ ॥

Chattering joyfully they (*Yajñagupta's* brothers-in-law) surrounded by happy kinsmen caught the sorrowful and dumb *Yajñagupta* and brought him home. *Sāgaradatta* embraced his son-in-law there with affectionate excitement, he (*Yājñagupta*) felt a great relief. Welcomed with water, and after finishing his meal, he (*Yajñagupta*) sat on a big bed in a pleasant hall. His father-in-law, brothers-in-law with their wives and children, well-wishers, tradesmen and elders all sat around him on all sides. (295-298)

After that the merchant's daughter (*Kundamālikā*) also came there, wearing spotless (white) garments and accompanied by the sweet jingling sound of her ornaments. Thus she resembled the winter season with its pure (clear) sky ringing with the sound of swans. She greeted the elders with her (bowed) head, colleagues with her words, and *Yajñagupta* with loving joy and glowing eyes lined with kohl. And then, sitting on a small couch in front of her father, she related her story in full, beginning from her wedding. (299-301)

आसीच्च यज्ञगुप्तस्य धिग्धिङ्मे विफलाः कलाः।
द्व्यङ्गुलप्रज्ञया योऽहं वञ्चितः कुलकन्यया ॥ ३०२ ॥
अथ वा द्व्यङ्गुलप्रज्ञाः पुरुषा एव मादृशाः।
कुशाग्रीयधियो योषा यासां कर्मेदमीदृशम् ॥ ३०३ ॥
किमतः परमाश्चर्यं यन्नागरिकयानया।
तिष्ठतां गतिसंस्थाने स्वरोऽपि परिवर्तितः ॥ ३०४ ॥

विराटनगरे पार्थैः कथं गूढात्मभिः स्थितम्।
इति ये विचिकित्सेस्तेषामेषा निदर्शनम् ॥ ३०५ ॥

सर्वथा गुरुवाक्येन यन्मया चरितं महत्।
तस्मादस्म्यनयैवाद्य मोचितः पातकादिति ॥ ३०६ ॥
वृत्तान्तं चैतदाकर्ण्य प्रहृष्टेन महीभृता।
सहजामातृकानीता स्वगृहं कुन्दमालिका ॥ ३०७ ॥
तस्मिन्बहुमहाग्रामं दानं बहुसुवर्णकम्।
स दत्त्वा यज्ञगुप्ताय सस्मितस्तामभाषत ॥ ३०८ ॥

यथा द्विजातिकर्मभ्यो न हीयेत पतिस्तव।
त्वया धीरतया पुत्रि तथा संपाद्यतामिति ॥ ३०९ ॥

Yajñagupta **thought to himself, 'Shame on me again and yet again! All my skills have been in vain, this girl with her tiny brain has made a fool of me. Or, men like me have the brains of a bird, and it is women who are sharp-brained since they can do such works. What can be more surprising than this—that this shrewd woman changed not only her appearance and behaviour but a'so her voice? She is an example to those who have doubts about how the *Pāṇḍavas* could live in *Virāṭa Nagara* in hiding. She (*kundamālikā*) has liberated me from the entire sin committed by me on the elder's words." (302-306)**

Hearing this story, the surprised king of *Ujjainī* called *kundamālikā* to his house along with the son-in-law' (*Yajña-gupta*) and gifting them with several big villages, plenty of gold, said to *kundamālikā*, with a smile, "Daughter, be courageous, and do that by which your husband does not err from the duties of high-born (*Brāhmaṇas*)." (307-309)

तयातिधैर्याङ्कुशवारितेर्ष्यया
द्विजातिकन्यां परिणायितः पतिः ।
न हि क्षितीशानविलङ्घ्यशासनान्
विलङ्घयन्ति प्रियजीवितश्रियः ॥ ३१० ॥

द्विजातिकन्यां रतिपुत्रकाम्यया
सुखाय शुद्धाय च कुन्दमालिकाम् ।
निषेवमानः सुकृतं च संततं
निनाय विप्रः सफलं समाशतम् ॥ ३११ ॥

पौगण्डाय वितीर्णयापि विधिना यस्माद्वणिक्कन्यया
चित्रोपायपरंपराचतुरया प्राप्तः पतिर्वाञ्छितः ।
संतोषक्षतसत्त्वसत्त्वदयितः संसेवितः कातरैस्
तस्मात्पौरुषमारुतेन वलिना दैवाद्रिरुन्मूलितः ॥ ३१२ ॥

इति प्रियदर्शनालाभे पुरुषकारकथा ॥ २२ ॥

She (*kundamālikā*) checking her jealousy with extreme courage had her husband married to a *Brāhmaṇa* girl. Those who are fond of life and wealth do not disobey the inviolable commands of reigning kings. Always doing virtuous deeds the *Brāhmaṇa* (*Yajñagupta*) completed his life-span of hundred years successfully, devoting himself to the *Brāhmaṇa* girl for the sake of desire and son and to *kundamālikā* for the sake of pure pleasure. (310-311)

Because, even though destined to be given to an unmanly deformed (person), the merchant's daughter (*kundamālikā*) managed to get the desired husband through many clever and wonderful plans; and cowardly men (like the believer in destiny *Dṛḍhodyama*) lacking courage, took the easily available wife—therefore (it is clear that) the strong wind of powerful valour overthrew the mountain called Destiny. (312)

Here ends the Tale of Manly Endeavours in the Canto called the Acquisition of *Priyadarśanā*.

त्रयोविंशः सर्गः

इत्याख्याय कथितौ च मिथः प्रव्रजितौ गतौ ।
द्रुतप्रवहणारूढो गोमुखश्च परागतः ॥ १ ॥

मामवोचत्स वन्दित्वा प्रीतिदासः पुनर्वसुः ।
सर्वनागरकश्रेणिग्रामणीर्दृश्यतामिति ॥ २ ॥

अथ प्रणतमद्राक्षमनुल्बणविभूषणम् ।
युवानमपि वैनीत्याल्लज्जितस्थविरं नरम् ॥ ३ ॥

गोमुखाख्यातमाहात्म्यं तं चालिङ्गितवानहम् ।
संभावितगुणाः सद्भिरर्हन्त्येव च सत्क्रियाम् ॥ ४ ॥

अथ यानं समारुह्य तत्पुनर्वसुवाहकम् ।
सांयात्रिक इवाम्भोधिं तदावासमवातरम् ॥ ५ ॥

सेविताहारपर्यन्तशरीरस्थितिसाधनः ।
दिनशेषं नयामि स्म गीतिश्रुतिविनोदनः ॥ ६ ॥

Canto XXIII

The two mendicants (the ascetic and the student) after telling each other the two stories (about fate and human effort), as related by me, (*Naravāhanadatta*) went away. And just then *Gomukha* too returned on a fast conveyance. Greeting me he said, "Meet *Punarvasu*, foremost among all citizens and servant to your pleasure." Then I saw a man, wearing not many ornaments, bowing (before me), shaming even the old men with his humility. I embraced that man, impressed by *Gomukha's* words regarding his greatness—those whose virtues are declared by good men, are truly worthy of being respected. (1-4)

After this, riding in the chariot driven by *Punarvasu*, as a sea-merchant may ride the seas, I reached his house. After partaking of food that could nourish the whole body till its end, I spent the rest of the day in the entertainment of listening to music. (5-6)

तस्तः सुप्तजने काले पृष्टवानस्मि गोमुखम् ।
कथमेष त्वया प्राप्तः सुहृदित्यथ सोऽब्रवीत् ॥ ७ ॥

श्रूयतामस्त्यहं युष्मान्वन्दित्वा पुनरागतः ।
न च कंचन पश्यामि योग्यमाश्रयदायिनम् ॥ ८ ॥

ततश्चिन्तितवानस्मि धनविद्यादिदायिनाम् ।
संभवः सर्वसाधूनां नास्ति राजकुलादृते ॥ ९ ॥

योगक्षेमप्रयुक्ता हि प्रायः सज्जनसंसदः ।
राजद्वारं विगाहन्ते समुद्रमिव सिन्धवः ॥ १० ॥
राजद्वारं ततो गत्वा याचिष्ये कंचिदाश्रयम् ।
राजद्वारं हि कार्याणां द्वारमुक्तं बुधैरिति ॥ ११ ॥

निग्रहानुग्रहप्राप्तलोककोलाहलाकुलम् ।
तद्गत्वा स्मृतवानस्मि प्रेताधिपधनाधिपौ ॥ १२ ॥
महामनुष्यचरितः पुरुषोऽयं विभाव्यते ।
आश्रयप्रार्थना तस्मान्नास्मिन् संपद्यते मृषा ॥ १३ ॥

अयमन्यः सुवेषोऽपि कीनाशविरसाकृतिः ।
तेन संभाव्यते नास्मात्प्रार्थनाफलमण्वपि ॥ १४ ॥

After the others had fallen asleep, I asked *Gomukha*, "How did you find this friend ?" His reply was, "Listen. After saluting you, I came here. I was not finding any suitable supporter. Then I thought, 'The possibility of finding bestowers of wealth and learning etc. to all good men is nowhere else except in the royal family. Good men connected with prosperity, flock towards the royal gates, just as the rivers do towards the ocean. Therefore I should go to the king's doors to request someone for refuge. The wise have called the royal gate the door of all actions.' (7-11)

Reaching the royal door I was reminded, by the excited noise of people receiving either punishment (like death, imprisonment etc,) or favours (rewards like wealth, jewels etc.) of *Yama* and *Kubera*. 'This man seems to have the character of the great, so a request for refuge might not go in vain. That other man is dressed well, but in appearance he is like a monkey,

पुरुषं पुरुषं तत्र चिरमित्थं विचारयन् ।
अभ्यन्तरात्प्रतीहारं दृष्टवानस्मि निर्गतम् ॥ १५ ॥

स्वस्तिकारनमस्कारज्योत्कारान् स च कार्यिणाम् ।
प्रतिमानितवान् सर्वान् सकृन्नमितमस्तकः ॥ १६ ॥

अथ विज्ञापनामात्रं पश्यद्भिः कार्यसाधनम् ।
कार्यिभिर्युगपत्तत्र कार्यविज्ञापना कृता ॥ १७ ॥

तेभ्यस्तेनापि सामान्यमेकमेवोत्तरं कृतम् ।
भवतः सुमुखो राजा मा त्वरिष्ट भवानिति ॥ १८ ॥

स प्रतीहारवेषं च वारबाणादिमङ्गतः ।
अवतार्य समीपस्थे न्यस्तवान्परिचारके ॥ १९ ॥

तं च दृष्ट्वा समाप्तैव समाश्रयगवेषणा ।
न हि दृष्टसुवर्णाद्रिः ताम्रं धमति वार्तिकः ॥ २० ॥

स्वस्तिकृत्वा ततस्तस्मै स्वगृहान्प्रतिगच्छते ।
मां मुहुः पश्यता प्रीत्या तेनैव सहितोऽगमम् ॥ २१ ॥

making one feel indifferent. Therefore, there is no possibility of getting anything from him.' Thus I was thinking about each person when my eyes fell on the chamberlain who had come out from inside. Having once bowed his head he acknowledged all blessings, greetings and cheers showered on him by the needy people. (12-16)

Now, thinking that the only means of getting a work done, is bringing it to the notice (of the chamberlain), all (people present there) simultaneously stated their respective purposes. The chamberlain too answered all of them at once with the same words, 'Do not be impatient. The king is kindly disposed towards you.' After that he took off his uniform—armour, arrows etc. and handed them over to an attendant standing nearby. Looking at him I understood that my search for a shelter had ended—after finding a gold mountain, a goldsmith does not melt copper. I said auspicious greetings to the chamberlain who was leaving for his home. He looked at me repeatedly with affection and then I went along with him. (17-21)

गृहे च कृतसत्कारमसौ मामनुयुक्तवान् ।
आगच्छति कुतः किं वा मदिच्छति भवानिति ॥ २२ ॥

मयोक्तं भ्रातरावावां द्विजौ द्वावागमार्थिनौ ।
विद्यास्थानमिदं श्रुत्वावन्तिदेशात्समागतौ ॥ २३ ॥

इह वसितुमिच्छावो युष्मत्कृतपरिग्रहौ ।
बलवत्तरगुप्तो हि कृशोऽपि बलवानिति ॥ २४ ॥

तेनोक्तं त्वादृशामेतद्गुणग्रहणकाङ्क्षिणाम् ।
अग्राम्यालापरूपाणां स्वगृहं भवतामिति ॥ २५ ॥

मुहूर्तं तत्र चासीनः श्रुतवानहमुत्थितम् ।
क्षुभिताम्भोधिकल्लोलकोलाहलमिव क्षणम् ॥ २६ ॥

मां तदाकर्णनोत्कर्णमसौ सस्मितमुक्तवान् ।
किं त्वमेतन्न वेत्थेति न वेदेति मयोदितम् ॥ २७ ॥

अयं पुनर्वसुर्नाम दाता वाणिजदारकः ।
वृतः कितवसंघेन दीव्यति द्यूतमण्डपे ॥ २८ ॥

On reaching home, he welcomed me and then asked, "Where have you come from, and what do you want from me ?" I said, "We two, *Brāhmaṇa* brothers (*Gomukha* and *Naravāhana-datta*) wish to study the *Vedas*. Hearing that this (*Kāśī*) is the place for it (studying), we both have come from *Avantideśa*, and wish to get a place to stay, from you. A weak person too, on being protected by the strong becomes powerful." He answered, "May you, who are aspiring for knowledge and are refined in your talk and appearance, consider this to be your own home." (22-25)

I had been there only a moment when I heard an uproar as if of a big wave arising out of an agitated ocean. Finding me alert on hearing the noise, the chamberlain said with a smile to me, "Don't you know this ?" I said that I did not. Then he said, "This is the charitable *Punarvasu*, a merchant's son, surrounded by gamblers, playing dice in the gambling hall.

यदा विजयते द्यूते स सर्वं द्रविणं तदा।
वितरत्यर्थिवर्गाय तस्यैष तुमुलो ध्वनिः॥ २९॥

जीयमाने पुनस्तस्मिञ्जानुमूर्धस्थमस्तकाः।
विषादमुषितालापा ध्यायन्ति शिवमर्थिनः॥ ३०॥

यदि कौतूहलं तत्र ततोऽसौ दृश्यतामिति।
प्रतीहारेण कथिते ततश्चिन्तितवानहम्॥ ३१॥

नीतिविद्यावयोवृद्धैरमात्यैः किं प्रयोजनम्।
येषां यन्त्रितवाक्कायैरग्रतो दुःखमास्यते॥ ३२॥

यः समानवयः शीलो मुक्तहस्तः सकिंचन।
व्यसनी च स्वतन्त्रश्च सोऽस्माकमधुना सुहृत्॥ ३३॥

तस्माद्द्यूतसभामेव यामि द्रष्टुं पुनर्वसुम्।
निर्धार्येति तमामन्त्र्य द्यूतकारसभामगाम्॥ ३४॥

साकीर्णा देवनव्यग्रैः सभा कितवचन्द्रकैः।
सरसीवामिषास्वादगृद्धैर्बककदम्बकैः॥ ३५॥

When he wins at gambling, he distributes all his winnings amongst the beggars—this is the tumultuous sound of those alms-takers. When he loses, these beggars become silent with sorrow and laying their heads on their knees they start meditating on *Śiva*. If you are curious about this, go and meet him." When he said this I thought, "What need do I have of royal counsellors who are superior in respect of ethics, learning and age and before whom one has to sit painfully, keeping a control over voice and body? Our friend at the moment is one who is of the same age and conduct, liberal, affluent, devoted to the arts and independent. Therefore, I shall go to the gambling house to meet *Punarvasu*." Deciding thus and taking permission from the chamberlain, I reached the assembly of the gamblers. (26-34)

The assembly was full of superior gamblers busy in laying stakes, as if it was a pond full of storks intent on relishing their

तत्रान्यतमयोरक्षान्दीव्यतोरक्षधूर्तयोः ।
अक्षः कोणेन पतितः संदिग्धपदपञ्चकः ॥ ३६ ॥

पञ्चकोऽयं पदं नेदं पदमेतन्न पञ्चकः ।
इति जाता तयोः स्पर्धा परस्परजयैषिणोः ॥ ३७ ॥

तयोरेकतरेणोक्तं मध्यस्थः पृच्छ्यतामिति ।
प्रत्युक्तमितरेणापि यथेच्छसि तथास्त्विति ॥ ३८ ॥

अथैकः पुरुषः प्रांशुः पृष्टस्ताभ्यामनागरः ।
कतरत्पश्यसि स्पष्टं पदपञ्चकयोरिति ॥ ३९ ॥

तत्र चान्यतमेनोच्चैरुक्तमुत्क्षिप्तपाणिना ।
दीर्घत्वादेष निर्बुद्धिरतोऽन्यः पृच्छ्यतामिति ॥ ४० ॥

ततः पृष्टोऽपरो ह्रस्वः सोऽपि तेन निवारितः ।
नेदृशाः प्रश्नमर्हन्ति बहुदोषा हि खट्वकाः ॥ ४१ ॥
अथ मां दृष्टवन्तौ तौ पृष्टवन्तौ च सादरम् ।
साधो यदि न दोषोऽस्ति ततौ नौ छिन्द्धि संशयम् ॥ ४२ ॥

prey. The die of one of the two crafty players landed at an angle, so that the doubt arose whether the 'five' had landed correctly or not. The two desiring victory started to challenge each other. One said, "This is five", and the other said, "No, it is not five." One of them suggested, 'Let us ask a mediator'. The other also said, 'Let it be as you wish'. (35-38)

Then they both asked a tall rustic looking man, "'What portion of this fallen 'five' can you see clearly ?" At this one of the players raised his hand and shouted, "This man lacks intelligence because he is tall, so we must ask another." Then another short man was asked, but he too was stopped by him as he said "It is not right to ask such men; the dwarfs are full of faults." (39-41)

Now the two gamblers saw me and respectfully requested, "Sir, if you have no objections, clear this doubt between us.

त्वं न दीर्घो न च ह्रस्वस्तस्मात्प्राज्ञो न दुष्टधीः।
तेन मध्यप्रमाणत्वाद्गच्छ मध्यस्थतामिति ॥ ४३ ॥

चिन्तितं च मया कष्टः खलसंदिग्धनिर्णयः।
पारद्रविणगृद्धेषु कितवेषु विशेषतः ॥ ४४ ॥

अवश्यं तु कलाज्ञानं ख्यापनीयं कलाविदा।
अप्रकाशं हि विज्ञानं कृपणार्थनिरर्थकम् ॥ ४५ ॥

न च द्यूतकलान्यत्र कितवेभ्यः प्रकाश्यते।
न हि प्रयुञ्जते प्राज्ञाः वेशादन्यत्र वैशिकम् ॥ ४६ ॥

द्यूते जेष्यति यश्चात्र स मे मित्रं भविष्यति।
धनवन्मित्रलाभं हि निधिलाभादिकं विदुः ॥ ४७ ॥

इत्यादि बहु निश्चित्य पुरस्तेषां सविस्तरम्।
अक्षाष्टापदशारीणामाख्यं भूमेश्च लक्षणम् ॥ ४८ ॥

ततः संदिग्धपातस्य तस्याहं कोणपातिनः।
सुपिष्टमिष्टकाक्षोदमक्षस्योपरि दत्तवान् ॥ ४९ ॥

You are neither tall nor short, therefore, intelligent without being corrupt. Since you are of medium built, become our mediator." (42-43)

I thought, 'It is very difficult to remove the doubts of the vicious, specially it is difficult to give judgment between two gamblers who are extremely greedy for other's wealth. Still, the skilled should bring their knowledge into the limelight. Unexhibited learning is as useless as the wealth of misers. The art of throwing dice can be exhibited only amongst gamblers. Clever men do not employ the learning concerning the prostitutes at any other place except the prostitutes' house. He who will win here in the gambling, will become by friend; acquiring a rich friend is just as good as acquiring a treasure (of *Kubera*). (44-47)

After arguing thus within my mind, I explained to them in detail, the eight-faced form of the die, counters and the characteristics of the gambling floor. Then, I put some very finely ground brick powder on the dubiously fallen die thrown

अथासाविष्टकाक्षोदः पदस्योपरि योऽपतत् ।
सोऽपतत्सकलो भूमौ पञ्चकस्योपरि स्थितः ॥ ५० ॥

ततस्तानुक्तवानस्मि यो भागः पञ्चकाङ्कितः ।
तस्योत्तानत्वमुत्कृष्टं क्षोदस्तत्र यतः स्थितः ॥ ५१ ॥

एतावन्मम विज्ञानमित्युक्त्वावस्थिते मयि ।
अहो साध्विति निर्घोषः समन्तात्सहसोत्थितः ॥ ५२ ॥

ततस्तत्रोदितं कैश्चिदयमक्षविशारदौ ।
ध्रुवं विजयते दूरान्नलकुन्तीसुताविति ॥ ५३ ॥

तेऽपरैः कुपितैरुक्ता जितौ नलयुधिष्ठिरौ ।
अयं जयति जेतारावपि पुष्करसौबलौ ॥ ५४ ॥

इति प्रशस्यमानं मां तिर्यग्दृष्ट्वा समत्सरः ।
पदवादी जितो योऽसावसौ मन्थरमुक्तवान् ॥ ५५ ॥

at an angle. The brick powder which fell on the die stayed (for a few seconds) on the face (with the digit) 'five', and then all of it slid to the ground. Then I said to the gamblers, "The side marked 'five' can be considered to be in the superior, upper position only when the particles (of brick) remain on that face. This is all the special knowledge that I have (regarding dice playing)." As I paused after saying this, the sounds of approbation and praise suddenly broke out all around me. Some one there said, "This man will certainly be victorious even over players as skilful in gambling as *Nala* and *Kunti's* son (*Yudhiṣṭhira*)." Then others, getting angry, said to him, "*Nala* and *Yudhiṣṭhira* had both lost. He will win even against those who defeated them, viz. *Puṣkara* (*Nala's* brother) and *Śakunī* (the son of *Subala*)." (48-54)

While I was being thus praised, the man who had lost because of the uncertainly thrown die, looked at me with eyes

येषां द्यूतपणाभावस्ते किमर्थमिहासते ।
द्यूतस्थाने हि किं कृत्यं प्रवीणैः प्राश्निकैरिति ॥ ५६ ॥

आसीच्च मम कस्मान्मां कौलटेयः क्षिपत्ययम् ।
योऽहं त्रैलोक्यसारेण पणेन पणवानिति ॥ ५७ ॥

अथ निक्षिप्य सक्रोधं यौष्माकं भूषणं भुवि ।
एहि दीव्याव मित्रेति तमहं धूर्तमुक्तवान् ॥ ५८ ॥

स च धूर्तैरलंकारः प्रसर्पद्बहलप्रभः ।
दृष्टस्तृष्णाविशालाक्षैः पतंगैरिव पावकः ॥ ५९ ॥

अथासौ क्रोधलोभाभ्यामक्षधूर्तः प्रतारितः ।
मया सह ससंरम्भमक्षानारब्ध देवितुम् ॥ ६० ॥

तेन चाहं त्रिभिः पातैरनक्षकुशलः किल ।
प्रवृद्धैर्गर्धगृद्धेन सहस्रत्रितयं जितः ॥ ६१ ॥
ततस्तत्सकृदुन्मोच्य सहस्रत्रितयं मया ।
लक्षमेकेन पातेन जितः स कितवाधमः ॥ ६२ ॥

त्रिजयाज्जृम्भितोत्साहः शङ्कितश्च पराजयात् ।
न विरन्तुं न वा रन्तुमसावशकदाकुलः ॥ ६३ ॥

slanting with jealousy and said sarcastically "Why are those who have no wealth to stake, sitting here? What need is there of skilful judges in a gambling house?" I thought 'Why is this bastard abusing me? I am wealthy with the most superior riches in all the three world." Then I angrily laid your (*Naravāhanadatta's*) ornaments on the ground and said to that rogue, "Come friend, let us have a game." (55-58)

The rogue stared with rounded eyes of greed at the jewels with their pervading and abundant lustre, like a moth at the fire. Now, led by anger and greed, the rogue started excitedly throwing dice with me. I lost (my) first three throws like an ignorant gambler, and he won three thousand greedily from me. Then taking back those three thousand in one throw, I won one lakh in the next from that vile gambler. Encouraged by his victory and afraid of defeat, the agitated gambler could now become neither indifferent to the play, nor could he

दीव्य वा देहि वा लक्षं सौम्येति च मयोदितः ।
वैलक्ष्याद्घट्टयन्नक्षान्न किंचित्प्रतिपन्नवान् ॥ ६४ ॥

एतस्मिन्नन्तरे भृत्यं स्वमवोचत्पुनर्वसुः ।
कितवोऽयमिदं लक्षमचलं दाप्यतामिति ॥ ६५ ॥

मां चायं स्वं गृहं नीत्वा हर्षादृजुततनूरुहः ।
तथा पूजितवान्देवं हरं दत्तवरं यथा ॥ ६६ ॥

मां चावोचद्धनं यत्तद्भवद्भिः कितवार्जितम्[1] ।
तदुद्ग्राह्येदमानीतं लक्षं ते गृह्यतामिति ॥ ६७ ॥

मयाप्युक्तमुपान्ते यद्द्रविणं त्वत्परिग्रहात् ।
साधितं भवता यच्च तस्य स्वामी भवानिति ॥ ६८ ॥

उक्तं चानेन यन्नाम युष्माभिः स्वयमर्जितम् ।
स्वामिनो यूयमेवास्य धनस्येत्यत्र का कथा ॥ ६९ ॥

यदपीदं मयावाप्तं युष्मत्स्वामिकमेव तत् ।
अधिगच्छति यद्दासो भर्तुरेव हि तद्धनम् ॥ ७० ॥

engross himself in it. And when I said, "Friend, either play or give me one lakh", he just rubbed the die absent mindedly, but did not say anything. (59-64)

Just then *Punarvasu* said to his servant, "Please make the gambler give him *(Gomukha)* the amount fixed." Thrilled with joy he took me home, and welcomed me as devotedly as anyone worshipping the boon-granting God *Śiva*. Then he said to me, "The one lakh which you won from that gambler has been realised and brought. Please accept it." I said, "You are the owner of this wealth which has come to our possession from your charity and which has been recovered by you." On this he said, "There is nothing to be said in this, you are the master of this wealth acquired by you. Even if I have obtained it, you only are its owner. The wealth obtained

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१. [कितवाज्जितम् (?)]

यच्च पृच्छामि तन्मह्यं प्रसादे सति कथ्यताम्।
भूतलं यूयमायाताः किं निमित्तं त्रिपिष्टपात् ॥ ७१ ॥

मन्ये सत्यपि देवत्वे भवद्भिः क्रीडयाहृतैः।
आकारान्तरनिर्माणं नात्यन्तमनुशीलितम् ॥ ७२ ॥

तथा च वर्णसंस्थानकलाविज्ञानसंपदः।
दृष्टाः केन मनुष्येषु यादृशो भवतामिति ॥ ७३ ॥

तेन यत्सत्यमित्युक्ते दुःखमाशितवानहम्।
दूरेण ह्यतिनिन्दाया दुःखहेतुरतिस्तुतिः ॥ ७४ ॥

वाराणसीप्रवेशेषु प्रतीहाराय पृच्छते।
यन्मया कार्यमाख्यातं तदेवास्मै निवेदितम् ॥ ७५ ॥

अथानेनोक्तमाश्चर्यं ज्येष्ठस्य जगतां गुणैः।
त्वादृशस्यापि यो ज्येष्ठः कीदृशः स भविष्यति ॥ ७६ ॥

किं वानेन विमर्देन[1] ज्येष्ठस्तिष्ठति यत्र सः।
सर्वतीर्थाधिके देशे तं प्रापयत मामिति ॥ ७७ ॥

by a slave belongs to the master only. If I have your favour, please answer my questions. For what purpose have you descended to the earth from Heaven? I suppose that in spite of your divinity, seized with playfulness, you could not quite change your form. Who has ever seen in man the excellences possessed by you in beauty, skill and science?" (65-73)

In truth, I could swallow this praise from him with great difficulty, because too much paise is as painful as too much criticism. I told him (*Punarvasu*) also about the work (of finding shelter) which I had told the chamberlain on entering *Vārāṇasī*. On this he said, "Strange, a person superior even to you who, in respect of qualities, are superior to the whole world—what would he be like? Or, what is the point in such talks. Take me to that place, superior to all holy places, where this elder (brother) of yours is." (74-77)

१. [विमर्शेन]

अथैनमहमादाय गतवान्भवदन्तिकम् ।
यच्चोत्तरमतस्तत्र प्रत्यक्षं भवतामपि ॥ ७८ ॥

इति क्षिप्रमयं लब्धो मया वः परिचारकः ।
न हिंसन्ति न सर्वत्र श्रियः पुण्यवतामिति ॥ ७९ ॥

ततस्तमुक्तवानस्मि विपदस्तेन दुर्लभाः ।
फलं सुचरितस्यैव हृदयं यस्य गोमुखः ॥ ८० ॥

किं तु संश्रयमात्रेण पीडनीयः पुनर्वसुः ।
परान्नं हि वृथाभुक्तं दुःखायैव सतामिति ॥ ८१ ॥

एवमादिभिरालापैरर्धमर्धं च निद्रया ।
नीतवानस्मि यामिन्याः प्रातश्चागात्पुनर्वसुः ॥ ८२ ॥

तं च वन्दितमत्पादमवोचदिति गोमुखः ।
वल्लवः कुशलः कश्चित्कुतश्चन गवेष्यताम् ॥ ८३ ॥

त्वदन्यस्य गृहे नान्नमार्यज्येष्ठेन सेवितम् ।
परपाकनिवृत्ता हि साधुवृत्ता द्विजातयः ॥ ८४ ॥

Then I came here to you with him (*Punarvasu*). Whatever took place after this is before your eyes. In this way, I obtained for you this smart attendant. The wealth of the virtuous is effective everywhere." (78-79)

Then I (*Naravāhanadatta*) siad to him (*Gomukha*), "For the person who has *Gomukha* for a friend, like the reward of good deeds, calamities remain distant. But give trouble to *Punarvasu* just to get shelter; why eat another's food, which is painful for goodmen ?" We both (*Gomukha* and *Naravāhananadatta*) spent half the night in such talk and half in sleeping. As soon as it was morning, *Punarvasu* came. After he had touched my feet in greeting, *Gomukha* said to him, "Please find a skilful cook. The elder master (*Naravāhanadatta*) has never taken food at any other place except yours. *Brāhmaṇas*, saintly in character, keep away from food cooked by another. He has taken your food only because of your respectful request—it is in

आदराराधितश्चायं त्वदीयं परिभुक्तवान् ।
आराधनानुरोधो हि चरितं महतामिति ॥ ८५ ॥

प्रत्याख्यानविचित्तस्तु तमाह स्म पुनर्वसुः ।
यद्येवं जगदीशानां किं नास्ति भवतामिति ॥ ८६ ॥

अचिराच्च तदानीतौ संभाव्यगुणसंपदौ ।
आकारक्षिप्तनासत्यावपश्यं पुरुषौ पुरः ॥ ८७ ॥

तौ च मां चिरमालोक्य वदनं च परस्परम् ।
प्रसार्य सभुजान्पादाञ्जयेत्युक्त्वा भुवं गतौ ॥ ८८ ॥

तौ चाहूय मयायातौ स्पृष्टपृष्ठौ सभाजितौ ।
वन्दित्वा पुनरब्रूतां ब्रूत किं क्रियतामिति ॥ ८९ ॥

ततस्तौ गोमुखेनोक्तौ भवन्तौ किल बल्लवौ ।
सत्यं चेदिदमार्यस्य पाकः संसाध्यतामिति ॥ ९० ॥

तौ च प्रीतौ प्रतिज्ञाय निकर्त्य नखमूर्धजान् ।
स्नातौ सोष्णीषमूर्धानौ महानसमगच्छताम् ॥ ९१ ॥

the character of great men to succumb to requests." Puzzled at this rejection (of the food), *Punarvasu* said to him (*Gomukha*), "If such is the case, what can be not done for men like you who are the lords of the world ?" (80-86)

Soon I, (*Naravāhanadatta*) saw before me two men brought by him; they seemed to possess the wealth of qualities and with their form eclipsed the two *Aśvanī Kumaras*. They looked at me for a long lime, then looked at each other. Then spreading out their arms and with shouts of 'Hail', prostrated themselves on the ground in respectful greeting. On my calling them, they came near and I honoured them by patting them on their backs. Greeting me again, they said, "Command us, how can we serve you ?" On this *Gomukha* said, "If you are really cooks, prepare food worthy of the master.' (87-90)

They happily accepted *Gomukha's* order. Thethn ey manicured their nails and hair and bathed; then they entered the

अथवा तिष्ठतु व्यासः समासः श्रूयतामयम् ।
सर्वा ताभ्यामपूर्वेव प्रक्रिया संप्रसारिता ॥ ९२ ॥

यावत्या चापरः स्थालीमधिश्रयति बल्लवः ।
तावत्या वेलया ताभ्यां पाक एव समापितः ॥ ९३ ॥

ततो निर्वर्तितस्नानदेवतानलतर्पणः ।
आहारस्थानमध्यासि विप्रपङ्क्तिनिरन्तरम् ॥ ९४ ॥

पञ्च तित्तिरयः पक्वाश्चत्वारः कुक्कुटा इति ।
आहारो यैः प्रशस्तस्तैरशितं प्राकृताशनम् ॥ ९५ ॥

आहारं यदि सेवेरन् सकृत्तममृताशनम् ।
समुत्सृष्टामृताहारा भवेयुर्नामरास्तदा ॥ ९६ ॥

ततः समापिताहारः कर्णे गोमुखमब्रवम् ।
सूदाभ्यां भुक्तभक्ताभ्यामयुतं दीयतामिति ॥ ९७ ॥

स गत्वा सहितस्ताभ्यां चिराच्चागत्य केवलः ।
स्मितसंसूचितप्रीतिरुपाक्रमत भाषितुम् ॥ ९८ ॥

kitchen with turbans. Or, hear this in short rather than by going into details; they showed all kinds of wonderful manners. In the time it takes for another cook to boil (water in) the cooking pot, the two had prepared the entire meal. After that I bathed, then after satisfying god and fire I sat down for food with the row of *Brāhmaṇas.* (91-94)

Those who praise food by quoting numbers, such as 'five partridges and four chickens were cooked', eat food that is ordinary. If one partakes of the nectar-like food only once, one vies with the immortals though not having taken the embrosia. (95-96)

After finishing the meal I said in *Gomukha's* ears, "After the cooks have eaten, give them ten thousand." *Gomukha* came out with them, and a long time later, he came alone to me and showing his happiness by a smile started to say, "I

मया यावुदितावेतौ न युवामेतदर्हथः ।
अवस्थासदृशं किं तु यत्किंचिद्गृह्यतामिति ॥ ९९ ॥

तयोरेकतरेणाथ भर्तुर्दौःस्थित्यवर्तिनः ।
न युक्तं धनमादातुमावाभ्यामिति भाषितम् ॥ १०० ॥

स क्रुद्धेनेतरेणोक्तो धिक्त्वां दीनतराशयम् ।
जितत्रैलोक्यवित्तेशं वित्तेशं योऽनुकम्पसे ॥ १०१ ॥

महापद्मसहस्राणि यत्प्रसादाद्विमानिनाम् ।
सुस्थितानि भविष्यन्ति दौःस्थित्यं तस्य कीदृशम् ॥ १०२ ॥

प्रयच्छत्ययुतं यश्च पाकस्यैकस्य निष्क्रयम् ।
दुःस्थितस्तादृशो यस्य सुस्थितस्तस्य कीदृशः ॥ १०३ ॥

एवमादि ब्रुवन्नेव स माल्यमिव तद्धनम् ।
धारयित्वा क्षणं मूर्ध्ना प्रस्थाय प्राप्तवान्गृहम् ॥ १०४ ॥

अथैनं पृष्टवानस्मि पटुकौतूहलाकुलः ।
दिव्यमैश्वर्यमागामि कथं वेद भवानिति ॥ १०५ ॥

told them both that though the amount of ten thousand was not worthy of them, they should accept whatever we gave according to our situation. Then one of them said, "It is not right for us to take money from the master who has fallen into trouble." On this the other said angrily, "Oh poor-hearted ! Shame on you that you pity the master who is like *Kubera* and surpasses all the wealthy persons of the three worlds. How can one with whose favour several thousand '*Mahāpadma*' (i. e. countless) sky-dwelling gods will feel secure, be in a difficult situation ? If one who gives ten thousand for preparing just one meal, can be considered to be in trouble, what will he be like in a good situation ?" Being told thus he, putting the money on his head for a while, like a garland, started off and reached home. (97-104)

Now, I (*Gomukha*) asked him (the other one) with great curiosity, "How did you know that divine glory is about to

ततस्तेनोक्तमस्यैव ब्रह्मदत्तस्य भूपतेः।
शतयज्ञाधिकश्रीकः पञ्चयज्ञः पिताभवत्॥ १०६ ॥

चिकित्सासूदशास्त्रज्ञः शिल्पित्वेऽप्यशठोऽभवत्।
द्वितीय इव तस्यात्मा देववानिति वल्लवः॥ १०७ ॥

शरीरमेतदायत्तं ममेति कृतबुद्धिना।
राज्ञा तस्मै स्वराज्यस्य दशमोंऽशः प्रकल्पितः॥ १०८ ॥

नन्दोपनन्दनामानौ तस्य सूदपतेः सुतौ।
ईदृशाकारविज्ञानावावामेव च विद्धि तौ॥ १०९ ॥

बालाभ्यामेव चावाभ्यां सूदशास्त्रचिकित्सिते।
सहज्ञानप्रयोगाभ्यां कुलद्येविति शिक्षिते॥ ११० ॥

एकदा नौ पितावोचत्पुत्रकौ शृणुतं हितम्।
श्रोतारं गुरुवाक्यानां न स्पृशन्ति विपत्तयः॥ १११ ॥

पदवाक्यप्रमाणानि काव्यानि विविधानि च।
भवद्भ्यां शिक्षितव्यानि चित्रादिश्च कलागणः॥ ११२ ॥

come (to our master). Then he said, "The father of this same *Brahmadatta*, though engaged in the five '*Yajña*' (the daily sacrificial duties) of a householder, was still wealthier than the performer of the hundred great sacrifices (God *Indra*). He had a cook like his second self called *Devavān* who was an expert in medicine and cookery; in respect of the arts too, he was not a fool. King *Brahmadatta's* father had given him one tenth of his kingdom, considering that his body was dependent on him (the cook). That cook had two sons called *Nanda* and *Upananda;* and know us to be the same having such form and skill. Since childhood itself both of us, considering the art of cooking and medical science to be our family skills have learnt them both in theory and practice. (105-110)

One day our father (*Devavān*) said, "Sons, listen to beneficial advice. No troubles befall those who listen to elder's words. You must also learn various arts such as premise, reasoning and proofs and also the various types of poetry and

कदाचिदजितं जेतुं यातो यातव्यमण्डलम् ।
शास्त्रकाव्यकथालापैर्विनोदं प्रभुरिच्छति ॥ ११३ ॥

विज्ञाय तु तदास्थानमसंनिहितपण्डितम् ।
विनोदं तस्य कुर्यातं शास्त्रालापादिभिर्युवाम् ॥ ११४ ॥

प्रगल्भाः प्रतिभावन्तो वहुवृत्तान्तपण्डिताः ।
प्रकाशितमनोवृत्तेर्भृत्याः क्रीडन्ति भर्तृभिः ॥ ११५ ॥

एकविद्यः पुनस्तत्र प्रगल्भोऽपि तपस्विकः ।
स्वविद्यालापपर्यायखिन्नश्चिरमुदीक्षते ॥ ११६ ॥
अभ्यस्तवहुविद्यश्च निर्विपर्यासमानसः ।
गतसंशयदुःखत्वात्सुखिनां परमेश्वरः ॥ ११७ ॥

उत्साहेन च शिक्षेथामायुरैश्वर्यलक्षणम् ।
दीर्घायुर्वित्तवन्तो हि संसेव्याः सेवकैरिति ॥ ११८ ॥

तच्च पित्राज्ञयाशेषमावाभ्यामनुशीलितम् ।
रम्यास्वादं च पथ्यं च कोऽवमन्येत भेषजम् ॥ ११९ ॥

painting. It is possible that the king, who has marched (with his army) to the desired state to conquer unconquered countries, would like to amuse himself with scriptures, poetry and story-telling. Seeing that there are no scholars in the assembly there, you both should divert the king's mind with learned discourses. The servants who are eloquent, intelligent, knowing several topics, play with their masters who express their feelings (before such servants). The poor servant knowing only one topic, even if he is eloquent, painfully keeps waiting for long for the chance to converse about his particular branch of learning. But the one who has practised several branches of learning, being free from the agony of uncertainty and disappointment, is the happiest of men. Therefore, learn with zeal the signs which indicate prosperity and long life; servants should serve the long-living and wealthy men." (111-118)

At father's command we both assiduously studied the above sciences; who will ever scorn the tasty and wholesome medicine ?

तद्विद्याधरचक्रस्य चक्रवर्ती भविष्यति ।
ज्येष्ठचन्द्रसहस्रांशुदीर्घायुश्चेति नौ मतिः ॥ १२० ॥

तेन प्रसारिताङ्गाभ्यामावाभ्यामेष वन्दितः ।
न हि वन्दनसामान्यमर्हन्ति बहुवन्दिताः ॥ १२१ ॥

वहवो हीह तिष्ठन्ति ब्राह्मणास्तीर्थकुक्कुटाः ।
शिरःस्पन्दनमात्रेण तानावां पूजयावहे ॥ १२२ ॥

तस्माद्यस्मादसङ्गेन सर्वत्रागमचक्षुषा ।
ज्येष्ठस्य दृष्टमैश्वर्यमतः श्रद्धीयतामिति ॥ १२३ ॥

प्रज्ञप्तिकौशिकसुतप्रमुखैर्यदुक्तं
नन्दस्य निश्चिततरं वचनात्तदासीत् ।
भावं हि संशयतमः पटलापिनद्धम्
उद्भावयन्त्यवितथा वचनप्रदीपाः ॥ १२४ ॥

इति बृहत्कथायां श्लोकसंग्रहे प्रियदर्शनालाभे
नन्दोपनन्दकथा ॥ २३ ॥

We both guess that the elder master (*Naravāhanadatta*) will be the ruler of the *Vidyādharas* and as long-lived as the sun and the moon. That is why we both greeted him by prostrating our limbs on the ground, because it is not proper to greet someone worshipped by many in an ordinary manner. Many *Brāhmanas*, like the cocks of a religious place dwell here (in *Vārāṇasī*). We both respect them by nodding our heads. Because we have come to the conclusion about your elder's (*Naravāhanadatta's*) wealth without feelings of greed and strictly through the eyes of the scriptures, you must have faith in it." (119-123)

What *Prajñyapti Kausika's* son and others said, was proved by the words of the cook Nanda. Feelings concealed by the dark veil of doubt are brought out by the light of truth. (124)

Here ends Canto Twentythree called 'Tale of *Nanda* and *Upananda*' in Acquisition of *Priyadarśanā* in the *Bṛhatkathā Ślokasaṅgraha*.

चतुर्विंशः सर्गः

अथ नन्दोपनन्दाभ्यां सेव्यमानः स्वकर्मणा।
पुनर्वसुगृहे स्तोकान्दिवसानवसं सुखी॥ १॥

कदाचिन्मन्दिराग्रस्थः कुर्वन्नाशावलोकनम्।
श्रमणां दृष्टवानस्मि शिष्यासंघपुरःसरीम्॥ २॥

कविभिस्तैरनात्मज्ञैर्बुद्धिरायास्यते वृथा।
ये तस्या वर्णसंस्थाने वर्णयन्ति हृतत्रपाः॥ ३॥

सर्वथा तं विधातारं धिग्यत्किंचनकारिणम्।
येनाकारविरुद्धोऽस्यामाचारो दुर्भगः कृतः॥ ४॥

सर्वो हि विनियोगार्थमर्थः सर्वेण सृज्यते।
घटयित्वा घटः केन लोष्टेन शकलीकृतः॥ ५॥

धात्रा पुनरियं सृष्टा कोमलेव मृणालिनी।
शोषिता तुहिनेनेति धिक्तस्य खलतामिति॥ ६॥

Canto XXIV

Nanda and *Upananda* continued serving me with their duties (of cooking) and thus I stayed contentedly in *Punarvasu's* house for some days. One day, as I stood on the roof of the mansion looking around, my glance fell on a nun leading a group of her disciple nuns. Those foolish poets who would unashamedly describe her form and beauty would only be uselessly taxing their minds. Shame on that thoughtless Creator who had made her adopt this unfortunate conduct (of a nun) which was incompatible with the form (he had given her). People create things to use them. Who has ever made an earthen pot only to break it into pieces by a stone? But the Creator created this woman, delicate as a lotus, only to have her wither by snowfall—shame on this cruelty of his. (1-6)

ततस्तां चिरमालोक्य निर्निमेषेण चक्षुषा ।
गोमुखः स्फुरितोत्साहः पृच्छति स्म पुनर्वसुम् ॥ ७ ॥
अलंकृतपुरीमार्गैरूरुगौरवमन्थरैः ।
एषा प्रव्रजिता भद्र क्व गच्छति गतैरिति ॥ ८ ॥
तेनोक्तमृषिदत्तेयमार्हतं धर्ममास्थिता ।
वीतरागतया सिद्धानतिशेते जिनानपि ॥ ९ ॥
एषा बालसखीं दृष्ट्वा सततं राजदारिकाम् ।
कन्यकान्तःपुरादेति याति स्वशयनासनम् ॥ १० ॥
इत्यादि कथयित्वासावृषिदत्तामवन्दत ।
अम्बिके सहशिष्यायास्ते नमोऽस्तु नमोऽस्त्विति ॥ ११ ॥
तं च प्रव्रजितावोचदसंभाष्यो भवानिति ।
किमर्थमिति तेनोक्ते तयोक्तमवधीयताम् ॥ १२ ॥
ज्ञानाधिक्षिप्तसर्वज्ञौ रूपविस्मारितस्मरौ ।
द्विजौ ज्येष्ठकनिष्ठाख्यौ त्वद्गृहे किल तिष्ठतः ॥ १३ ॥
तत्संदर्शनसंभाषार्जनितं च सुखं त्वया ।
द्रविणं कृपणेनेव प्रच्छन्नमुपभुज्यते ॥ १४ ॥

Then after looking at her for a long time with an unblinking gaze, *Gomukha*, full of excitement, asked *Punarvasu*, "Sir, where goes this nun, adorning the paths of this city (*Vārāṇasī*), her speed is slow due to her broad hips?" He replied "This nun, following the religion of the *Arhat*, is *Ṛṣdattā*, who has gone ahead even of the *Siddhas* and the *Jinas* in being free from desire. She always comes to the princesses' quarters to visit her childhood friend the princess and then returns to her lodge." After saying this he (*Punarvasu*) greeted *Ṛṣidattā*, "Mother, salutation to you and to your disciple nuns again and again." The nun said to him, "It is not right to speak to you." "Why?" *Punarvasu* showed curiosity. Then the woman hermit said, "Listen carefully. It has come to my knowledge that two *Brāhmaṇas*, elder and younger (brother) who surpass even the omniscient with their knowledge and who make even *Kāmadeva* forgotten with their beauty, are staying in your house. You are enjoying the happiness arising of their sight and company

सुहृत्साधारणं यस्य सुखं स परमं सुखी ।
सुखसंवरणायासाद्विपरीतस्तु दुःखितः ॥ १५ ॥

सुहृद्भिः कुपितैस्तस्मादसंभाष्यः कृतो भवान् ।
तेषामत्रानयोपायः समर्थश्चिन्त्यतामिति ॥ १६ ॥

अथोच्चैर्गोमुखेनोक्तमचिरेण पुनर्वसुः ।
... ...॥ १७ ॥
....।
सहनन्दोपनन्दश्च जिनायतनमण्डपम् ॥ १८ ॥

अर्हतस्तत्र वन्दित्वा संघं चीवरवाससम् ।
ऋषिदत्तां च तद्दत्ते विष्टरे समुपाविशम् ॥ १९ ॥

अवलम्बितबाहुस्तु मुक्तकक्षश्च गोमुखः ।
स्थित्वा देवकुलद्वारे जिनस्तोत्रमुदाहरत् ॥ २० ॥

नमोऽस्तु सर्वसिद्धेभ्यः साधुभ्यश्च नमोऽस्तु वः ।
ऋषभप्रमुखेभ्यश्च सर्वज्ञेभ्यो नमोऽस्त्विति ॥ २१ ॥

quietly (all alone) as a miser does with his wealth. One whose happiness is available even to friends is extremely happy. The reverse one, on account of his anxiety to hide his happiness, is miserable. That is why friends angrily declared you to be unfit for company. Now, find a suitable way to bring them." On this *Gomukha* said loudly, "*Punarvasu* will soon......(arrange a meeting of friends in the *Jina* temple." On the occasion of the meet, *Gomukha* and I too reached the temple)[1]...with *Nanda* and *Upananda*. (7-18)

There, greeting the *Arhats* and the congregation of the robed ascetics and also *Ṛṣidattā*, I sat on the couch given by her. Leaving the end of his garment and joining his arms, *Gomukha* stood at the door of the temple and started chanting the hymn to the *Jinas*. (19-20)

My salutations to all emancipated ones, my salutations to all the saints. My salutations to *Ṛṣabha* and other omniscients. (21)

1. Verses 17 and 18 are incomplete,

साधु श्रावक धन्योऽसि यः सर्वज्ञं नमस्यसि ।
इत्यादि बहु निर्ग्रन्थः प्रीत्यास्तुवत गोमुखम् ॥ २२ ॥
अथायमृषिदत्तायाः पादौ गाढं निपीडयन् ।
अब्रवीत्सुप्रसन्नौ मे भवन्तौ भवतामिति ॥ २३ ॥
तया त्वस्य प्रयुक्ताशीरस्माकं लघुशासने ।
श्रावकस्यापि संवाद्या प्रतिपत्तिर्भवत्विति ॥ २४ ॥
अथोक्तमुपनन्देन वीणागोष्ठी प्रवर्त्यताम् ।
एष संनिहितः संघः सकलः सुहृदामिति ॥ २५ ॥
अन्येनोक्तमनायाते प्रवीणे गङ्गरक्षिते ।
असंनिहितहंसेव नलिनी नीरवा सभा ॥ २६ ॥
तस्मान्महाप्रतीहारं भवन्तो गङ्गरक्षितम् ।
उदीक्षन्तामिति ततः संप्राप्तो गङ्गरक्षितः ॥ २७ ॥
तं दृष्ट्वा नागरैरुक्तमार्यज्येष्ठस्य वास्य वा ।
आख्यात निपुणं दृष्ट्वा कतरो रूपवानिति ॥ २८ ॥
आसीच्च मम यत्सत्यं सत्यमेवास्मि रूपवान् ।
गङ्गरक्षितरूपेण रूपं मे सदृशं यतः ॥ २९ ॥

'Bless you, O excellent householder, who salute the all-knowing', saying this several fetterless monks affectionately hailed *Gomukha*. After this, *Gomukha*, pressing *Ṛṣidattā's* feet hard said, "May both your feet be pleased with me." She also blessed him, "May the pupil have a befitting devotion to our small order." (22-24)

After this *Upananda* said, "Let the *Vīṇā* meet begin. The assembly of artist friends has gathered together." On this someone interrupted, "Unless the expert *Gangarakṣita*, comes, this meet will remain dull as a lake without swans. Therefore, you all should wait for the great chamberlain *Gangarakṣita*." Just then *Gangarakṣita* reached (there). (25-27)

Seeing him, the citizens said, "Look at him and at the elder *Ārya* (*Naravāhanadatta*) and say who is handsomer." I (*Naravāhanadatta*) thought, 'If it is true that my beauty appro-

यदीयमेतदीयेन रूपेणाप्युपचर्यते ।
उपमानमुपादेयः सोऽपि रूपवतामिति ॥ ३० ॥

वन्दित्वा जिनमग्रन्थानृषिदत्तां च मां च सः ।
उपाविशत्पुनश्चोक्तमुपनन्देन पूर्ववत् ॥ ३१ ॥

ततः प्रव्रजिताह स्म श्रेष्ठिनि प्रियदर्शने ।
अनायाते सदः सर्वमिदमप्रियदर्शनम् ॥ ३२ ॥

अतः प्रतीक्ष्यतां श्रेष्ठी क्षणमित्युदितेक्षणाः[1] ।
अयमायात इत्याख्यन्नागराः प्रियदर्शनम् ॥ ३३ ॥

आसीच्च मम तं दृष्ट्वा नैवायं प्रियदर्शनः ।
एषा पुरुषवेशेण भूषिता प्रियदर्शना ॥ ३४ ॥

स्त्रैणीभिर्गतिसंस्थानवाणीभिर्व्यक्तमेतया ।
क्षिप्तत्रैलोक्यसौन्दर्यमाख्यातं स्त्रैणमात्मनः ॥ ३५ ॥

सा तु वन्दितदेवादिः सादरं मामवन्दत ।
चिरं सुन्दरि जीवेति मयापि प्रतिवन्दिता ॥ ३६ ॥

aches *Gangarakṣita's*, I am really beautiful. Even he who bears similarity with his form is an excellent standard of comparison for beauty. (28-30)

He (*Gangarakṣita*), after greeting the fetterless, *Ṛṣidattā* and me (*Naravāhanadatta*) also, sat down. *Upananda* repeated his words as before (that the *Vīṇā* assembly should start). Then the woman hermit said, "Without the presence of the tradesman *Priyadarśana*, this whole meeting has a disagreeable appearance. Therefore, wait a moment for the guildsman." Just then the citizens raising their eyes, announced *Priyadarśana*, saying 'Here he comes'. (31-33)

Seeing him, it seemed to me (*Naravāhanadatta*) that it was not *Priyadarśana* (a man) but *Priyadarśanā* (a woman) in a man's clothes. She, with her easy feminine walk, form and voice, clearly showed her womanly charm which was enough to surpass anything in all the three worlds. After greeting gods etc. she greeted me. I too returned her greeting by saying,

१. [···दिते तया], A. ···दितेक्षया ।

ततः क्रोधारुणाक्षेण गोमुखेनाहमीक्षितः ।
चित्रं नागरकैः कैश्चिल्लज्जितैः कैश्चिदम्बरम् ॥ ३७ ॥
ऋषिदत्ता पुनः सास्रं सविकासचलेक्षणा ।
सगोमुखमपश्यन्मामाशिरश्चरणं चिरम् ॥ ३८ ॥
अथ प्रपञ्चमाक्षेप्तुमेतं सपदि गोमुखः ।
अभाषत सुहृद्वर्गं गोष्ठी प्रस्तूयतामिति ॥ ३९ ॥
उपनन्दस्ततः पूर्वं तथा वीणामवादयत् ।
यथा विगतरागाद्यैर्निर्ग्रन्थैरपि मूर्छितम् ॥ ४० ॥
उपनन्दात्ततो नन्दं नन्दादपि पुनर्वसुम् ।
पुनर्वसोरगाद्वीणा क्रमात्तं गङ्गरक्षितम् ॥ ४१ ॥
उपनन्दादिकानां च जितनारदपर्वतम् ।
पराजयत दूरेण पूर्वं पूर्वं परः परः ॥ ४२ ॥
क्रमप्राप्ता ततो वीणा गोमुखं गङ्गरक्षितात् ।
सरस्वतीव वित्ताढ्यादीश्वराद्दुर्गतं गता ॥ ४३ ॥
गोमुखस्तु ततो वीणामवादयत लीलया ।
यथा नागरिकैर्दीनैरीक्षितो गङ्गरक्षितः ॥ ४४ ॥

'O Beautiful lady, may you live long!' On this *Gomukha* stared at me with angry red eyes; some artists were shocked and some stared at the sky in embarrassment. *Ṛṣidattā's* big restless eyes brimmed with tears and she stared at me and *Gomukha* from top to toe, for a long time. (34-38)

Then to save the situation, *Gomukha* hurriedly spoke to the assembly—'please start the meeting.' Then *Upananda* began by playing the *Vīṇā* so that even the dispassionate fetterless hermits were charmed. Then the *Vīṇā* was handed down in turn from *Upananda* to *Nanda* and from *Nanda* to *Punarvasu* and from *Punarvasu* to that *Gangarakṣita*. Starting with *Nanda* who could beat even *Nārada* and *Parvataka* (in *Vīṇā* playing) the preceding ones were eclipsed by the player who followed. From *Gangarakṣita*, the *Vīnā* went to *Gomukha* like the godess *Sarasvatī* going from the wealthy to the poor. *Gomukha* played the *Vīṇā* so artfully that the artists started looking with pity at *Gangarakṣita*. Now from *Gomukha's*

गोमुखाङ्कात्ततो वीणा याति स्म प्रियदर्शनम् ।
कुलटेव प्रियोत्सङ्गात्कामिनं प्रियदर्शनम् ॥ ४५ ॥

ततः प्रवादिते तस्मिन्प्रगीते चातिमानुषम् ।
वैलक्ष्याद्गोमुखस्यासीदभिप्रायः पलायितुम् ॥ ४६ ॥

किं तु नारदशिष्योऽयं सुतो वा तुम्बुरोरिति ।
यत्सत्यमहमप्यासमद्भुतश्रुतिविस्मितः ॥ ४७ ॥

मुक्तवीणे ततस्तत्र शनैर्मां गोमुखोऽब्रवीत् ।
अधुना प्राप्तपर्यायं वादनं भवतामिति ॥ ४८ ॥

हसित्वा तमथावोचमद्यापि हि शिशुर्भवान् ।
यो मां यत्र क्वचित्तुच्छे प्रवर्तयति वस्तुनि ॥ ४९ ॥

नग्नश्रमणकानां च किराटानां च संनिधौ ।
वीणां वादयमानस्य मादृशः कीदृशं फलम् ॥ ५० ॥

इति श्रुत्वेदमुक्तोऽहमनेन कृतमन्युना ।
चम्पायां कीदृशं कार्यमभवद्भवतामिति ॥ ५१ ॥

ततस्तमुक्तवानस्मि श्रूयतां यदि न श्रुतम् ।
प्राप्तिर्गन्धर्वदत्तायास्तत्र कार्यमभूदिति ॥ ५२ ॥

arms the *Vīnā* went to *Priyadarśana* like a bad woman leaving the laps of her husband to go to a handsome lover. When he played the *Vīnā* and sang in a divine voice, *Gomukha* wanted to run away from there in shame. The truth is that I too was amazed at that wonderful music and wondered if he (*Priyadarśana*) was a student of *Nārada* or the son of *Tumbaru*. (39-47)

Then on his (*Priyadarśana's*) leaving the *Vīnā*, *Gomukha* said softly to me, "Now it is your turn to play." I said laughingly, "You have remained a child. That is why you want to engross me in all kinds of small deeds. What does a person like me gain by playing *Vīnā* before naked saints and forest dwellers ?" Hearing this and getting angry, he said, "What was the use of your playing at *Campā* ?" Then I said to him, "If you have not heard, please hear now. The purpose served there was the gaining of *Gandharvadattā*. On this he replied,

अथायमवदत्तत्र देवीप्राप्तिः फलं यदि ।
इहापि गोमुखप्राप्तिः फलमुत्तममिष्यताम् ॥ ५३ ॥

युष्मदन्यो न मां कश्चिद्वीणया जितवानिति ।
इदं मे श्रेष्ठमागम्य श्रेष्ठिनापहृतं यशः ॥ ५४ ॥

सोऽयमस्मद्यशश्चौरो यदि नाशु निगृह्यते ।
त्यजाम्येष ततः प्राणान्दुःखभारातुरानिति ॥ ५५ ॥

मम त्वासीदसंदिग्धं सर्वमत्रोपपद्यते ।
मरणाभ्यधिकक्लेशो मानभङ्गो हि मानिनाम् ॥ ५६ ॥

शास्त्रार्थज्ञानमत्तस्य निगृहीतस्य वादिनः ।
कान्तया च विमुक्तस्य दुःखं केनोपमीयते ॥ ५७ ॥

तस्मादेतदिह न्याय्यमिति निश्चित्य सादरम् ।
व्यवस्थापयितुं तन्त्रीरारभे दुर्व्यवस्थिताः ॥ ५८ ॥

ततः पृथुलितैर्नेत्रैः पुलकालिङ्गितत्वचः ।
अन्योन्यस्य निरैक्षन्त वदनानि सदःसदः ॥ ५९ ॥

"If the reward there was gaining the lady, here too you may consider gaining *Gomukha*, a superior reward. After hearing this proud assertion of mine that nobody has beaten me in *Vīnā* except you, the guildsman (*Priyadarśana*) has stolen my glory. If that person who humbled me, is not caught quickly, I will end my life burdened with sorrow." (48-55)

I thought, "Undoubtedly anything is possible here. To the proud, being humbled, is more painful than death. Can anything be comparable to the grief of a defeated contestant who is proud of his knowledge of the scriptures, and of the man who is deserted by his beloved ? Therefore this (playing the *Vīnā*) is the right thing here, deciding thus, I started stroking the entangled strings of the *Vīṇā*. Now every hair on the body of the members in the assembly was thrilled with rapture, and they stared at each other's face in amazement. As soon as

तन्त्रीषु करशाखाग्रैः परामृष्टासु ते ततः।
हा हा किमिदमित्युक्त्वा पुस्तन्यस्ता इवाभवन् ॥ ६० ॥

अथैतस्यामवस्थायां मया वीणा च संहृता।
तैश्च मुक्तायतोच्छ्वासैर्जीवलोकोऽवलोकितः ॥ ६१ ॥

हर्षारुणपरामृष्टं विकसद्विशदप्रभम्।
अभ्राजत ततः सद्यो गोमुखाननपङ्कजम् ॥ ६२ ॥

जितगोमुखदर्पस्तु जितोऽपि प्रियदर्शनः।
जितदुर्जयवादीव प्रीतिमान्मामभाषत ॥ ६३ ॥

श्रेष्ठी ज्येष्ठेन वीणायां जगद्विजयिना जितः।
इति मे प्रस्थिता कीर्तिरापयोधि वसुंधराम् ॥ ६४ ॥

पूर्णा हि वसुधा शूद्रैर्न च तान्वेद कश्चन।
राघवोत्कृत्तमूर्ध्नस्तु शम्बूकस्यामलं यशः ॥ ६५ ॥

किं चाद्यारभ्य युष्मभ्यं मयात्मैव निवेदितः।
वीणावादार्थिनं शिष्यं परिगृह्णीत मामिति ॥ ६६ ॥

अस्यामेव तु वेलायामवोचद्गङ्गरक्षितः।
अयमेव ममाप्यर्थः सफलीक्रियतामिति ॥ ६७ ॥

the fingers touched the strings, they froze into silence after saying, 'Oh, what is this?'. In this condition I gathered together the notes (of the *Vīṇā* music) and the assembled members, giving deep sighs seemed to return to life. (56-61)

Then, touched with a glow of joy, and blooming with pure radiance, *Gomukha's* lotus-like delicate face started shining. *Priyadarśana* who had trampled on *Gomukha's* pride, was defeated and like a defeated but unbeatable artist said affectioately to me, "The world-conquering, (*Ārya*) *Jyeṣṭha* has defeated the guildsman in *Vīṇā* playing, and thus my fame has spread through land and ocean. The earth is full of the low-born; nobody knows them. But the one whose head was cut off by *Rāma*, the same *Śambūka's* fame is bright. From today, I offer myself to you, please accept me, a student of the art of *Vīṇā* playing." Just then *Gangarakṣita* also spoke out, "This is also my wish; please make it successful." (62-67)

ततस्तौ गोमुखेनोक्तौ भवन्तावागमार्थिनौ ।
अनायासोपदेशौ च यत्तदेवं भवत्विति ॥ ६८ ॥
स मया शनकैरुक्तः क्षिप्रमेव त्वयानयोः ।
प्रार्थना प्रतिपन्नेति गोमुखेनोदितं ततः ॥ ६९ ॥
शरीरं काशिराजस्य राज्यमन्तःपुरं पुरम् ।
यच्चान्यदपि तत्सर्वं गङ्गरक्षितरक्षितम् ॥ ७० ॥
यस्य च स्वयमेवायं दास्यमभ्युपगच्छति ।
तस्यापद्भिरसंकीर्णा हस्तस्थाः सर्वसंपदः ॥ ७१ ॥
अशेषश्रेणिभर्ता च श्रेष्ठित्वात्प्रियदर्शनः ।
स यस्य किंकरस्तस्य किंकरा सकला पुरी ॥ ७२ ॥
एतत्फलमभिप्रेत्य मयैताभ्यां प्रतिश्रुतम् ।
न ह्यनालोच्यकर्तारः किंकरा भवतामिति ॥ ७३ ॥
प्रशंस्य तस्येति मतिप्रकर्षं नन्दोपनन्दादिसुहृत्समग्रः ।
नमस्कृतार्हद्व्रतचारिसंघः पुनर्वसोर्वेश्म गतस्ततोऽहम् ॥ ७४ ॥

प्रियदर्शनालाभे .... ॥ २४ ॥

Then *Gomukha* said to them both (*Gangarakṣita* and *Priyadarśana*), "You are both aspirants for knowledge and it is easy to instruct you, therefore so may it be." I said softly (to *Gomukha*), "You accepted their requests very quickly", Whereupon, *Gomukha* replied, "The body, kingdom, home, city and whatever else belongs to the king of *Kāśī* is protected by *Gangarakṣita*. For the person whom he serves, all prosperities are available without any troubles. This whole town (of *Vārāṇasī*) is the servant of the one whom *Priyadarśana* serves, since he, being a guildsman is the leader of the merchant class; keeping this gain in mind I accepted them; your servant does not act without due consideration." (63-73)

I praised this high intelligence of *Gomukha's*, then went to *Punarvasu's* house with *Nanda*, *Upananda* etc. and other friends after saluting the assembly of the followers of the code of conduct laid down by the *Arhats*. (74)

Here ends ...... in the Twentyfourth Canto called
Acquisition of *Priyadarśanā*.

पञ्चविंशः सर्गः

तत्र नन्दादिभिर्मित्रैराराधनविशारदैः ।
अकृत्रिमसुहृद्भावैः संगतः सुखमासिषि ॥ १ ॥
एकदाहारवेलायां दृश्यते स्म न गोमुखः ।
अथ नीतमनाहारैरस्माभिरपि तद्दिनम् ॥ २ ॥
असौ तु सायमागत्य नातिस्वाभाविकाकृतिः ।
तदनाथमतोद्विग्नं मां विनीतवदुक्तवान् ॥ ३ ॥
राजमार्गे मया दृष्टः पौरसंघातसंकटे ।
भृत्यो हरिशिखस्यैव लोकेनान्तरितः स च ॥ ४ ॥
तद्गवेषयमानेन मयाद्य गमितं दिनम् ।
कार्ये हि गुरुणि व्यग्रं जिघत्सापि न बाधते ॥ ५ ॥
स चावश्यं मयान्वेष्यः सुहृद्वार्त्तोपलब्धये ।
तस्मान्मा मामपश्यन्तः कृध्वं दुःखासिकामिति ॥ ६ ॥

Canto XXV

There, (at the house of *Punarvasu*) I (*Naravāhanadatta*), was staying happily with *Nanda* and other friends who were skilful at serving with unaffected friendly feelings. (1)

One day, *Gomukha* was not seen at meal time. Therefore we too stayed without food that day. He (*Gomukha*) returned in the evening, his appearance not entirely natural. So, as worried as an orphan and with an agitated mind he said humbly to me, "On the highway, in the midst of a great crowd of citizens I saw *Hariśikha's* servant, but he vanished from view in the crowd. My whole day was spent today in searching for him—even hunger cannot stop a man occupied in difficult work. I must search for him to get news of my friend. Therefore you must not go through the pain of waiting if you don't see me." (2-6)

मया चायमनुज्ञातः क्षिप्तसप्ताष्टवासरः ।
मदमन्थरसंचारो बहुजल्पन्नुपागमत् ॥ ७ ॥

अथैनमहमालोक्य क्रोधक्षोभितमानसः ।
स्थित्वा क्षणमनालापः परुषालापमब्रवम् ॥ ८ ॥

ईदृशस्तादृशः प्राज्ञः प्रेक्षाकारी च गोमुखः ।
इति पङ्गोस्तुरंगस्य कृता गरुडवेगता ॥ ९ ॥

पूर्वं ब्राह्मणमाख्याय समस्तायाः पुरः पुरः ।
अधुना मधुना मत्तः कथं पश्यसि मामिति ॥ १० ॥

अथ मामयमाह स्म न मदः पारमार्थिकः ।
सदोषं तु वचो वक्तुं मयायं कृत्रिमः कृतः ॥ ११ ॥

मत्तस्य किल वाग्दोषाः पारुष्यानृततादयः ।
दूषयन्ति न वक्तारमतोऽयं कृतिमो मदः ॥ १२ ॥

ततस्तमुक्तवानस्मि संभावितगुणस्य ते ।
मदप्रच्छादनोपायः किं न्वदोषोऽपि विद्यते ॥ १३ ॥

अथानेनोक्तमस्तीति कथमित्युदिते मया ।
अयमारभताख्यातुं लज्जामन्थरिताक्षरम् ॥ १४ ॥

I agreed to his words. After seven to eight days had passed he turned up swaying drunkardly and talking a lot. Seeing him in that condition I was shaken with anger and after a few seconds' silence, said in a harsh voice to him, "*Gomukha*, who was full of many virtues, learned and who acted after considering everything, seems now to be like a lame horse who has suddenly acquired the quick speed of *Garuḍa*. Why did you come here drunk after declaring yourself as a *Brāhmaṇa* before the entire city?" Then he said to me, "This drunkenness is not real. I only pretended to be a drunkard so that I could say bad words. A drunk's harsh or untruthful words do not defile the speaker, therefore, this stupor is artificial." (7-12)

Then I said to him, "You with your respected qualities do not have any faults which you might try to hide behind drunkenness." He said, "I have." On my asking how, he said in a soft, embarrassed voice, "Listen, the day *Ṛṣidattā*

श्रूयतामृषिदत्ता मे यत्र नेत्रपथं गता ।
आरभ्य दिवसात्तस्माच्चेतोविषयतामिति ॥ १५ ॥
निरवग्रहतां बुद्ध्वा चित्तस्याथ मामभवत् ।
कस्मादविषये चक्षुश्चेतसा मे प्रसारितम् ॥ १६ ॥
ज्ञातधर्मार्थशास्त्रत्वात्स्थानात्साधुसभासु च ।
रागाधीनं न मे चक्षुः प्रवृत्तं गणिकास्वपि ॥ १७ ॥
नूनमेषा परिग्राह्या मम प्रव्रजिता यतः ।
संकल्पेन ममैतस्यां दुर्दान्ततुरगोऽयतः ॥ १८ ॥
तस्मादस्यामनिष्टस्य संकल्पस्य निबन्धनम् ।
जिज्ञास्ये तावदित्येनामगच्छं द्रष्टुमन्वहम् ॥ १९ ॥
नानाकारैर्विनोदैश्च देशान्तरकथादिभिः ।
द्वित्रैरेव दिनैस्तस्या विश्वासमुदपादयम् ॥ २० ॥
एकदा प्रस्तुतालापः पृष्टोऽहमृषिदत्तया ।
के के देशास्त्वया दृष्टाः क्रामता पृथिवीमिति ॥ २१ ॥
समृद्धिः सशरीरेव कौशाम्बी यत्र पत्तनम् ।
वत्सदेशः स दृष्टः प्राङ्ममेति कथिते मया ॥ २२ ॥

strayed into my vision, she also walked into my heart. Being aware of my heart's being beyond control, I wondered why it had fallen for an unsuitable object? Knowing the sciences of religion and worldly prosperity and having been in the company of saints, my eyes had never been swayed by the senses to get attracted even towards courtezans. It is certain that this woman hermit is acceptable for me; that is why my uncontrolled, untameable mind has been attracted towards her. So I must find out about this attachment of my mind to an undesirable wish. Deciding thus I started going to see her daily. I won her trust in a couple of days only, by a variety of amusing talks and stories about distant lands. (13-20)

Once during a conversation, *Ṛṣidattā* asked me, "Which countries did you see during your travels around the world?" When I answered that firstly I saw the *Vatsa* country where the city named *Kauśāmbī*, the very symbol of prosperity is

तयोक्तमल्पमालापैरपरैस्तव दुर्भगैः ।
क्रियतां वत्सकौशाम्बीसंबन्धैव पुनः कथा ॥ २३ ॥
अथ जानासि कौशाम्ब्यामाकारजितमन्मथम् ।
गोमुखं नाम निष्णातं सविद्यासु कलास्विति ॥ २४ ॥
अथाचिन्तयमात्मानमेतस्यै कथयामि किम् ।
अथ वा धिगधीरं मामेवं तावद्भवत्विति ॥ २५ ॥
ततोऽहमुक्तवानार्ये जानासीति किमुच्यते ।
आत्मानं को न जानाति स हि मे परमः सुहृत् ॥ २६ ॥
अथ वा न विशेषोऽस्ति सूक्ष्मोऽपि मम गोमुखात् ।
तेन मां पश्यता व्यक्तं दृष्टो भवति गोमुखः ॥ २७ ॥
अथासौ लोचनान्तेन वाष्पस्तिमितपक्ष्मणा ।
सानुरागेव दृष्ट्वा मां चिरं मन्थरमब्रवीत् ॥ २८ ॥
गोमुखः किल रूपेण कलाकौशलचारिणा ।
वत्सराजसुतं मुक्त्वा नान्येन सदृशः क्षितौ ॥ २९ ॥
यदि चासौ त्वदाकारस्त्वत्कलाजालपेशलः ।
विद्याधरकुमारेण गोमुखः सदृशस्ततः ॥ ३० ॥

situated, she said, 'Now there is no need for your other unfortunate narrations; tell me again the story about *Vatsa* and *Kauśāmbī*. Do you know that there is in *Kauśāmbī* a man named *Gomukha*, surpassing *Kāmadeva* in beauty and accomplished in sciences as well as in arts ?' (21-24)

"Now I thought, 'Shall I tell her about myself ? Or shame on impatient me, for the time being let it be like this—'. I said, 'Lady, why do you say,—'Do you know ?' Who does not know himself ? He is my closest friend. Or, there is no difference between *Gomukha* and me. Therefore, if you have seen me, it is clear that you have seen *Gomukha* himself. (25-27)

Then she gazed at me affectionately for a long time from the corner of her eyes, her eye-lids wet with tears, and then said softly to me, 'I have heard that *Gomukha's* beauty, well versed in art and skills as he is, cannot be equalled by anyone on this earth except the son of *Vatsarāja* (*Udayana*). If his form is like yours and he is as skilled in arts as you are, then,

यस्त्वदाकारविज्ञानः सर्वथा पुण्यवानसौ।
गन्धशैलोऽपि हि श्लाघ्यस्तुल्यमानः सुमेरुणा ॥ ३१ ॥

इत्युक्त्वा चीवरान्तेन मुखमावृत्य नीचकैः।
असौ रोदितुमारब्धा सोत्कम्पस्तनमण्डला ॥ ३२ ॥

ऋषिदत्तामथावोचमार्ये किं कारणं त्वया।
रुद्यते मृतपत्येव गोमुखश्रवणादिति ॥ ३३ ॥

तयोक्तं श्रूयतामस्ति विद्वान्राजगृहे वणिक्।
पद्मो नाम धनं यस्य पद्मस्येव महानिधेः ॥ ३४ ॥

कुटुम्बाचारचतुरे प्रिये पत्युः पतिव्रते।
सुमना महदिन्ना च तस्य भार्ये बभूवतुः ॥ ३५ ॥
तयोरभवतां पुत्रौ मातृनामसनामकौ।
पुत्राभ्यां दयिते पित्रोस्तथा दुहितरावपि ॥ ३६ ॥

तत्र या सुमना नाम तस्याः सुमनसः सुता।
नगर्यां परिणीतात्र श्रेष्ठिना कालियेन सा ॥ ३७ ॥

surely that *Gomukha* is like the *Vidyādhara* prince. Whoever possesses beauty and knowledge such as yours, is meritorious in all respects. The mountain *Gandhamādana,* which equals *Sumeru* is also worthy of praise.' Thus speaking she covered her face with the corner of her robe and began to sob, her chest trembling. I asked *Ṛṣidattā*, 'Venerable Lady, what is the reason for your crying like a widow, the moment you heard about *Gomukha* ?' (28-33)

She said, 'Listen, there is a learned merchant called *Padma* in *Rājagṛha* who has wealth like the *Mahānidhi Padma* (one of the nine treasures of *Kubera*). He had two wives called *Sumanā* and *Mahadinnā* who were clever in dealing with relatives and servants, dear to their husbands and faithful. They both had two sons who were named after their mother (*Sumana* and *Mahadinna*). The two wives of the two sons and the two daughters of the father (*Padma*) were also similarly named (*Sumanā* and *Mahadinnā*). Out of these the daughter named *Sumanā* of that well-disposed Lady (*Padma's* wife) *Sumanā* was

दुहिता महद्दिन्नाया या च मातुः सनामिका ।
चेदिवत्सेशमित्रेण परिणीतर्षभेण सा ॥ ३८ ॥

ऋषभान्महद्दिन्नायामुत्पन्नः किल गोमुखः ।
न कुतश्चिन्न कस्यांचित्कश्चिज्जगति यादृशः ॥ ३९ ॥

अहं तु महद्दिन्नस्य तनया गुणशालिनः ।
हिमाद्रेरपि निर्यान्ति सरितः क्षारवारयः ॥ ४० ॥

साहं बालैव गुरुभिर्गोमुखाय प्रतिश्रुता ।
कं हि नाम न गच्छन्ति कन्यापित्रोर्मनोरथाः ॥ ४१ ॥

काले क्वचिदतीते तु तं गुणैर्जनवल्लभम् ।
हिमकाल इवासाधुः कालः पद्ममनाशयत् ॥ ४२ ॥

तत्कुटुम्बं ततस्तेन धारकेन विना कृतम् ।
उन्मूलितदृढस्तम्भमन्दिरावस्थतां गतम् ॥ ४३ ॥

वाराणस्यां ततः पित्रा स्वसुः सुमनसो गृहे ।
स्थापिताहं पितृष्वस्रा दुहितेव च लालिता ॥ ४४ ॥

married to *Kāliya*, a guildsman in this very city (*Vārāṇasī*) and *Mahadinnā's* daughter who was so called after her mother (i. e. *Mahadinnā*) was married to *Ṛṣabha*, the friend of the king of *Cedi* and *Vatsa*. From the womb of *Mahadinnā* by *Ṛṣabha* was born a son called *Gomukha*, to equal whom none has yet been born in this world. And I am the daughter of the virtuous *Mavadinna* (*Ṛṣabha's* wife's brother, i. e. *Gomukha's* maternal uncle); even from the Himalayas salty rivers flow sometimes. (34 40)

'The elders had betrothed me to *Gomukha* in childhood itself. The aspirations of the girl's father can reach any height. After some time had passed, cruel Death snatched the trader *Padma*, popular because of his virtues, like a lotus snatched by the winter season. Without support the condition of *Padma's* family became like that of a building whose strong pillar has been rooted out. Then father (*Mahalinra*) put me in the house of his sister *Sumanā* at *Vārāṇasī* and my aunt started bringing me up as her own daughter. (41-44)

संतताद्यैः क्रमेणाथ ज्वरैः पञ्चभिरप्यहम् ।
पीड्यमाना बभूवान्धा प्रत्याख्याता चिकित्सकैः ॥ ४५ ॥

अत्र चागाधजैनेन्द्रशास्त्रसागरपारगा ।
आसीच्छ्रुतधरा नाम श्रमणा करुणावती ॥ ४६ ॥

एतं वाचा समानीय मन्त्रागदविशारदा ।
मामसावचिरेणैव तस्माद्व्याधेरमोचयत् ॥ ४७ ॥

स्वस्थावस्था च मां दृष्ट्वा सुमना गृहमानयत् ।
अथ क्रोधादिवागृह्णात्सैव ज्वरपरंपरा ॥ ४८ ॥

ततः श्रुतधरायै मामर्पयत्सुमनाः पुनः ।
स च जातः पुनर्व्याधिर्मन्त्रागदभयादिव ॥ ४९ ॥

श्रमणामवददैन्याद्दुर्मनाः सुमनास्ततः ।
प्रव्रज्याग्राहणेनेयं बालिका जीव्यतामिति ॥ ५० ॥

तथा चाग्राहयत्सा मामर्हत्प्रवचनं यथा ।
सकलः श्रमणासंघः शिष्यतामगमन्मम ॥ ५१ ॥

Afflicted in turn by all the five fevers beginning with *Saṁtata* (continuous), I became blind and the doctors gave me up. A kind nun called *Srutadharā* who had crossed the unfathomable ocean of great Jaina scriptures, lived here (in *Vārāṇasī*). This nun versed in spells and medical sciences (earned my belief) with all kinds of (reliable) talk, and taking me to this place (the monastery), soon liberated me from that disease. Finding me healthy *Sumanā* brought me home. The same series of diseases caught me again with even greater fury. Then *Sumanā* handed me over again to *Srutadharā*. The disease as if in fear of the spells and medicines, quickly left me again. Then, in anxiety, *Sumanā* humbly requested the nun, "Please give life to this child by taking her into the order of the nuns". (45-50)

Then *Srutadharā* initiated me in the doctrines of the *Arhat* so (well) that the whole group of nuns became my pupils. She

केवलज्ञानदीपेन दृष्ट्वा संसारफल्गुताम् ।
निर्वाणस्य च सारत्वं निष्ठां श्रुतधरागमत् ॥ ५२ ॥

निर्वृत्तायां ततस्तस्यां संहत्य श्रमणागणः ।
गणनीमकरोदस्मिन्विहारे मामनिच्छतीम् ॥ ५३ ॥

ध्यानं यद्यत्समापद्य देवतालम्बनं निशि ।
बलादालम्बनं तत्र गोमुखः संनिधीयते ॥ ५४ ॥

यदा यदा च गोशब्दमधीयाना वदाम्यहम् ।
मुखोत्तरपदस्तत्र जायते स तदा तदा ॥ ५५ ॥

जल्पन्ती मुखशब्दं च प्रयुञ्जे यदि केवलम् ।
गोशब्दपूर्वपदतां बलात्तत्रोपगच्छति ॥ ५६ ॥

गोमुखेन परामृष्टं श्लाघनीयं तृणाद्यपि ।
इति चिन्तापराधीना महान्तं कालमक्षिपम् ॥ ५७ ॥

तावच्च न मया त्यक्ता प्रत्याशा गोमुखाश्रया ।
आगता यावदन्यैव वार्त्ता दत्तनिराशता ॥ ५८ ॥

(*Srutadharā*) solicited death, seeing, through the light of absolute knowledge (omniscience) the worthlessness of the world and the genuineness of liberation from existence. On her death, all the nuns collected and, against my will, unanimously elected me as the chief (of this monastery). (51-53)

At night, whenever I meditated dwelling on some god, *Gomukha* would appear as the object of my meditation. During the course of my studies, whenever I uttered the word '*Go*' (cow), the following part '*Mukha*' would be uttered by itself. If in speech I used the word '*Mukha*' (mouth), automatically the preceding syllable *Go*' would be pronounced. Even a mere straw is praiseworthy if touched (by feelings of) *Gomukha* (also cow's mouth)—with such worries I spent a long time. My aspiration for *Gomukha* did not cease until I received another disappointing news—that *Gomukha* setting out with an army for

चम्पास्थस्य प्रभोर्मूलं प्रस्थितः सबलः किल ।
गोमुखः ससुहृद्वर्गः पुलिन्दैरन्तरे हतः ॥ ५९ ॥

यच्चास्मि न मृता सद्यः श्रुत्वा गोमुखवैशसम् ।
विचारणसमर्थायाः प्रज्ञायाः सा समर्थता ॥ ६०॥

आसीच्च मम जीवन्ती जीवितस्य महत्फलम् ।
रम्यामाकर्णयिष्यामि गोमुखस्य कथामिति ॥ ६१ ॥
अपि चापरमप्यस्ति जीवितालम्बनं मम ।
हतः प्रवादमात्रेण गोमुखः शबरैरिति ॥ ६२ ॥

तेन गोमुखसंबन्धामाकर्ण्य रुदितं मया ।
अमृताभ्यधिकत्वेऽपि दुःखहेतुं कथामिति ॥ ६३ ॥

मम त्वासीद्यथाहेयं सर्वं तदुपपद्यते ।
युष्मद्दासाः कथं कुर्युः पापसंकल्पमन्यथा ॥ ६४ ॥

स्वैरियं गुरुभिर्दत्ता मदीयैरपि यार्थिता ।
कुमारी सानुरागा च तस्मान्न त्यागमर्हति ॥ ६५ ॥
इत्यादि वहु निर्धार्य तत्स्वीकरणकारणम् ।
अदुष्टं ग्रहणोपायमहमेतं प्रयुक्तवान् ॥ ६६ ॥

his master at *Campā*, had been killed on the way, along with his friends, by savages. The reason why I did not die immediately on hearing this news of *Gomukha's* death is the ability of the intellect to reason out things. I thought that, remaining alive, I would listen to the beautiful story of *Gomukha*, which will be a great reward for living. There is another prop too for my life—that the tribals have killed *Gomukha*, is only a rumour (so far). Therefore, on hearing *Gomukha's* story, which though greater than ambrosia was also grief-giving, I wept.' (54-63)

"I *(Gomukha)*, thought, 'Whatever this woman mendicant has said, seems to be possible. Otherwise, how can servants of yours (*Naravāhanadatta*) have sinful desires? The elders, on their own, have bestowed her (on me), my elders too have asked for her; (besides) she is a virgin and in love (with me); therefore, she is not to be discarded.' Thus making a decision

स्वादुना पिण्डपातेन वन्दनेन चिकित्सया ।
मर्दनाभ्यञ्जनाद्यैश्च लघु संघमतोषयम् ॥ ६७ ॥

व्यग्रेण चात्र वृत्तान्ते दत्तं वः कृतकोत्तरम् ।
मित्रवार्त्ताविदाव्यग्रं प्रतीक्षध्वं न मामिति ॥ ६८ ॥

ऋषिदत्तामथावोचं स्वशिल्पे लब्धकौशलाः ।
श्रावकैः संनिधार्यन्तामन्नसंस्कारकारकाः ॥ ६९ ॥

अर्हतामर्हणं कृत्वा गन्धवासस्रगादिभिः ।
ऋषिभ्यः श्रमणाभ्यश्च दातुमिच्छामि भोजनम् ॥ ७० ॥

मिथ्यादृष्टिसहस्राणि भोजयित्वा यदर्ज्यते ।
तदेकमार्हतं भक्त्या सद्यः पापं प्रमार्ज्यते ॥ ७१ ॥

तेन सन्तीह यावन्तः प्रियसर्वज्ञशासनाः ।
सश्रावकगणानार्यास्तांस्तदामन्त्र्यतामिति ॥ ७२ ॥

सर्वथा साधितः सूदैराहारः स तथा यथा ।
जितजिह्वैरपि प्रीतं जिनशासनपारगैः ॥ ७३ ॥

by finding many reasons for accepting her, I employed this simple procedure for marrying her. I quickly won the favour of that association with tasty food, obeisance, medical care and paste-massage etc. Being occupied in this business I had given you (*Naravāhanadatta*) the ficticious answer—'Do not wait for me anxiously engaged as I am in knowing the whereabouts of my (other) friend (*Hariśikha*). (64-68)

"Once I said to *Ṛṣidattā*, 'Let the lay devotees collect cooks qualified in gastronomy. I wish to feed the saints and devotees after worshipping the *Arhats* with perfume, clothes and garlands. Sins accumulated by feeding thousands of heretics are propitiated only by devotion to the *Arhats*. Therefore all the honoured ladies (nuns) who are interested in the omniscient's reign should be invited here along with the woman laity.' (69-72)

The cooks prepared such a (delicious) meal in every way that even those par excellent followers of *Jina's* teachings, who had gained control over their tongues were delighted (with the food). (73)

अथाहमृषिदत्तायाः पुरः सकृतकज्वरः ।
पतितस्तुङ्गरोमाञ्चः सवेपथुविजृम्भकः ॥ ७४ ॥

तादृशी च मया व्यक्ता ज्वरितानुकृतिः कृता ।
दुष्करः परितापोऽपि यथा संभावितस्तया ॥ ७५ ॥

किमेतदिति चापृच्छत्सा मामुज्ज्वलसंभ्रमा ।
दन्तकूजितसंभिन्नं मयाप्येतन्निवेदितम् ॥ ७६ ॥

षड्रात्राभक्षणक्षामो गृहीतो वातहेतुना ।
ज्वरेणानुभवाम्येतामवस्थामीदृशीमिति ॥ ७७ ॥

ततः स्वस्वपनावासे श्रमणागणसंकुले ।
मामसौ करुणाविष्टा संवाहितवती चिरम् ॥ ७८ ॥

अथ संघट्टयन्दन्तानुक्तवानस्मि तां शनैः ।
महाजनविविक्तोऽयमावासः क्रियतामिति ॥ ७९ ॥

ऋषिदत्ताकृतानुज्ञास्ताश्च प्रव्रजिता गताः ।
तदभिप्रायजिज्ञासुरथ तामिदमब्रवम् ॥ ८० ॥

आर्ये विरुध्यते स्त्रीणां पितृभ्रातृसुतैरपि ।
व्रतस्थानां विशेषेण स्थातुं सह रहश्चिरम् ॥ ८१ ॥

I, pretending to be feverish, fell in front of *Ṛṣidattā*—my hair stood on end, every limb trembled and I was yawning. I pretended to be suffering from fever so cleverly that she really believed me to be running high temperature—which was difficult to enact. With intense alarm, she asked me, 'What is this ?' With teeth chattering, I said in a faltering voice, 'Weakened by six nights of (continuous) fasting, I am suffering this feverish condition now, caused by derangement of wind.' Then, overcome with pity, she massaged me for a long time in her room which was crowded with other nuns. (74-78)

"With my teeth clattering, I said softly to her (*Ṛṣidattā*), 'Please make this crowded room secluded. At *Ṛṣidattā's* command, the nuns immediately left the place. Now, to find out her wish, I said, 'Lady, it is against (the sacred precepts) for women, specially those practising religious vows, to be alone for long, even with father, brother or son. I am only a sly chap,

अहं च कितवः पान्थः संभाव्याविनयाकृतिः ।
पृथग्जना जनाश्चैते तेन निर्गम्यतामिति ॥ ८२ ॥

तयोक्तं क्षणमप्येकमशक्ता स्वस्थमप्यहम् ।
मुक्त्वा त्वां स्थातुमन्यत्र किं पुनः संततज्वरम् ॥ ८३ ॥

संभावनापि रम्यैव मादृशस्त्वादृशा सह ।
श्लाघ्या किंशुकशाखापि वसन्तसहचारिणी ॥ ८४ ॥

धन्यो ज्वरोऽपि येनेदं त्वदङ्गमुपयुज्यते ।
कालकूटमपि श्लाघ्यं लीढशंकरकंधरम् ॥ ८५ ॥
एवमादि ब्रुवाणैव प्रखलीकृतसाधुना ।
सा महाग्रहचण्डेन गृहीता भावजन्मना ॥ ८६ ॥

मम त्वासीदियं चिन्ता सत्यमाहुश्चिकित्सकाः ।
सर्वे संक्रामिणो रोगाः स्पृशतां प्राणिनामिति ॥ ८७ ॥

मदीयः कृत्रिमोऽप्येनां यत्र संक्रामति ज्वरः ।
कथं नाम न संक्रामेत्तत्र यः पारमार्थिकः ॥ ८८ ॥

with the possibility of ill mannered attempts, all these people are strangers to me; therefore you should go away (from here).' (79-82)

She said, 'Even in a healthy state, I am unable to leave you even for a moment, then what is to be said of this condition of continuous fever ? It is pleasant for a person like me to be in the company of one like you—accompanying the spring season the *Kiṁśuka* tree also becomes praise-worthy. This fever is also lucky, being in close contact with your body—even deadly poison becomes praise-worthy on being connected with *Śaṅkara's* throat.' (83-85)

"Speaking thus the woman hermit was overcome by desire, disdained by the saints, with the redoubled fury of the great planet *Rāhu*. Just then it occurred to me that doctors were right—all diseases are passed on to those who touch the infected persons. When she was infected even by my false fever, why should not the real one be infectious ? Perspiration,

तथा हि स्वेदरोमाञ्चबाष्पकम्पविजृम्भिका ।
ज्वरस्य परिवारोऽयमङ्गमस्याः प्रबाधते ॥ ८९ ॥

सर्वथा स्मरशास्त्रेषु यदिङ्गितमुदाहृतम् ।
लावण्यमिव गात्रेषु तदस्याः प्रास्फुरत्स्फुटम् ॥ ९० ॥

ततस्तामुक्तवानस्मि धिक्त्वां निष्करुणाशयाम् ।
शीतज्वरार्तमङ्गैर्या न पीडयसि मामिति ॥ ९१ ॥

अथाश्लिष्यं तथा सा मां नादृश्यत यथा पृथक् ।
विरलेवारुणालोकं निशान्तशशिचन्द्रिका ॥ ९२ ॥

ततस्तावावयोश्चण्डौ तथाश्लेषचिकित्सया ।
अपायातां मुहूर्तेन कृत्रिमाकृत्रिमौ ज्वरौ ॥ ९३ ॥

यातायामथ यामिन्यां बुद्ध्वा वृत्तान्तमीदृशम् ।
संघः संहृत्य तां स्वस्मान्निवासान्निरवासयत् ॥ ९४ ॥

अथ प्रवहणारूढामृषिदत्तां मया सह ।
अनयन्मुदितः श्रेष्ठी गृहं मङ्गलसंकुलम् ॥ ९५ ॥

ecstasy, tears, trembling and yawning—this family of fever started to afflict her limbs also. All the motions mentioned in erotic sciences clearly manifested themselves, like loveliness, in every limb of hers. (86-90)

Then I said to her, 'Oh Cruel-hearted, shame on you that you do not press me, suffering as I am with cold fever, with your body.' Then she, gathering me in her arms, kept me as unseparated from her as the early morning moon-light is from the twitching lustre of the red dawn. Then our two fevers, false and real vanished in a moment with treatment of a tight, deep embrace. After the night had passed, the assembly of nuns coming to know of this incidence, having met, unanimously expelled her from the convent. (91-94)

After this the guildsman (*Priyadarśana*) happily brought her (*Ṛṣidattā*), sitting with me in the palanquin to his very

तत्रावयोः ससुमनाः सुमनाः प्रियदर्शनः ।
प्रीतनागरकानीकं करग्रहमकारयत् ॥ ९६ ॥

तदेवमृषिदत्ता वः संवृत्ता परिचारिका ।
अथ वा किं विकल्पेन स्वयमालोक्यतामिति ॥ ९७ ॥

तथापि कथितं तेन नैव संशयमत्यजम् ।
दुःश्रद्धानं हि सहसा काकतालीयमीदृशम् ॥ ९८ ॥

मालालंकारवस्त्रादि गृहोपकरणानि च ।
प्रस्थाप्य प्राक्तदार्हाणि तां दिदृक्षुस्ततोऽगमम् ॥ ९९ ॥

तत्र चासौ मया दृष्टा चित्रांशुकविभूषणा ।
नानापुष्पां हसन्तीव वसन्तोपवनश्रियम् ॥ १०० ॥

प्रतिमाः काष्ठमय्योऽपि शोभन्ते भूषितास्तथा ।
लज्जितासुरकन्यासु तादृशीषु तु का कथा ॥ १०१ ॥

प्रव्रज्यायां पुनर्यस्याः कान्तिर्यासीदकृत्रिमा ।
दुर्लभाणि क्वचित्तस्या वाचकान्यक्षराण्यपि ॥ १०२ ॥

festive house. There a joyful *Priyadarśana* together with *Sumanā* in the midst of the happy citizens performed our marriage" (Ending his story, *Gomukha* said to *Naravāhanadatta*), "Thus *Ṛṣidatta* has become your (*Naravāhanadatta's*) servant, or what is there to think about it; you see for yourself." (95-97)

Even on his (*Gomukha's*) telling me this, I was not free of doubts—it is difficult to believe such unexpected happenings. Therefore sending beforehand such things as garlands, ornaments, clothes and other suitable household things, I set out with the intention of seeing her *Ṛṣidattā*. I saw her there, decorated in colourful clothes and jewels, like the smiling beauty of the garden in the spring season, laden with several kinds of flowers. Even a wooden statue gains in loveliness on being decorated, so what can be said of such beauties who shame even the divine damsels? It is impossible for words to describe her (in this condition) who, even as a mendicant had such a natural radiance. I (*Naravāhanadatta*) thought, 'It is

आसीच्च मम दुःश्लिष्टं कान्तरूपविरूपयोः ।
अलंकारकलापस्य गुरुसारस्य धारणम् ॥ १०३ ॥
अलंकारावृता तावत्कान्तरूपस्य चारुता ।
न शक्या सर्वथा द्रष्टुं जनैर्लोलेक्षणैरपि ॥ १०४ ॥
विरूपस्य तु वैरूप्यं यत्प्रच्छादनमर्हति ।
प्रकाशयति तल्लोके पटुमण्डनडिण्डिमः ॥ १०५ ॥
अथाधिष्ठितपर्यङ्कमृषिदत्तोपगम्य माम् ।
अवन्दत प्रहृष्टापि प्रव्रज्यात्यागलज्जिता ॥ १०६ ॥
ततस्तामुक्तवानस्मि सख्याः किं कार्यमाशिषा ।
सरागैव सती या त्वं वीतरागगतिं गता ॥ १०७ ॥
मोक्षः कारुणिकैरुक्तः सिद्धं दुःखक्षयः किल ।
क्षीणदुःसहदुःखत्वान्मोक्षं प्राप्तासि सर्वथा ॥ १०८ ॥
सर्वथा सुभगतामहोद्धतः किङ्करो भवतु गोमुखस्तव ।
योषितो हि जितदृष्टभर्तृकास्तोषयन्ति जननीसखीजनम् ॥ १०९ ॥

प्रियदर्शनालाभे गोमुखविवाहाख्यानम् ॥ २५ ॥

unfair for both the beautiful and the ugly' to be adorned with costly jewels—the beauty of the person covered with ornaments cannot be perceived even by those with quick eyes and the ugliness of the unlovely which is sought to be concealed is displayed more clearly by the show of the abundant jewelry.' (98-105)

As I sat on the bed, *Ṛṣidattā* came near and saluted me; though extremely happy she was still ashamed of having left the mendicant's life. Then I said to her, 'There is no need to bless a friend who has attained the path to emancipation (from desire) even while leading a life of love. Compassionate sages have said that final liberation is just the end of sorrows. You have attained Final Emancipation in every way by the removal of unbearable sorrow (of separation). May *Gomukha*, full of extremely high good fortune, be your servant. Women who conquer their husbands with but a glance, also satisfy their mother and friends.' (106-109)

Here ends the Twentyfifth Canto called The Narration of *Gomukha's* Marriage in Acquisition of *Priyadarśanā*.

षड्विंशः सर्गः

इत्यादिकुटिलालापकलापगमितत्रपाम् ।
तामामन्त्र्य स्वमावसमगच्छं सहगोमुखः ॥ १ ॥

एकदा पुनरायातस्तयानुष्ठितसत्क्रियः ।
विपणेर्गृहमायातमपश्यं प्रियदर्शनम् ॥ २ ॥

कञ्चुकं मुञ्चतस्तस्य मया दृष्टः पयोधरः ।
पयोधरान्तालक्ष्यः शशीव परिमण्डलः ॥ ३ ॥

आसीच्च मम योषैषा यतस्तुङ्गपयोधरा ।
स्तनकेशवतीत्वं हि प्रथमं स्त्रीत्वलक्षणम् ॥ ४ ॥

लोकस्तु यदिमां सर्वः प्रतिपन्नः पुमानिति ।
भ्रान्तिज्ञानमिदं तस्य किंचित्सादृश्यकारितम् ॥ ५ ॥

अथ वा किं विकल्पेन ममातिमिरचक्षुषः ।
न हि दृष्टेन दृष्टार्थे द्रष्टुर्भवति संशयः ॥ ६ ॥

Canto XXVI

With this indirectly told conversation, her (*Ṛṣidattā's*) embarrassment was removed, and I (*Naravāhanadatta*), taking leave of her, went back home with *Gomukha*. Once (I) went there again, she welcomed me. Just then I saw *Priyadarśana* who had returned home from the market. While he was taking off his shirt, I saw his breast which was like a round moon seen between clouds. I thought; this is really a woman, that is why she has raised breasts—having breasts and long hair are the first signs of womanhood. The knowledge of all those who consider her a man is full of delusion, since it is based on the little that is visible. Or it is useless for me to be in doubt since my eyes do not have the fault of blindness. The perceiver does not doubt the thing which has been seen by his own eyes.' (1-6)

इत्यादि बहुसंकल्पमनिमेषविलोचनम् ।
अपश्यदृषिदत्ता मां पश्यन्तं प्रियदर्शनम् ॥ ७ ॥

अथासौ गद्गदालापा प्रीतिबाष्पावृतेक्षणा ।
आत्मानं चेतयस्वेति प्रियदर्शनमब्रवीत् ॥ ८ ॥

असावपि तमुद्देशं प्रकाश्य झगिति त्विषा ।
तडिद्गुण इवाम्भोदं प्राविशन्मन्दिरोदरम् ॥ ९ ॥

ऋषिदत्तामथापश्यं क्रोधविस्फारितेक्षणः ।
ययापक्रमितः श्रेष्ठी मम लोचनगोचरात् ॥ १० ॥

उत्थाय च ततः स्थानात्सकामक्रोधगोमुखः ।
पुनर्वसुगृहं प्राप्य पर्यङ्कशरणोऽभवम् ॥ ११ ॥

ततः क्रमं परित्यज्य कामावस्थापरंपरा ।
तुमुलायुधिसेनेव युगपन्मामबाधत ॥ १२ ॥

अथाचिरागतश्रीको यथा बालः पृथग्जनः ।
तथाज्ञापितवानस्मि गोमुखं रूक्षया गिरा ॥ १३ ॥

Ṛṣidattā saw me staring unblinkingly at *Priyadarśana*, lost in these doubts. Then she, her eyes clouded with affectionate tears, said to *Priyadarśana* in a voice full of emotion, "Take care of yourself." *Priyadarśana* too, dazzling the place with the radiance of (his) body went into the house quickly, as if the lightning had vanished into the cloud. Then I saw *Ṛṣidattā* who had removed the guildsman away from my vision, with eyes that widened in anger. Then I got up and overcome by anger and desire went to *Punarvasu's* house with *Gomukha* where I took shelter in my bed. Now all the ten states of desire[1], like an army engaged in fierce battle, attacked me simultaneously, forgetting order and rank. (7-12)

Like a stupid rustic with newly acquired riches, I ordered *Gomukha* in a rude voice, 'O Woman Hermit's husband, quickly

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1. Wish, anxiety, remembrance, praising (the loved one), excitement, talking, madness, fever, stupor and death.

अपि प्रव्रजिताभर्तः प्रिया मे प्रियदर्शना ।
अकृतप्रतिकर्मैव क्षिप्रमानीयतामिति ॥ १४ ॥

स तु मामब्रवीत्त्रस्तः का नाम प्रियदर्शना ।
त्याजिताः स्थ यया सद्यश्चेतसः स्थिरतामिति ॥ १५ ॥

मयोक्तं तव यः स्यालः पुरुषः प्रियदर्शनः ।
अयमेव जगत्सारः प्रमदा प्रियदर्शना ॥ १६ ॥

यच्च वक्ष्यसि सर्वस्यां वाराणस्यामयं पुमान् ।
भवतः कथमेकस्य प्रमदेति तदुच्यते ॥ १७ ॥

ऋषिदत्ता विरक्तेति परिच्छिन्ना पुरा तया ।
अधुना भवतः कान्ता जातेत्यत्र किमुच्यते ॥ १८ ॥

गतानुगतिको लोकः प्रवृत्तो हि यथा तथा ।
परमार्थं पुनर्वेद सहस्रैकः पुमानिति ॥ १९ ॥

तेनोक्तं जनतासिद्धं विरुद्धमपि न त्यजेत् ।
क्रियते छगलः श्वापि संहत्य बहुभिर्बलात् ॥ २० ॥

तेन युष्मद्विधैः प्राज्ञैर्न वाच्यं सदपीदृशम् ।
अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद्भवेत् ॥ २१ ॥

bring my sweetheart *Priyadarśanā*, without any embellishments.' He said to me in a scared voice, 'Who is this *Priyadarśanā* who has suddenly robbed the peace of your mind ?' I said, 'That man called *Priyadarśana* who is your brother-in-law—he only is the essence of this world—a woman called *Priyadarśanā*. If you ask me how one who is a man for the whole of *Vārāṇasī*, has become a woman just for me, I will ask you *Ṛṣidattā* was an ascetic, she herself claimed as such, but now she has become your wife; what can you say about it ? People generally follow the beaten track.. Only one in thousands perceives the reality.' (13-19)

He (*Gomukha*) said 'The contrary also which is believed popularly should not be forsaken. Several people, acting unanimously, may even declare a goat to be a dog.[1] Therefore

1. The reference is to the *Pañcatantra* story of the *Brāhmaṇa* carrying a Goat and the four Cheats.

श्रूयतां च कथा तावदर्थस्यास्य प्रकाशिका।
प्रमाणं हि प्रमाणज्ञैः पुराकल्पेऽपि वर्तितम् ॥ २२ ॥

बभूव कौशिको नाम वेदवेदाङ्गविद्द्विजः।
सत्यव्रततया लोके प्रसिद्धः सत्यकौशिकः ॥ २३ ॥

कदाचिदभिषेकाय तेन यातेन जाह्नवीम्।
सशिष्यपरिवारेण तरन्ती प्रेक्षिता शिला ॥ २४ ॥

महतासौ प्रयत्नेन शिष्यानन्वशिषत्ततः।
नायमर्थो महानर्थः प्रकाश्यः पुत्रकैरिति ॥ २५ ॥

अथैकश्चपलस्तेषां बटुः पिङ्गलनामकः।
विपणौ मन्त्रयां चक्रे कस्यचिद्वणिजः पुरः ॥ २६ ॥

श्रेष्ठि किं न शृणोष्येकमाश्चर्यं कथयामि ते।
तरन्तीं दृष्टवानस्मि सोपाध्यायः शिलामिति ॥ २७ ॥

अथान्तःपुरिका दासी किमपि क्रेतुमागता।
एतदालापमाकर्ण्य राजपत्न्यै न्यवेदयत् ॥ २८ ॥

a learned man like you should not say such a thing, even if it is the truth. Something which cannot be believed, even though it be before your eyes, should not be told. Listen to a story which makes this meaning clear—even in ancient days proofs have been made in this connection. (20-22)

'There was a *Brāhmaṇa* called *Kauśika*, learned in the *Vedas* and the ancillary literature, who, being a follower of truth was renowned as *Satyakauśika*. Once, going to bathe in the *Gangā* with a group of students, he saw a rock floating (on the water). Then with great effort he explained to his pupils, "Sons, do not make this highly improbable incident known anywhere." One of the students was a mischievous lad, named *Piṁgala*; in the market he said, in front of a trader, "O my trader friend, why don't you listen? I am telling you something strange. Along with my teacher I have seen a rock floating on water." (23-27)

A maid servant from the palace had come to buy something there. She went and told this to the queen. And the queen

तयाऽपि कथितं राज्ञे स तां पृष्ट्वा परंपराम् ।
बटुनाख्यातमाह्वाय्य पृष्टवान् सत्यकौशिकम् ॥ २९ ॥

सत्यं ब्रूहीति नो वाच्यः सत्यवादिव्रतो भवान् ।
मिथ्या ब्रूहीति नो वाच्यः कामी मिथ्याव्रतो हि सः ॥ ३० ॥

किं तु यत्पिङ्गलेनोक्तमेतद्युक्तं परीक्षितुम् ।
प्रमदात्सत्यमप्येते वदन्ति बटवो यतः ॥ ३१ ॥

सशिष्यैः किल युष्माभिस्तरन्ती प्रेक्षिता शिला ।
किमेतत्सत्यमाहो स्विन्मृषेत्याख्यायतामिति ॥ ३२ ॥

आसीच्चास्य धिगेतां मे निन्दितां सत्यवादिताम् ।
दुःश्रद्धानमनिष्टं च यन्मया वाच्यमीदृशम् ॥ ३३ ॥

न सत्यमपि तद्वाच्यं यदुक्तमसुखावहम् ।
इति सत्यप्रवादोऽयं न त्याज्यः सत्यवादिभिः ॥ ३४ ॥

तस्मात्सत्यमिदं त्यक्त्वा मृषावादशताधिकम् ।
असत्यमभिधास्यामि सत्यवादशताधिकम् ॥ ३५ ॥

told the king also. The king asked her (the queen) about the source and then calling *Satyakauśika* asked about the wonder as related by the lad. "Be truthful; there is no need to tell you this, because you have yourself vowed to be truthful. Be untruthful—there is no need to tell you this either, because a lier is a greedy person. But what *Piṅgala* has said is to be verified; because these boys tell even the truth jokingly. Have you, with your pupils seen the floating rock ? Tell me, is it true or a falsehood ?' (28-32)

He (*Satyakauśika*) thought, 'Shame on this defamed truthfulness of mine, that I have to relate this highly unbelievable, evil thing. That truth too should not be uttered which can be the cause for bad luck. This saying on truth is not to be discarded by the truthful. Therefore, I shall utter a falsehood which is greater than a hundred truths, leaving aside the truth which is greater than a hundred lies.' After this, he said to

अथावोचत्स राजानं राजन्मिथ्या बटोर्वचः।
अग्निं पश्यति यः शीतं प्लवमानां शिलामसौ ॥ ३६ ॥

कः श्रद्दध्याद्वटोर्वाचं निसर्गाधीरचेतसः।
चपलस्योपमानं हि प्रथमं बटुमर्कटाः ॥ ३७ ॥

विषण्णमिति विश्वास्य राजानं सत्यकौशिकः।
विरुद्धवादिनं क्रुद्धः पिङ्गलं निरवासयत् ॥ ३८ ॥

तदेवं लोकविद्विष्टमनुयुक्तोऽपि भूभृता।
सत्यं सत्यप्रतिज्ञोऽपि नावदत्सत्यकौशिकः ॥ ३९ ॥

युष्माकं पुनरज्ञातशीलचारित्रजन्मनाम्।
विरुद्धमिदमीदृक्कः श्रद्दध्याद्वदतामिति ॥ ४० ॥

स मयोक्तो भवानेव दुःश्रद्धानस्य भाषिता।
यस्यास्मिन्प्रमदारत्ने पुमानिति विपर्ययः ॥ ४१ ॥

किं चानेन प्रलापेन स्त्रीरत्नं प्रियदर्शनाम्।
अचिरात्स्वीकरिष्यामि क्रोशतां त्वादृशामिति ॥ ४२ ॥

the king, 'Your Majesty, the lad's words are untruthful. The one who finds fire cool can see a rock floating on water. Who can believe a boy whose mind is fickle by nature? The boy and the monkey come first when giving an example of fickleness." Thus the angry *Satyakauśika* assuring the king, had the sad and contrary *Piṁgala* banished. So this kind of popularly hated truth was not said by the truthful *Satyakauśika* even on being questioned by the king. So who will respect you who are of unknown conduct, character and birth when you utter such contrary words?' (33-40)

I (*Naravāhanadatta*) said to *Gomukha*, 'It is your words which are unbelievable, you who are deluding yourself by seeing a man in this gem of a woman. (Or) what need of this useless chat? Soon I will make this precious woman *Priyadarśanā* my own, and people like you will go on shouting.' (41-42)

एवं च मम वृत्तान्तं विजानन्नपि गोमुखः ।
वैद्यराजं समाहूय वैद्यराजमुपागमत् ॥ ४३ ॥

स समालापमाकर्ण्य कायच्छायां विलोक्य च ।
प्रधार्य चापरैर्वैद्यैः शनकैरिदमब्रवीत् ॥ ४४ ॥

मानसोऽस्य विकारोऽयमीप्सितालाभहेतुकः ।
तेनास्मै रुचितं यत्तदाशु संपाद्यतामिति ॥ ४५ ॥

अथ नन्दोपनन्दाभ्यां संस्कार्याहारमादरात् ।
मां पुनर्वसुहस्तेन गोमुखः प्रागभोजयत् ॥ ४६ ॥

स चाहारः सुसंस्कारो लोभनोऽप्यमृताशिनाम् ।
त्रिफलाक्वाथवद्द्वेषान्ममाङ्गानि व्यधूनयत् ॥ ४७ ॥

ततो नन्दोपनन्दाभ्यां भोज्यमानः क्रमेण तौ ।
सविषादौ करोमि स्म विषदाविव वैरिणौ ॥ ४८ ॥

तेषु वन्ध्यप्रयत्नेषु गोमुखः प्रियदर्शनम् ।
लज्जामन्दपदन्यासं नमिताननमानयत् ॥ ४९ ॥

Even though aware of this state of mind, *Gomukha* brought the doctor and told him about my affliction.[1] He (the doctor), having listened to my conversation, perceiving my colour and consulting with the other doctors, said softly, 'This is a mental sickness, the cause for which is the non-receipt of a desired thing. Therefore, let him receive the thing he wants soon.' Then *Gomukha* had food cooked by *Nanda* and *Upananda* and had me fed first respectfully by *Punarvasu's* hands. The perfectly prepared food, tempting even for the ambrosia-drinkers (gods), made me tremble in every limb with its unpleasantness, like the juice of the three bitter fruits. (43-47)

Then, *Nanda* and *Upananda* kept feeding me, but I had the same feeling of despair towards them, which one might have towards the enemy who gives poison. On all these attempts being unsuccessful, *Gomukha* brought soft-faced *Priyadarśana* before me who was stepping slowly due to shyness. Then

1. Literally-approached him.

स मां समानपर्यङ्कमध्यमध्यासितस्ततः।
ग्रासानग्रासयत् षड्वा सप्त वा गोमुखाज्ञया॥ ५०॥

ये तत्पाणिसरोजसङ्गसुभगा ग्रासा मया स्वादितास्
तैः सद्यस्तनुतामनीयत स मे संकल्पजन्मा ज्वरः।
शैलेन्द्राः शुचिशुक्रभानुदहनप्लुष्टोपलाधित्यका
मन्दैरप्युदबिन्दुभिर्नवतरैरुज्झन्ति संतप्तताम्॥ ५१॥

प्रियदर्शनालाभे प्रियदर्शनास्तनदर्शनसर्गः॥ २६॥

sitting with me on the bed at *Gomukha's* command he fed me six to seven morsels of food. (48-50)

The morsels were made tastier by contact with his hands which were as tender as lotuses, and immediately my fever of desire decreased. The flat hill-tops heated by the summer sun in the month of *Jyeṣṭha* give up the heat even with a few drops of water. (51)

Here ends Canto Twentysix called The Vision of *Priyadarśanā's* breasts in the 'Acquisition of *Priyadarśanā*.

सप्तविंशः सर्गः

ततः समापिताहारः सुहृदामेव संनिधौ ।
प्रियदर्शनमालिङ्गमनङ्गोन्मूलितत्रपः ॥ १ ॥

अथ क्रोधारुणमुखो गोमुखः प्रियदर्शनम् ।
पाणावाकृष्य त्वरितः स्वगृहान्प्रतियातवान् ॥ २ ॥

स मयोक्तः समायातः क्रोधविस्तीर्णचक्षुषा ।
पाण्डित्यान्धक मित्रारे मा स्म तिष्ठः पुरो मम ॥ ३ ॥

पिपासोर्मधुशौण्डस्य मधुशुक्तिं हरेत्करात् ।
यस्य यस्तस्य कस्तस्मादरातिरपरः परः ॥ ४ ॥

इत्युक्तः स विषादेन त्याजितश्चम्पकाभताम् ।
राहुणेव तुषारांशुरगमद्धूमधूम्रताम् ॥ ५ ॥

तं च दीर्घमहः शेषमायतां च विभावरीम् ।
प्रवृद्धैर्गमयामि स्म निषादासनचङ्क्रमैः ॥ ६ ॥

सुहृद्वृन्दवृतः प्रायो द्वेष्याशेषविनोदनः ।
प्रियदर्शनसंप्राप्तेरुपायमगवेषयम् ॥ ७ ॥

Canto XXVII

After finishing the food, I, becoming shameless with desire, embraced *Priyadarśanā*, right in front of the friends. Now *Gomukha's* face was red with anger; he, pulling *Priyadarśana* quickly with both his hands, returned to his house. (1-2)

When he came back, I said, staring at him with anger, 'Oh enemy in the guise of a friend, blind with (the pride of) learning, stay away from my eyes. Who can be a greater enemy than one who snatches away the cup of wine from a thirsty wine addict ? On hearing this, his face paled, lost its *Campaka* (bright yellow) colour and turned black as smoke, like the moon when swallowed by *Rāhu*. I spent the rest of that long day and long night in continuously sitting and getting up and wandering. Surrounded by friends, indifferent to all amusements, I kept making plans to get *Priyadarśana*. (3-7)

एवंप्राये च वृत्तान्ते धवलोष्णीषकञ्चुकौ ।
विस्मितौ चिरमालोक्य स्थविरौ मामवोचताम् ॥ ८ ॥

किंनिमित्तमपि ब्रह्मन्ब्रह्मदत्तः प्रजेश्वरः ।
भवन्तमिच्छति द्रष्टुमिष्टं चेद्गम्यतामिति ॥ ९ ॥

इदमाकर्ण्य यत्सत्यमीषदाकुलमानसः ।
गोमुखस्य स्मरामि स्म विचारचतुरं मनः ॥ १० ॥

किं गच्छानि न गच्छानि गच्छतः किं भवेदिति ।
वितर्क्य क्षणमासीन्मे संदेहच्छेदनी मतिः ॥ ११ ॥

यो बन्धव्योऽथ वा वध्यो न स कञ्चुकिदूतकः ।
स हि शृङ्खलनिस्त्रिंशपाणिभिः परिवार्यते ॥ १२ ॥

ये च केचिज्जना येषां विषये सुखमासते ।
राज्ञामाज्ञामवज्ञाय तेषां जीवन्ति ते कथम् ॥ १३ ॥

अमन्दस्पन्दमेनच्च काङ्क्षितामक्षि दक्षिणम् ।
आख्यातीव प्रियाप्राप्तिं मह्यं तद्गमनं हितम् ॥ १४ ॥

निश्चित्येत्यादि निर्गत्य गृहात्प्रवहणं बहिः ।
कञ्चुक्यानीतमद्राक्षमारुक्षं चाविशङ्कितः ॥ १५ ॥

In this condition two old men wearing white turbans and white shirts who had been staring carefully at me in wonder said to me? "O *Brāhmaṇa,* for some reason king *Brahmadatta* wishes to see you. Come if you wish." Hearing this my mind was really agitated, and I remembered *Gomukha's* clever thinking brain. 'Should I go or not ? What will happen if I go ?' Thinking thus for a moment, my intellect itself started removing all doubts—if someone has to be made prisoner or given the punishment of death, the attendant of the inner apartment is not sent as a messenger. He (the punished) is surrounded by (police) men with hand-cuffs and swords. The men who live happily in a king's kingdom cannot live if they disobey the king's commands. This right eye, fluttering fast, is giving signs of my finding the desired sweet-heart—therefore it is better if I go.' (8-14)

Deciding thus I came out, saw the vehicle brought by the messenger and confidently climbed on to it. Crossing the high-

पौरसंघातसंबाधं राजमार्गं व्यतीत्य च।
राजद्वारं व्रजामि स्म चित्रमङ्गलमण्डलम् ॥ १६ ॥

गोमुखाख्यापिताभिख्यं तदध्यास्य क्षणं ततः।
प्राविक्षं प्रथमां कक्षां द्वाःस्थवृन्दाभिवन्दितः ॥ १७ ॥

समृद्धिः श्रूयतां तस्याः कृतं वा तत्प्रशंसया।
को हि वर्णयितुं शक्तो नरो मेरोरधित्यकाम् ॥ १८ ॥

तामतिक्रम्य पञ्चान्याः प्रकृष्टतररम्यताः
सप्तम्यां दृष्टवानस्मि महास्थानं महीपतेः ॥ १९ ॥

श्रुतिस्मृतिपुराणादिग्रन्थसागरपारगैः ।
धनुर्वेदादितत्त्वज्ञैः कलादक्षैश्च सेवितम् ॥ २० ॥

विरुद्धां बिभ्रतं मूर्त्या चन्द्रमः सवितृप्रभाम्।
सुखसेव्यं दुरीक्षं च तप्तांशुमिव हैमनम् ॥ २१ ॥

स्वस्तिकृत्वा ततस्तस्मै जातरूपाङ्गमासनम्।
अध्यतिष्ठं नृपादिष्टं निर्विकाराम्बरावृतम् ॥ २२ ॥

way, crowded with citizens I reached the royal gate, full of wonderfully auspicious objects. *Gomukha* had told me glorious stories of the royal palace before. I looked around for a moment before entering the first room, where the door-keepers greeted me. Listen to the grandeur of that (first) room. Or, what can one say in praise ? Which man is capable of describing the valley of the *Meru* mountain ? (15-18)

After crossing that (room) and then crossing five other rooms, each surpassing the other, I saw the king's great hall in the seventh room where, with the presence of the profoundly learned masters of the scriptures such as the *Vedas*, the law-books, the *Purāṇas* (history) etc. the experts in military science and the adepts in the arts, the meeting hall seemed to be adorned with the two opposing lustres of the moon and the sun and though giving warmth like the winter sun it was difficult to look at. Saying greeting of '*Svasti*' to the king, I, with his permission sat on a gold seat covered with a white cloth. (19-22).

नृपस्तु मां चिरं दृष्ट्वा स्नेहस्निग्धायतेक्षणः ।
ततस्तारकराजाख्यं सेनाभर्तारमैक्षत ॥ २३ ॥

स तु मामभितः स्थित्वा कार्यमात्रस्य वाचकः ।
अवोचद्वचनं चारु विस्पष्टमधुराक्षरम् ॥ २४ ॥

आर्यज्येष्ठ मनस्तावदविक्षिप्तं कुरु क्षणम् ।
राजा मन्मुखसंक्रान्तैर्वाक्यैस्त्वामेष भाषते ॥ २५ ॥

येयं भागीरथीशुभ्रा काशिभूपतिसंततिः ।
सा किमाख्यायते तुभ्यं प्रथिता पृथिवीव या ॥ २६ ॥

अस्यामस्य प्रसूतस्य ब्रह्मदत्तस्य भूपतेः ।
ये गुणास्तेऽपि ते बुद्धाः शिशिरांशोरिवांशवः ॥ २७ ॥

अस्यासीत्कालियो नाम श्रेष्ठी प्राणप्रियः सुहृत् ।
सफलैर्द्रविणैर्यस्माद्द्रविणेशोऽपि लज्जितः ॥ २८ ॥

अन्तर्वत्न्यामसौ पत्न्यां नीतः पुण्यैस्त्रिविष्टपम् ।
अथ सा गृहिणी तस्य काले पुत्रं व्यजायत ॥ २९ ॥

तस्मिञ्जाते महाराजः स्वात्मजादपि हर्षदे ।
पुरे सान्तःपुरे रम्यं महामहमकारयत् ॥ ३० ॥

The king stared at me with affectionate and tremulous eyes and then glanced at his general called *Tārakarāja*. Speaking to the purpose, the general stood directly in front of me and started saying beautifully in a clear and sweet voice, "Honourable sir, please compose your mind for a moment. The king says this to you through words reflected from my lips. What can be said of this *Kāśirāja* family which is as pure-white as the (river) *Bhāgīrathī* and as spread out as the earth ? The qualities of this king, *Brahmadatta*, born of this family are as well known to you as the rays of the moon. The guildsman called *Kāliya* was his friend, dearer than life, of whose successful wealth (used for good deeds) even *Kubera* was ashamed. (23-28)

Even while his wife was pregnant he (the guildsman) by his pious acts, left for heaven. At the proper time his wife gave birth to a son. On this occasion, happier than that of the birth of his own son, the king (*Brahmadatta*) had great

स कृताशेषसंस्कारः शिशुर्गच्छन्कुमारताम् ।
अङ्गैर्विद्याकलाभिश्च सकलाभिरलंकृतः ॥ ३१ ॥

एवंप्राये च वृत्तान्ते द्वाःस्थैर्विज्ञापितो नृपः ।
द्वारे वः कालियः श्रेष्ठी तिष्ठतीति ससंभ्रमैः ॥ ३२ ॥

ततश्चित्रीयमाणेन स नृपेण प्रवेशितः ।
कस्त्वं कस्य कुतो वेति पृष्टश्चेदमभाषत ॥ ३३ ॥

देवाहं कालियः श्रेष्ठी देवेन स्वशरीरवत् ।
लालितः पालितश्चासं शिक्षितश्चाखिलाः कलाः ॥ ३४ ॥

सोऽहं सुचरितैरङ्गैः सुखाद्युष्मत्प्रसादजात् ।
च्यावयित्वा दिवं नीतो न हि नाशोऽस्ति कर्मणाम् ॥ ३५ ॥

अथासौ भवतां दासी दुर्मनाः सुमनाः सुताम् ।
जातां पुत्र इति ख्यातिमनयल्लोभदूषिता ॥ ३६ ॥

मृषावादेन तेनास्याः सुरलोकादहं च्युतः ।
भार्यया हि कृतं कर्म पत्यावपि विपच्यते ॥ ३७ ॥

festivities arranged in the city and the palace. All his rites were duly performed. When the baby reached his youth he was adorned with the different branches of all the sciences and the arts. In this situation (one day) agitated door-keepers said respectfully to the king, ' Your (friend) the guildsman *Kāliya* is standing at the gate." The surprised king called him inside and asked, "Who are you ? Whose are you ? Where have you come from ?" On being asked thus, he answered, "Lord, I am the guildsman *Kāliya*, the same person whom you looked after as if it was your own self and who was taught all the arts by you. I was separated from the comforts received by your kindness, and taken to heaven because of my good deeds—actions are never destroyed (fruitless). After this that wicked servant of yours, *Sumanā*, due to greed, declared the daughter born to me, to be a son. Because of that lie told by her, I was expelled from Heaven. The husband has to suffer for the sins committed by the wife. Accordingly I was born in the family

कुले च कुलपुत्रस्य जातो जातिस्मरः पुनः ।
एतमीदृशमाकारं वहामि जननिन्दितम् ॥ ३८ ॥

असौ च युवतिर्जाता कान्ताकारा च दारिका ।
कस्मैचिदभिरूपाय वराय प्रतिपाद्यताम् ॥ ३९ ॥

अहमप्येतमात्मानमङ्गवैकल्यनिन्दितम् ।
प्रयागे संन्यसिष्यामि प्रस्थापयत मामिति ॥ ४० ॥

एवमाद्युक्तवानुक्तो विस्मितेन स भूभृता ।
पूर्वं यदावयोर्वृत्तं तत्किंचित्स्मर्यतामिति ॥ ४१ ॥

अनेनापि विहस्योक्तं यद्यद्देवाय रोचते ।
असंदिग्धं सुविश्रब्धस्तत्तत्पृच्छतु मामिति ॥ ४२ ॥

अथाध्याय चिरं राज्ञा यद्यत्पृष्टं चिरन्तनम् ।
अशेषं तत्तदेतेन सविशेषं निवेदितम् ॥ ४३ ॥

अथात्यद्भुतमित्युक्त्वा जातसंप्रत्ययो नृपः ।
आहैनं दारिका कस्मै जामात्रे दीयतामिति ॥ ४४ ॥

अयं तु परितोषेण स्खलदक्षरमुक्तवान् ।
रोचते यो वरस्तस्यै तस्मै सा दीयतामिति ॥ ४५ ॥

of a noble man and remembered my life in the previous birth. Now I am carrying the burden of this commonly hated (deformed) figure. That daughter of mine has now become a beautiful maiden. Please marry her to a suitable groom. I too will give up this deformed and despised body in *Prayāga*. Please give me leave now." (29-40)

On his saying thus, the king said in amazement, "Please recall some stories concerning both of us, of the past." He (the guildsman) also laughed and said, "Whatever your Highness wishes, he may ask with complete trust and faith." After thinking for a long time, whatever king asked from the past, he related it completely with distinguishing features. After this, the king, saying 'Extremely strange!' believed in him, and asked him again, 'To which son-in-law should the daughter be given?' On this he said in a delighted moved voice, "'She should be given to whichever groom she likes.' (41-45)

ततोऽन्तःपुरमानाय्य सा सार्धमृषिदत्तया ।
पृष्टा देवीसमूहेन ह्रिया कूर्माङ्गनाकृतिः ॥ ४६ ॥

असौ चासौ च जामाता कुलरूपादिभूषणः ।
भवत्यै रोचते नेति मातराख्यायतामिति ॥ ४७ ॥

अथारुणकरच्छायकपोलेक्षणयानया ।
पुण्डरीकमिवावाते मन्थरं चलितं शिरः ॥ ४८ ॥

अथार्यज्येष्ठ इत्युक्ते प्रसन्नाक्षिकपोलया ।
स्वेदार्द्रांशुकया प्राग्वन्न तद्विचलितं शिरः ॥ ४९ ॥

तद्भवान्रुचितस्तस्यै नृपाय च यतस्ततः ।
अद्यैव श्रेष्ठिकन्यायाः पाणिमालम्बतामिति ॥ ५० ॥

ततो मन्दस्पृहेणेव मयानादरमन्थरम् ।
भीतान्तःपुरदृष्टेन चिरादिदमुदीरितम् ॥ ५१ ॥

अवन्तेरहमायातः सह भ्रात्रा कनीयसा ।
वेदशास्त्रागमायैव न योषित्प्राप्तिवाञ्छया ॥ ५२ ॥

Then she (the guildsman's daughter) was called to the palace with *Ṛṣidattā*, and the ladies asked her as she sat with a body shrinking with shyness like a tortoise, "Say, mother, do you like this or that son-in-law, adorned with good family and beauty etc. ?" (46-47)

Then, resting her eye-lids on her cheeks which were as red as the early sun, she, like a lotus in a place sheltered from wind, slowly shook her head (in denial). Again on being asked, 'Do you like the elder Noble Man (*Naravāhanadatta*) ?', she whose eyes and cheeks had started to bloom and whose garments had become wet with perspiration, did not shake her head as before. Thus she likes you, and so does the king. Therefore marry the guildsman's daughter today only." (Said the general to *Naravāhanadatta*). (48-50)

Then, I, watched anxiously by the ladies fearing rejection, said in a seemingly dispassionate voice, soft due to indifference, after a long time, "I have come from *Avantī* with my younger brother for the study of the *Vedas* and certainly not with the

किं तु भूभर्तुरादेशो दुर्लङ्घ्यः पुरवासिभिः ।
योगक्षेमार्थिभिर्भव्यैस्तस्मादेवं भवत्विति ॥ ५३ ॥

एतस्मिन्नन्तरे मन्द्रं सतालतुमुलध्वनि ।
प्रतिध्वानध्वनद्व्योम प्राध्वनत्तूर्यमण्डलम् ॥ ५४ ॥

यश्च संवत्सरेणापि दुःसंभारो नृपैः परैः ।
विवाहार्थः स संभारो राज्ञा संभारितः क्षणात् ॥ ५५ ॥

ततः सान्तःपुरो राजा स सदारसुहृद्गणः ।
राजाजिरे ममोदारं करग्रहमकारयत् ॥ ५६ ॥

दत्त्वा ततः श्रेष्ठिपदं नगर्यां
वित्तं च भूमण्डलमूल्यतुल्यम् ।
समृद्धिमन्वेष्य च कालियस्य
प्रास्थापयन्मां मुदितो नरेन्द्रः ॥ ५७ ॥

आसीच्च मम लोकोक्तिरियं मय्येव संप्रति ।
वर्धमानो यथा राजा श्रेष्ठी जात इति स्थिता ॥ ५८ ॥

wish to gain a wife. But the king's command cannot be disobeyed by courteous citizens who know where their welfare lies. Therefore, so may it be." (51-53)

Just after this, the skies echoed with the sweet tumultuous sounds of drums accompanied with loud clappings. King *Brahmadatta* made all the marriage-arrangements in a trice which other kings cannot do even in a whole year. Then that king, with the inmates of the palace and friends and their wives got me married (to *Priyadarśanā*) in the courtyard of the palace amidst great pomp and show. Then, giving me the rank of a guildsman of the town and wealth to compare with the value of the earth, and bestowing the care of *Kāliya's* riches on me, the king bid me adieu with a happy heart. (54-57)

I thought, 'Now this famous proverb is being proved on me 'the king progressed into a rich merchant' ! "Living with *Nanda*

अथ नन्दोपनन्दाद्यैः प्रवृद्धप्रीतिविस्मयैः ।
प्रियदर्शनया चास्मि सह क्षिप्तशचीपतिः ॥ ५९ ॥

अहोरात्रे त्वतिक्रान्ते स गोमुखमपश्यतः ।
महाव्यसनसंकीर्णं इवासीन्मे महोत्सवः ॥ ६० ॥

आसीच्च मे विलक्षस्य विलक्षं गोमुखं बलात् ।
विदग्धसुहृदां कश्चिदपि नामानयेदिति ॥ ६१ ॥

ततः संमानयन्तं तमानतान्पुरवासिनः ।
अद्राक्षं भृत्यवर्गं च संचरन्तमितस्ततः ॥ ६२ ॥

चिन्तितं च मया धिङ्मां विलक्षकमकारणे ।
बलादानाययाम्येनं किं दुःखासिकया मम ॥ ६३ ॥

अथ नन्दोपनन्दाभ्यामसावानायितो मया ।
आसीनः स्मयमानेन सोपालम्भमिवोदितः ॥ ६४ ॥

किं गोमुखः सखा यस्य प्राज्ञंमन्यो न विद्यते ।
तस्य साध्यानि कार्याणि न सिध्यन्तीति सोऽब्रवीत् ॥ ६५ ॥

and *Upananda* etc. and *Priyadarśanā*, who were full of love and wonders, I was shaming even *Indra*. (58-59)

One day and night had passed without my having seen *Gomukha*. Therefore this festival (wedding) seemed to be very sorrowful to me. It seemed to restless me that one of my shrewd friends would bring my indifferent friend *Gomukha* to me by force. Just then I found the citizens giving humble respects to him (*Gomukha*) and the attendants running hither and thither. I thought, 'Shame on me who am unnecessarily sorrowful and worried. (I) shall call him here by force—is it right for me to sit alone and grieve ?' (60-63)

After this I called him (*Gomukha*) through *Nanda* and *Upananda*, and after he had taken his seat I said, playfully taking him to task, "Are not the desired works accomplished of those, not having *Gomukha*, who imagines himself to be superbly wise,

सर्वप्राणभृतामेव पुराकृतकृतं फलम् ।
न तु तत्कारणैर्योग्यैर्विना सिध्यति कस्यचित् ॥ ६६ ॥

यदपीदं महत्कार्यं युष्माभिः किल साधितम् ।
तत्रापि गोमुखस्यैव प्राज्ञंमन्यस्य कौशलम् ॥ ६७ ॥

प्रभवः प्रभवन्तो हि दोषाभासे मनागपि ।
भृत्यानुद्वेजयन्त्येव तेषां किं क्रियतामिति ॥ ६८ ॥

किमस्मिन्भवता कार्ये कृतमित्युदिते मया ।
आख्यातुमयमारब्धः श्रूयतां यन्मया कृतम् ॥ ६९ ॥

अस्त्यहं भर्त्सितः क्रुद्धैर्युष्माभिः स्वगृहं गतः ।
तत्र प्रावृत्य मूर्धानं पतित्वा शयनो स्थितः ॥ ७० ॥

ततस्त्रसद्द्रुतगिरा पृष्टोऽहमृषिदत्तया ।
किमेतदिति तस्यैव न मया दत्तमुत्तरम् ॥ ७१ ॥

सा यदा दृढनिर्बन्धा पृच्छति स्म पुनः पुनः ।
युष्मद्वृत्तान्तमखिलं तदा कथितवानहम् ॥ ७२ ॥

साथ प्रमोदबाष्पार्द्रकपोलापृच्छदादरात् ।
वत्सेश्वरसुतः कश्चिदार्यंज्येष्ठो भवेदिति ॥ ७३ ॥

as a friend ?" He said, "All mortals get the fruits they deserve according to their previous deeds, but unless there is some efficient immediate cause, the work is not accomplished. Though it is true that you have achieved this great end, still it is due only to the skill of *Gomukha* who considers himself wise. When masters show their authority, the slightest feeling of guilt is enough to agitate the servants, so what can be done about it ?" On my asking, "What did you do in this ?" he said, "Listen to what I did—When you abused me in anger, I went home, and there covering my head, I fell down on the bed. (64-70)

"Then, getting alarmed *Ṛṣidattā* asked me in a trembling voice, "What is this ?" I did not reply. When she asked me repeatedly, with much pleading, I related your whole story. Now her cheeks became wet with tears of joy and she asked me respectfully, 'Is the Honoured Sir the son of *Vatseśa*

शपथैः प्रतिषिध्यैनां त्वद्वृत्तान्तप्रकाशनात् ।
आम सुभ्रु स एवायमिति तस्यै न्यवेदयम् ॥ ७४ ॥

अथासौ स्थिरधीरत्वं गोमुख श्रूयतामिति ।
सासूया सप्रमोदेव मामुक्त्वाकथयत्कथाम् ॥ ७५ ॥

आसीत्सुमनसः कापि प्रिया विद्याधरी सखी ।
दिव्यज्ञाना मरुद्वेगा नाम्ना च प्रियदर्शना ॥ ७६ ॥

सा यदृच्छागता चैनां प्रसङ्गे क्वचिदब्रवीत् ।
त्वं मामापदि कष्टायां वर्तमाना स्मरेरिति ॥ ७७ ॥

ततः श्रेष्ठिनि कालेन नीते वैवस्वतक्षयम् ।
श्रेष्ठिन्याः कन्यका जाता शोकानलघृताहुतिः ॥ ७८ ॥

अस्यास्त्वासीदपुत्राया द्रविणस्यातिभूरिणः ।
सारस्यास्यास्मदीयस्य पालकः को भविष्यति ॥ ७९ ॥

उक्ता चास्मि पुरा सख्या व्यसने मां स्मरेरिति ।
ततश्चिन्तितमात्रैव ददृशे प्रियदर्शना ॥ ८० ॥

(*Udayana*) ?' I said, after making her promise not to reveal your story. 'Yes, Beautiful Browed One, he is the same.' Then she, with great patience, and as if in envy and amusement, said to me, '*Gomukha*, listen,' and then started telling the story. (71-75)

"Some divine woman having divine knowledge and wind-like speed was a dear friend of *Sumanā's*. Her name was *Priya-darśanā*. Once she happened to come and said to *Sumanā* in course of a conversation, "Remember me when in trouble and pain." After the fated death of the merchant, a daughter was born to his wife, adding oil to the fire of her sorrow. She (the wife of the merchant) thought, 'Who will be the guardian of this abundant and superior wealth of mine who am sonless ? My friend has already asked me to remember her when in trouble.' Just as she thought this, *Priyadarśanā* appeared

तां चासौ दारिकां दृष्ट्वा प्रकर्षप्रमदस्मिता ।
अवोचत्सखि मा भैषीर्जनयित्वेदृशीं सुताम् ॥ ८१ ॥

एषा विद्याधरेन्द्रस्य भविष्यति भविष्यतः ।
प्रिया प्रियतमा तस्माज्जृम्भन्तां तूर्यपङ्क्तयः ॥ ८२ ॥

अथासावोषधीगर्भं बद्ध्वा तस्याः स्फुरत्करम् ।
कन्याया हाटकं दृष्ट्वा कण्ठे गण्डकमब्रवीत् ॥ ८३ ॥

प्रभावादोषधेरस्याः स्त्रियमेनां सतीं जनाः ।
द्रक्ष्यन्ति पुरुषं मुक्त्वा भविष्यच्चक्रवर्तिनम् ॥ ८४ ॥

अमलानन्तपुण्यत्वात्सर्वज्ञाश्चक्रवर्तिनः ।
पश्यन्ति हि यथाभूतमर्थं दिव्येन चक्षुषा ॥ ८५ ॥

तेन यः स्त्रियमेवैनां द्रष्टा स भवति ध्रुवम् ।
चक्रवर्ती पतिश्चास्याः सर्वविद्याधराधिपः ॥ ८६ ॥

ओषधिर्या च कण्ठेऽस्याः सा नाम्ना प्रियदर्शना ।
इदमेव च नामास्याः प्रशस्तं क्रियतामिति ॥ ८७ ॥

(before her). She was overjoyed to see her (the new-born girl) and said, with a smile, "O Friend, do not fear having given birth to such a daughter, she will be the extremely dear wife of the future king of the *Vidyādharas*, therefore, let the trumpets blow." After saying this she tied a gold, medicine-filled, locket around the girl's throat, and looking at the rays sparkling from it, she said, "Due to the miraculous power of this medicine, ordinary men, with the exception of the future, monarch, will all see her as a man even though she is a woman. With their super powers due to pure and eternal piety, emperors are omniscient and see the reality of things with a divine perception. Therefore, whoever sees her as a woman will definitely be a world-sovereign, leader of the semi-divine beings and her husband. The medicine tied around her throat is called *Priyadarśanā*, so the same auspicious name may also be given to her." (76-87)

तेन ऽयोऽयं पुरश्रेष्ठी पुरुषः प्रियदर्शनः ।
विद्याधरेन्द्रयोग्येयं प्रमदा प्रियदर्शना ॥ ८८ ॥
किं च वीणासमस्यायां यदुक्तं चक्रवर्तिना ।
चिरं सुन्दरि जीवेति तेनैव विदितं मया ॥ ८९ ॥
न हि शक्तः स्त्रियं द्रष्टुमेनामवनिगोचरः ।
यस्तु पश्यति स व्यक्तं चक्रवर्तीत्यभून्मम ॥ ९० ॥
त्वं च गोमुख एवेति तदैव ज्ञातवत्यहम् ।
सरूपः सवयाश्चान्यो नास्ति यच्चक्रवर्त्तिनः ॥ ९१ ॥
रूपं च युवराजस्य तव चानायितं मया ।
कौशाम्बीतः पटे न्यस्तं तच्च निश्चयकारणम् ॥ ९२ ॥
इत्यादिभिर्मया चिह्नैरयमव्यभिचारितः ।
चक्रवर्तीति विज्ञातः पश्चिमं स्तनदर्शनम् ॥ ९३ ॥
यः पुनर्घटनोपायः कार्यः स भवतानयोः ।
घटने दुर्घटस्यापि चतुरो हि भवानिति ॥ ९४ ॥
एवमादि ततः श्रुत्वा स्पृहयामि स्म मृत्यवे ।
यस्मान्निश्चियवानस्मि त्रयं मरणकारणम् ॥ ९५ ॥

(Relating this story, *Ṛṣidattā* said to *Gomukha*), "So this man who is the city guildsman is *Priyadarśanā*, a woman worthy of the emperor of the *Vidyādharas*. During the *Vīṇā* competition when the monarch said to her, 'Beautiful lady, may you live long, I knew (the secret) and came to this decision, 'An ordinary man cannot see her as a woman, whoever sees her (as a woman), is clearly the Emperor.' I knew also at that time that you are none other than *Gomukha*, because in beauty and virtue no one else is similar to the Emperor (except you). I sent for pictures of the Prince and you drawn on tablets, and that too was the cause for my coming to this decision. With such signs I learnt that he was the monarch beyond doubt, later he got the vision of the breasts. Now, you must carry out a plan for their union, because you are clever in making even the impossible take place." (88-94)

On hearing this speech of hers (*Ṛṣidattā's*) I (*Gomukha*), started to desire death—for three reasons decided upon by me,

मया सत्यं ब्रुवद्भर्ता मिथ्या ब्रूतेति खेदितः ।
अत्र जीवति यस्तस्य मृत एवामृतोपमः ॥ ९६ ॥

पाण्डित्यान्धसुहृद्वैरि मा स्म तिष्ठ पुरो मम ।
इति यः स्वामिनादिष्टस्तस्य मृत्युर्महोत्सवः ॥ ९७ ॥

न चास्ति दुर्घटस्यास्य घटने मम कौशलम् ।
तस्मान्मरणमेवास्तु धिक्प्राणान्दुःस्थितानिति ॥ ९८ ॥

निर्यातश्च पुरीबाह्यं मरणोपायलिप्सया ।
कस्याप्यदृष्टरूपस्य वाचमश्रौषमम्बरे ॥ ९९ ॥

विपर्यस्त निवर्तस्व निन्द्यान्मरणनिश्चयात् ।
न हि दुःखक्षयोपायो मृत्युरिष्टः सतामिति ॥ १०० ॥

ततः शिथिलितोद्वेगो गिरा खेचरयानया ।
पुरः पुरुषमद्राक्षं स्कन्धारोपितदारकम् ॥ १०१ ॥

असौ च दारकः कुण्ठः खञ्जः कुब्जः पृथूदरः ।
इति संतक्षितः पित्रा कर्कशैर्वचनक्षुरैः ॥ १०२ ॥

I caused pain to my master by accusing him of telling a lie when he was speaking the truth; death is like ambrosia to a person living in such a situation. The person to whom the master has said, 'O Enemy in the guise of a friend, blind with (the conceit of) learning, don't stay in front of me—for such a person death is an occasion for great celebrations. And finally, I do not have the skill for causing the impossible to happen—therefore it is better to die, shame on a life which is full of pain. After having come to this decision, I went out of the city, looking for a plan to end my life. Just then I heard the voice of some invisible person from the sky, 'O Misled one, turn away from this condemnable resolution. Death is not the desirable way, for good men, to end their sorrows.' (95-100)

Then my agitation was pacified by this voice from the sky and I saw a man before me, who was carrying his son on his shoulders. That boy was thin, lame, hunchbacked and had a protruding stomach. His father was thus cutting him rough

म्रियस्व धर्षिणीपुत्र प्रेतखादितमातृक ।
न वहामि न पुष्णामि भवन्तं निष्प्रयोजनम् ॥ १०३ ॥

एष त्वां गाढमावेष्ट्य ग्रीवां भित्त्वाथवा शिरः ।
मारयिष्यामि तद्गच्छ वैवस्वतपुरीमिति ॥ १०४ ॥

ततस्तेन विहस्योक्तं मा ध.क्षीर्मा च मां पुषः ।
एतावता हि ते कार्यं न मदीयेन मृत्युना ॥ १०५ ॥

मयापि किल कर्त्तव्यं महत्कार्यं महात्मनाम् ।
तद् भवान्मां सहस्रेण विक्रीनीतां महात्मसु ॥ १०६ ॥

सहस्रं यच्च तद्दत्तं पर्याप्तं जीवनं यतः ।
मा स्म तस्माद्विना कार्यान्मारयन्मां भवानिति ॥ १०७ ॥

मम त्वासीन्महात्मानः केऽन्ये युष्मज्जगत्त्रये ।
कुतश्चान्यन्महत्कार्यं युष्मज्जीवितरक्षणात् ॥ १०८ ॥

सहस्रं ते न यत्किंचित्कोट्यापि यदि लभ्यते ।
तुच्छमूल्यस्तथाप्येष तृणमुष्टिसमा हि सा ॥ १०९ ॥

with the knife of his sharp tongue, 'Die, son of a harlot ! Devil, who swallowed your own mother, I will neither carry you unnecessarily, nor will I look after you. I will kill you by strangling your neck hard or cracking up your skull—you go to the land of Death.' (101-104)

On this the boy said with a laugh, Do not carry me, nor look after me; if that only is your aim, rather than my death. Surely, I too have to give my great services to the pious men. So, you sell me among the great men for one thousand. The one thousand that you receive (from the great men) will be sufficient for me for life. Therefore do not kill me before my work is accomplished.' (105-107)

I thought, 'Who in the three worlds is greater than you (*Naravāhanadatta*) and which deed is more important than protecting your life ? One thousand is nothing for your sake, if this hunchback is available even for one crore, that (one crore) too is as worthless and trifling as a handful of straws.' Deciding

तत्तदित्यादि निश्चित्य गृहमानाय्य तं ततः ।
क्रीणामि स्म सहस्रेण चिन्तामणिमिवाश्मना ॥ ११० ॥

ऋषिदत्तामथावोचं यावत्स्मरसि किंचन ।
प्रच्छन्नं श्रेष्ठिनो वृत्तं तावन्मे कथ्यतामिति ॥ १११ ॥

कालियेन च राज्ञा च यद्यत्कार्यं रहः कृतम् ।
तत्तत्सुमनसे भर्त्रा कथितं धीरचेतसे ॥ ११२ ॥

यच्च श्रुतधरा कार्यं राज्ञः श्रुतवती गुरु ।
तया तदृषिदत्तायै दुष्प्रकाशं प्रकाशितम् ॥ ११३ ॥

तया तया च तन्मह्यं कुब्जाय कथितं मया ।
कुब्जेन ब्रह्मदत्ताय शेषं प्रत्यक्षमेव च ॥ ११४ ॥

तद्युष्माभिर्यदादिष्टं यदत्र भवता कृतम् ।
तदाचक्ष्वेति कार्यं तदेतदत्र मया कृतम् ॥ ११५ ॥

इत्याद्याकर्ण्य तत्तस्मादिन्द्रजालाधिकाद्भुतम् ।
प्राशंसं चरितं तस्य प्रशस्या हि गुणाधिकाः ॥ ११६ ॥

thus and calling him to my house, I bought him for a thousand, as if buying the wish-fulfilling gem with chips of stone. (108-110)

Now I said to *Ṛṣidattā*, 'Please tell me whatever secret history of the guildsmn (*Kāliya*) you might recall.' All the acts committed by the king and *Kāliya* in secret, had been told by the husband to the firm-minded *Sumanā*. Whatever *Śrutadharā* had heard about the king's actions, she had revealed to *Ṛṣidattā*, even though they were secret. They told me and I told the hunchback all the details and the hunchback told *Brahmadatta*. You are aware of all that happened after. Because you asked me to tell you what I had done in this matter, so this is what I accomplished.' (111-115)

I *(Naravāhanadatta)* praised his (*Gomukha's*) character on hearing all this which was even more wonderful than magic—persons rich in good qualities are indeed praise-worthy. (116)

का विद्याधरचक्रवर्तिपदके तुच्छा रतिर्मादृशः ।
सुप्रापं धरणीचरैर्यदपरैः क्रोधादिवश्यैरपि ।
प्रज्ञाधिक्कृतदेवदानवगुरुर्येषां सुहृद्गोमुखः ।
ते यत्त्रिष्टपसप्तकाप्तिविमुखास्तत्कर्मणां जृम्भितम् ॥ ११७ ॥

इति प्रियदर्शनाविवाहः ॥ २७ ॥

What satisfaction would a person like me derive with the mere post of an emperor of the *Vidyādharas*, which is easily available even to other men who are governed by anger etc. ? Having *Gomukha*, whose wisdom shames even *Bṛhaspati* and *Śukra*, for a friend, if people are still deprived of the acquisition of all the seven worlds, surely, the fault lies in their past sinful deeds. (117)

Here ends Canto Twentyseven called the Marriage of *Priyadarśanā* (in the *Bṛhatkathā Ślokasaṅgraha*).

अष्टाविंशः सर्गः

एवं वाराणसीस्थं मां दारमित्रैरुपासितम् ।
उपातिष्ठन्त काशिक्याः श्रेणयः पण्यपाणयः ॥ १ ॥

तांश्च भाषितवानस्मि सर्ववृत्तान्तकोविदः ।
अयमार्यकनिष्ठो वः श्रेणिश्रेष्ठी भवत्विति ॥ २ ॥

अथ याते क्वचित्काले सौधे सप्रियदर्शनः ।
सोपाने तारमश्रौषं हंसानामिव निस्वनम् ॥ ३ ॥

मम त्वासीन्न हंसानां नुपूराणामयं ध्वनिः ।
पदमन्थरसंचारो यच्चाविच्छिन्नसंततिः ॥ ४ ॥

न चैष कुलनारीणामुपपत्त्या विरुध्यते ।
उत्सवाभ्युदयेष्वेव ता हि बिभ्रति भूषणम् ॥ ५ ॥

तेनान्तःपुरसंचारवारस्त्रीचरणोचितः ।
किमर्थमपि सोपाने चरत्याभरणध्वनि ॥ ६ ॥

Canto XXVIII

Thus, while staying in *Vārāṇasī* with wife (*Priyadarśanā*) and friends, the guildsmen of *Kaśī* came to me with valuable things in their hands. I said to them, "Let this young noble (*Gomukha*) knowing all subjects well, be chief of your traders' association." (1-2)

After some time had passed, I was sitting on the palace with *Priyadarśanā* (one day). when I heard the sweetly sharp sounds, like the sound of swans, on the palace steps. I thought, 'These are the sounds, not of swans, but of anklets, since it corresponds without any break with the slowly falling foot-steps. This is not the tread of the family-ladies; because the proof is to the contrary—they wear ornaments, only on festive or joyous occasions. Therefore, for some reason, the sounds of jewelry fit for the feet of the courtesans, dwelling in the palace, is being made

एवं च विमृशन्नेव ताराभरणशिञ्जिताः ।
चित्रांशुकधरा नारीरपश्यं रूढयौवनाः ॥ ७ ॥

तासां कुमुदिका नाम लोकलोचनकौमुदी ।
प्रगल्भापि विनीतेव वन्दित्वा मामभाषत ॥ ८ ॥

आर्यज्येष्ठ यशोभागिन्भवतो भर्तृदारिका ।
विज्ञापयति वन्दित्वा सादरं राजदारिका ॥ ९ ॥

मया व्रतकमुद्दिश्य पूजिता देवताद्विजाः ।
वण्टकस्तस्य युष्माभिः सदारैर्गृह्यतामिति ॥ १० ॥

अथ मह्यं सुसंस्कारं सा समुद्रं समुद्गकम् ।
वासः कुसुमगन्धांश्च हारिगन्धानुपासरत् ॥ ११ ॥

अथोद्वृत्य जगत्सारानसौ मह्यमदर्शयत् ।
द्विप्रकारानलंकारान्नरनारीजनोचितान् ॥ १२ ॥

मयोक्तं द्वयमप्येतदर्हति प्रियदर्शना ।
प्रेषितं योषिता यत्तद्योषिदेव यतोऽर्हति ॥ १३ ॥

on the steps. I was thinking thus when I saw, amidst the high jingling of the ornaments, women blooming with youth and wearing colourful clothes. Among them there was a young maiden named *Kumudikā* who was like moonlight for people's eyes. Though bold, she was still humble. Greeting me, she said, "Oh Famed Honourable Sir, the princess humbly and respectfully makes this request—'I have worshipped the gods and *Brāhmaṇas* with the intention of fasting, therefore accept, along with your wife, a part of the food given to the gods.' (3-10)

Then she put down a decorated and well-covered basket near me from which spread the pleasant smell of clothes, flowers and perfume. She opened it and showed me two kinds of most excellent jewels suitable for men and women. I said, 'Both these (ornaments) are fit for *Priyadarśanā*; because this (gift) has been sent by a woman, so a woman should be the one to

इदमाकर्ण्य ताः प्रेक्ष्य विस्मिताः सस्मिताश्च माम् ।
तस्यै दत्त्वा च तद्द्रव्यमगच्छन्कृतवन्दनाः ॥ १४ ॥

यशोभागिन्निति श्रुत्वा तयोक्तं पीडितोऽभवम् ।
अनभ्यस्तं हि यद्येन तेन तद्वस्तु दुःसहम् ॥ १५ ॥

मामामन्त्रयते यावान्पुरुषः प्रमदाजनः ।
सर्वोऽसावार्यपुत्रेति मुक्त्वेतां परुषामिति ॥ १६ ॥

किं चान्यत्कुलकन्यानां केयमीदृक् स्वतन्त्रता ।
येयमस्मद्विधैः सार्धं लोकयात्रा निरङ्कुशैः ॥ १७ ॥

किं तु कामयमानापि कामिनि कामिनि प्रिये ।
न धनायत्यपि स्वाङ्गं किमङ्ग धनमध्रुवम् ॥ १८ ॥

तदस्याः को भवेद्भावो मयीत्येतद्वितर्कयन् ।
अन्धकारमुखेनाहं गोमुखेनेति भाषितः ॥ १९ ॥

अर्यपुत्र दुरन्तेयमीदृशीभिर्भवादृशाम् ।
लोकयात्रेत्यथावोचमेनं परिहसन्निव ॥ २० ॥

get it.' On hearing this they (the ladies) looked at me, smiling in surprise; and giving both the ornaments to her (*Priyadarśanā*), left after saluting me. (11-14)

The words, *Yaśobhāgin* (entitled to fame), said by her (*Kumudikā*) to address me, gave me pain; the thing to which a person is unused becomes unbearable for him. Besides this shrew (*Kumudikā*), all the other men and women addressed me there as *Āryaputra*' (Honourable Master). What then is this freedom of noble maidens, this social custom (exchange of gifts) with an unrestrained man like me ? A loving woman loved by a man does not consider even her limbs to be precious in respect of her friend, so what can be said of fleeting wealth ? (15-18)

I was just wondering what feelings this (princess) could have for me when a dark-faced *Gomukha* said to me, 'O Master's Son, it is difficult for those like you to follow the social customs with such young ladies'. On this I said jokingly

दुरन्ता वाथ वा स्वन्ता न हीयं प्रस्तुता मया ।
अथ वा संकटात्त्राता ममास्त्येव भवानिति ॥ २१ ॥

इति तस्मिन्नहोरात्रे गते कुमुदिकादिकाः ।
आगत्येदमभाषन्त सव्रीडाविनया इव ॥ २२ ॥
अर्यपुत्रार्यदुहिता वन्दित्वा राजदारिका ।
अस्मद्दोषे कृतव्रीडा विज्ञापयति साञ्जलिः ॥ २३ ॥
क्षमणीयोऽयमस्माकमाचारातिक्रमो यतः ।
मूढभृत्यकृता दोषा न ग्राह्याः स्वामिनामिति ॥ २४ ॥

मयाप्युक्तं न पश्यामि दोषमाचरितं तया ।
अस्ति चेत्क्षान्त एवासौ तथाप्याख्यायतामिति ॥ २५ ॥

ततः कुमुदिकाचष्टे मामपृच्छन्नृपात्मजा ।
आर्यज्येष्ठस्त्वयालापान्भाषितः कीदृशानिति ॥ २६ ॥

आर्यज्येष्ठ यशोभागिन्नित्यादौ कथिते मया ।
सासूया सविषादेव वेपमानेदमब्रवीत् ॥ २७ ॥
अयि वैरिणि भर्तारमेवं वदति काङ्गना ।
यथोक्तो मन्दया ज्येष्ठो यशोभागिन्निति त्वया ॥ २८ ॥

to him, 'Whether difficult or easy, I have not started it; or, you are there to save me from this calamity'. (19-21)

When that night and day had passed, *Kumudikā* etc. came and said to me shyly and humbly, 'O Master's Son, Our master's daughter, the princess, ashamed of the sin committed by us requests you with respectfully folded hands—forgive me for violating the formalities, because masters do not count the offences committed by stupid attendants'. (22-24)

I said, 'I do not think that she has committed any offence. If there is any, I have forgiven her, but still tell me (what the offence is)'. On this *Kumudikā* said, 'The princess asked me how I had addressed the Honourable Gentleman. When I repeated (what I had addressed you previously as) 'O *Yaśobhāgin Āryajyeṣṭha*', (O Honoured Sir, entitled to fame etc.) she, as if trembling with anger and despair said, 'O Enemy'. Which lady calls her husband by these words—'O

न च त्वदीयमेवेदं वचः संभावयत्यसौ ।
परसंदेशहारी हि प्रतीतो गणिकाजनः ॥ २९ ॥

यः श्रेष्ठिदुहितुर्भर्ता सोऽस्माकमपि धर्मतः ।
प्रियदर्शनया सार्धमभिन्नैव हि मे तनुः ॥ ३० ॥

अयंपुत्रस्त्वया तस्मादयंपुत्रेति भाष्यताम् ।
तथा विज्ञाप्यतां चेदं यथावज्ञां न मन्यते ॥ ३१ ॥

अस्मदर्थं मया चेयमुच्यतां प्रियदर्शना ।
व्रतकोत्सवमासेव्य सायाह्ने प्रतियास्यति ॥ ३२ ॥

इति श्रुत्वेदमासीन्मे कोऽन्यः परिभवः परः ।
एतस्माद्यदसावाह भार्या प्रस्थाप्यतामिति ॥ ३३ ॥

या वधूस्तातपादानां मम भार्या च सा कथम् ।
कुटुम्बिजनयोषेव गच्छेत्परगृहानिति ॥ ३४ ॥

अथ मां गोमुखोऽवोचत्क्रिमस्थाने विशङ्कया ।
नेदं परगृहं देव्यास्तथा विदितमेव वः ॥ ३५ ॥

Yaśobhāgin Āryajyeṣṭha'—which you said so foolishly. He will only think that these words are not yours—courtesans are only the messengers for others. He who is the husband of the guildsman's daughter is also, righteously, my husband, there is no difference between *Priyadarśanā* and me. Therefore you call my Master's Son nothing else except 'Master's Son, and plead (with him) in such a manner that he rids his mind of this disrespect. (And then) request *Priyadarśanā* from me that she may (come here), and after watching the festivities connected with the fast, return in the evening. (25-32)

Hearing this I thought, 'She said that I should send my wife—what can be a greater insult than this ? How will she who is the daughter-in-law of my revered father, and my wife, go to another's house like the wife of some dependent man ?' On this *Gomukha* said to me, 'It is useless to have unnecessary doubts. You are quite aware that for the lady it is not just another's home, her wedding ceremony was celebrated there.

मङ्गलं हि विवाहान्तमस्यास्तत्रैव कारितम् ।
तच्चैतच्च गृहं तस्मादभिन्नं दृश्यतामिति ॥ ३६ ॥

ततस्तद्वचनान्न्याय्यादनुज्ञाता सती मया ।
प्रासादाग्रादवारोहत्समं तु प्रियदर्शना ॥ ३७ ॥

अथ प्रासादपृष्ठस्थो दान्तैरुज्ज्वलमण्डनैः ।
गोभिः प्रवहणं युक्तमपश्यं राजवर्त्मनि ॥ ३८ ॥

राजकञ्चुकिभिर्वृद्धैरनन्तैर्वेत्रपाणिभिः ।
नारीवर्षवरप्रायजनवृन्दैश्च संवृतम् ॥ ३९ ॥

तच्च राजकुलाद्दृष्ट्वा गच्छत्प्रवहणं ततः ।
तद्दिनं गमयामि स्म दीर्घबन्धनदुर्गमम् ॥ ४० ॥

सूर्योऽपि तदहर्मन्ये भग्नाक्षस्यन्दनो भवेत् ।
दैत्योच्छिन्नतुरंगो वा येनास्तं कथमप्यगात् ॥ ४१ ॥

अथ प्रासादमारुह्य राजमार्गं निरूपयन् ।
तदेव यानमद्राक्षं दीपिकावलयावृतम् ॥ ४२ ॥

अवतीर्य च हर्म्याग्राद्दीपिकाचन्द्रिकासखीम् ।
सोपाने दृष्टवानस्मि श्राम्यन्तीं प्रियदर्शनाम् ॥ ४३ ॥

Therefore do not differentiate between that home and this.' Then receiving my permission on the basis of the appropriateness of *Gomukha's* words, *Priyadarśanā* walked down (with *Kumudikā*) from the top of the palace. (33-37)

Now, standing on the roof of the mansion, I saw (a) vehicle on the highway to which bullocks, held by reins and decorated with ornaments, were harnessed. It (the carriage) was surrounded by guards holding canes in their hands, ladies and eunuchs, protectors of the harem. After watching that cart leaving from the royal home I spent that day (somehow) made difficult due to long confinement. Perhaps, the shaft of the sun's chariot had broken, or giants had destroyed his horses, as a result he somehow (moving slowly) reached the western mountain. (38-41)

Climbing on the roof of the mansion I was gazing at the highway when I perceived that very cart surrounded by a garland of lights. Coming down the palace steps, I saw

तामादाय ततः पाणौ मदप्रमदबाधिताम् ।
चिरादारोपयामि स्म हर्म्याग्रशयनान्तिकम् ॥ ४४ ॥

क्षणं च तत्र विश्रान्तां तामालिङ्गमसौ च माम् ।
ततश्चडिति विच्छिन्नं तत्काञ्चीगुणबन्धनम् ॥ ४५ ॥

शराटि¹कुररश्रेणिः पुलिनान्नलिनीमिव ।
शिञ्जाना रशना शय्यां तन्नितम्बादथापतत् ॥ ४६ ॥

तां च भिन्नमणिच्छायाच्छन्नच्छादितदीपिकाम् ।
दृष्ट्वा पृष्टा मया तस्याः संप्राप्तिं प्रियदर्शना ॥ ४७ ॥

बहु श्रोतव्यमत्रास्ति क्रमेण श्रूयतामिति ।
उक्त्वा रुष्टैव तां दृष्ट्वा साचष्ट स्म कथामिमाम् ॥ ४८ ॥

अस्त्यहं युष्मदादेशाद्गता कन्यावरोधनम् ।
न च तत्र मया दृष्टा मार्गयन्त्या नृपात्मजा ॥ ४९ ॥

Priyadarśanā **who was like a friend of the flame of a burning lamp or the moon-light, as she stumbled with fatigue on the steps. Then I caught her who was shaking with a flurry of joy, with both my hands and slowly, taking a long time (brought her to the top floor of the mansion and) seated her on the bed. After she had rested there for a moment, I caught her tightly in an embrace and she too caught me in her arms. Just then the knot of her hip-ornament broke with a crackling sound. Just as the row of '*Śarāṭi*' and '*Kurara*' variety of birds may drop, crying shrilly into a lake, so did the hip-ornament, jangling, fell from her (*Priyadarśanā's*) hips on to the bed. Looking at that hip-ornament which overshadowed the lamp's light by the lustre of its gems, I asked her about its acqisition. 'You have to hear quite a lot on this subject, listen to it serially,' saying this she looked at the ornament in irritation and started telling this story. (42-48)**

'At your command I went to the princesses' quarters of the royal palace. But even on searching I did not see the princess.

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१. A. शरारि,

ततः परिजनस्तस्याः प्राह मां राजदारिका ।
गृहोपवनमध्यास्ते तत्र संभाव्यतामिति ॥ ५० ॥
प्रविश्य च मया दृष्टा तस्मिन्नुद्यानपालिका ।
वसन्तसुमनः क्लृप्तमालाभरणधारिणी ॥ ५१ ॥
सा च पृष्टा मयावोचद्योऽयं संध्यावदारुणः ।
अशोकषण्डस्तत्रास्ते विविक्ते राजदरिका ॥ ५२ ॥
अनेन आर्यदुहितुर्वक्रेणापि तथा व्रजः ।
योऽयं प्रियङ्गुषण्डस्य याति मध्येन निर्भयः ॥ ५३ ॥
दूरात्कुरवकानां च .... काननम् ।
माधवीसहकाराणामङ्कोलानां च वर्जय ॥ ५४ ॥
भ्राम्यन्मधुकरस्तेनसेनासंबाधपादपम् ।
भृङ्गदंशभयात्कस्तं नाप्रमत्तस्त्यजेदिति ॥ ५५ ॥
तेन च प्रस्थिताद्राक्षं कदम्बकुटजानपि ।
मालतीसप्तपर्णाश्च मञ्जरीच्छन्नपल्लवान् ॥ ५६ ॥

Then her maids said to me, 'The princess stays in the palace garden, look there.' Entering that garden I saw the woman gardener who was wearing ornaments made of garlands of spring flowers. On my asking she told me, 'In that forest of *Aśoka* trees which is orange red as the evening, the princess is present alone. You go to master's daughter by this winding path; this (road) which goes through the groves of the *Priyaṅgu* trees is free from fears—leave at a distance the forests of *Mādhavī* (a spring creeper with white fragrant flowers), *Sahakāra* (mango tree) and *Ankola* (*Alangium Hexapetalum*). The trees there are surrounded by armies of bandits in the form of hovering black bees. Who will not stay carefully away from them out of fear of the bees' stinging ? (49-55)

I started off after taking leave of her (the gardener woman). (On the way) I saw the '*Kadamba*' (*Nanclea Cadamba*), *Kuṭaja* (*Wrightia Antidysenterica*), *Mālatī* (Jasmine) and *Saptaparṇa*

मम त्वासीदहोशक्तिर्दोहृदस्य वरीयसी ।
अनृतावपि येनैते जृम्भिताः पादपा इति ॥ ५७ ॥

साथ पङ्कजिनीकूले हिमवत्कन्धराजते[1] ।
शिलापृष्ठे मया दृष्टा सान्द्रचन्दनकर्दमे ॥ ५८ ॥

समशीतातपेऽप्यस्मिन्वसन्ते शारदीव सा ।
मध्यंदिने ज्वरेणैव खेद्यमाना बलीयसा ॥ ५९ ॥

संततैस्तालवृन्तैश्च चन्दनापार्द्रमारुतैः ।
वीज्यमाना वचोभिश्च सान्त्व्यमानातिकोमलैः ॥ ६० ॥

अथ तस्या मया गत्वा समीपं वन्दना कृता ।
तयापि क्षिप्तचेतस्त्वान्न किंचिदपि भाषितम् ॥ ६१ ॥

ततः कुमुदिका तस्याः पादमालम्ब्य निष्ठुरम् ।
प्रतिवुद्धामवोचत्तां भगिनी दृश्यतामिति ॥ ६२ ॥

ततः कुमुदिकाहस्तमालम्ब्योत्थाय मां चिरम् ।
आलिङ्गितवती स्वाङ्गैर्ध्वान्ताङ्गाराग्निदुःसहैः ॥ ६३ ॥

(*Alstonia*) covered with blossoms and leaves. I thought, 'Oh what a power there is in this fulfilling the desires of plants, that even out of season the trees are flowering and sending out new leaves !' (56-57)

After this I saw her (the princess) (lying) on a rock, beside the lake, which (rock) was as big as a peak of the Himalayas, covered with a thick paste of sandal. She was afflicted with a high fever, like the midday of autumn, even in the afternoon of this temperate spring season. Palm-fans soaked in sandal water and providing breeze were being continuously waved and she was being given sympathy with very soft words. (58-60)

After this, I went near her and greeted her. But, being unconscious, she gave no reply. Then *Kumudikā*, holding her feet, tightly, woke her up, saying, 'Meet your sister.' After this, taking the hand of *Kumudikā* in support, she got up with great difficulty and embraced me with her unbearable limbs which were like smouldering embers. After I had sat down

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१. [···कद्दचरायते···]

सुखासीनां च मामाह भर्ता ते सुखभागिनि ।
सततं कुशलीत्यादि तथेति च मयोदितम् ॥ ६४ ॥

पुनराह स ते भर्ता क्षात्त्रत्वाद्दुर्जनः किल ।
आहाराद्यैर्दुराराधस्त्वया तदिति मे मतिः ॥ ६५ ॥

प्रीत्या नन्दोपनन्दाभ्यां येनाहरति साधितम् ।
तेन नैवोपचर्योऽसौ मयेति कथितं मया ॥ ६६ ॥

पुनरुक्तं तया स्मित्वा नेदं संभाव्यते तयोः ।
राज्यांशो दशमस्ताभ्यामभिमानात्किलोज्झितः ॥ ६७ ॥

तौ त्वद्भर्तुरवित्तस्य पान्थस्याज्ञातजन्मनः ।
दासमभ्युपगच्छेतां कथं नामेति दुर्घटम् ॥ ६८ ॥

मयोक्तं सर्वमस्त्येतत्किं तु तौ दिव्यचक्षुषौ ।
यदेवादिशतः किंचित्तत्तथैव हि सिध्यति ॥ ६९ ॥

ज्येष्ठस्य च गुणा ज्येष्ठास्ताभ्यां कस्येति मानुषाः ।
तेनाङ्गीकृतवन्तौ तौ मद्भर्तुर्भृत्यतामिति ॥ ७० ॥

comfortably, she asked me, 'Lucky One, does your husband always stay well ?" I said, 'Yes, he is (well).' Then she said, 'Being a *Kṣatriya* (the warrior caste) your husband must be a bad man and I feel you must be pleasing him with great difficulty in matters of food etc. ?' (61-65)

I said, 'Because he lovingly accepts the food prepared by *Nanda* and *Upananda*, I do not need at all to attend to him'. Then she said with a laugh, 'One cannot expect this possibility from them both *(Nanda* and *Upananda);* because it is said that they had forsaken the one tenth share of the kingdom out of pride. Therefore, how will they enslave themselves to your husband who is a mere traveller without wealth and from an unknown family ?' I said, 'All this is there; but those two have divine perceptions, whatever they foretell is accomplished accordingly. The qualities of the elder one are certainly most excellent; who can exceed those two in human qualities ? That is why they both have accepted

भगीरथयशाः श्रुत्वा निष्कम्पाक्षी कथामिमाम् ।
तनूरुहविकारेण साश्रुणालिङ्गिता बलात् ॥ ७१ ॥

एवं च क्षणमासीनामाह मां राजदारिका ।
अङ्ग प्रवहणक्षोभात्खिन्नमभ्यञ्ज्यतामिति ॥ ७२ ॥

आस्तामास्तामिति मयानिच्छन्त्या यावदुच्यते ।
तावद्बलाद्बलातैलं न्यधात्कुमुदिका मयि ॥ ७३ ॥

सर्वथाक्षिनिकोचाद्यैरुक्त्वा कुमुदिकादिकाः ।
सा मेऽभ्यङ्गापदेशेन विवृत्याङ्गानि पश्यति ॥ ७४ ॥

एतत्त्वत्करशाखाभिर्लिखितं .... म्भकम् ।
मदीयमङ्गमालोक्य राजदारिकयोदितम् ॥ ७५ ॥

अहो सखे सलज्जासि बालिका कुलपालिका ।
ययेह दुःसहा सोढा कोमलाङ्ग्या कदर्थना ॥ ७६ ॥

अथ वा त्वं पराधीना भर्तैव तव निर्दयः ।
येन प्रबलदर्पेण कृतं वैषम्यमीदृशम् ॥ ७७ ॥

serving my husband'. On hearing this *Bhagīrathayaśā* gazed with staring eyes and a moist horripilation at once hugged her. (66-71)

'I had just sat for a moment when the princess said to me, 'Let your limbs, fatigued with the cart-journey, be massaged'. While I was saying reluctantly, 'Let it remain, let it remain,' *Kumudikā* forcibly patted oil of '*Balā*' on my body. She (the princess) had hinted *Kumudikā* etc. previously with gestures like winking etc. and thus she started to look at my body by uncovering it with the excuse of massage. (72-74)

Seeing my body marked with your nails (scratches), the princess said, 'O Friend, you really are modest and a girl caring for (the honour of your) family, that is why you bore this unbearable torture even though you are so delicate. Or, you are under another's power, it is your husband who is so unkind that he has behaved so adversely, with intense arrogance.

कोऽन्यो निष्करुणस्तस्मात्त्वं येनोत्पलकोमला ।
दन्तिनेव मदान्धेन मथिता पुण्डरीकिणी ॥ ७८ ॥

मत्संदेशं च वाच्योऽसौ किमस्थाने कृतं त्वया ।
न हि चूडामणिः पादे प्रभवामीति बध्यते ॥ ७९ ॥

इदं हि कर्कशाः सोढुं शक्ता राजन्यकन्यकाः ।
छायाकोमलगात्र्यस्तु न हि वाणिजदारिकाः ॥ ८० ॥

इत्यादि बहु जल्पित्वा सा मामुद्वर्तनादिभिः ।
सत्कारैरन्नपानान्तैः संमानितवती चिरम् ॥ ८१ ॥

तस्याश्च क्षणसंक्षिप्तं मम संवत्सरायतम् ।
युष्मत्कथाप्रसङ्गेन साकं गतमिदं दिनम् ॥ ८२ ॥

अथाचलनितम्बाभात्स्वनितम्बाद्विमुच्य सा ।
आमुचन्मेखलामेनां मन्नितम्बे लघीयसि ॥ ८३ ॥

बहुर्विस्रंसमानायां ग्रन्थिरस्यां तया कृतः ।
स्वहस्तवलितैर्यत्नान्मृणालीतन्तुसूत्रकैः ॥ ८४ ॥

Who can be more unkind than him who has injured you, delicate as a lotus, in the same manner in which an elephant, blind with intoxication, destroys a lotus pond? Give this message of mine to him—tell him, what improper juxtaposition he has made—'I am capable of doing it', thinking thus does any one tie a crest-jewel on the feet? This cruel behaviour can be tolerated only by royal maidens, and not by shadow-soft merchant's daughters !' (75-80)

Thus saying all kinds of things like this, she honoured me for a long time with hospitable things like massage, paste, food, water etc. This day which was as short as a moment for her and as long as a year for me passed in stories about you and it became evening. Then she took off this hip-ornament from her hips which were as large as the base of a mountain and put it on my small hips. When this (hip-ornament) started to slip repeatedly (from my hips) she, very carefully with her own hands tied a knot in it by weaving the threads of the lotus-

ततः प्रस्थापितवती मामित्यादि विधाय सा ।
मेखला स्खलिता चेयं छित्वा तत्तन्तुबन्धनम् ॥ ८५ ॥

इति तस्यास्तथा चित्रे प्रपञ्चेऽस्मिन्निवेदिते ।
संकल्पजन्मनामृष्टः संकल्पयितुमारभे ॥ ८६ ॥

तया यद्गुरुसंदिष्टमुपालब्धं च यत्तया ।
एतदेव सुपर्याप्तमनुरागस्य लक्षणम् ॥ ८७ ॥

यत्पुनर्मेखला बद्धा निःसारैर्बिसतन्तुभिः ।
सत्स्वप्यन्येषु सूत्रेषु तत्रेदं चिन्तितं तया ॥ ८८ ॥

निर्दयालिङ्गनक्षोभादिदं विच्छेदमेष्यति ।
अथेयं मेखला स्रस्ता शय्यायां निपतिष्यति ॥ ८९ ॥

लम्बां चेमामसौ दृष्ट्वा मन्नितम्बविशालताम् ।
अनया ··· प्रीतिमाधास्यत्यपि कामिति ॥ ९० ॥

एकैकतोऽपि वृत्तान्त उपपन्ने तथा कृते ।
मया तु ज्ञातकार्यत्वादुत्प्रेक्षेयमुपेक्षिता ॥ ९१ ॥

fibres. Thus, decorating me she sent me off; with the breaking of the knot made of lotus-fibres, the hip-ornament has slipped off (again).' (81-85)

On her (*Priyadarśanā's*) relating this strange development, I, being overcome by the god of love (desire) started to reflect, 'The significant message which she sent (to me) and the expostulations she made (with *Priyadarśanā*) are enough to indicate love. Because she tied the hip band with that worthless lotus-thread even on several other threads being available. I thought, that it must have been the princess's expectation that the knot would break on I being tightly embraced, with the result that the girdle would slip and fall on the bed. On seeing this long girdle *Priyadarśanā's* (*Naravāhanadatta*) would have an idea of her big hips and with this I would surely feel some love for her. Each of her actions coforming to it, I guessed her purpose and subsequently pretended to overlook the issue. (86-91)

अथाहमब्रवं श्यामा भगीरथयशाः स्फुटम् ।
कथं वेत्थेति सापृच्छदथेत्थमहमुक्तवान् ॥ ९२ ॥

गौराणामसिताभासमसितानां सिताधिकम् ।
श्यामानां मण्डनं तज्ज्ञैश्चित्रवर्णं तु वर्णितम् ॥ ९३ ॥

पारिजातस्रगाभाभा यदियं मेखला ततः ।
बाला दूर्वादलश्यामा नियतं राजदारिका ॥ ९४ ॥

किं च नान्या ततः काचिद्दर्शनीयतमा यतः ।
दर्शनीयतमा श्यामा नारीणामिति दर्शनम् ॥ ९५ ॥

तयोक्तं धिग्धिगस्त्वेषां रत्नलक्षणकारिणाम् ।
जनः प्रच्छादनीयोऽपि ख्यापितो यैः शठैरपि ॥ ९६ ॥

इत्याद्या कथया तस्याः क्षपायाः प्रहरद्वयम् ।
प्राप्त्युपायविचारेण तृतीयः प्रेरितो मया ॥ ९७ ॥

मम त्वासीदियं चिन्ता किं ममोपायचिन्तया ।
देवतास्तत्करिष्यन्ति येन शान्तिर्भविष्यति ॥ ९८ ॥

I said, 'Clearly this *Bhagīrathayaśā* has a swarthy complexion.' She (*Priyadarśanā*) asked, 'How do you know ?' Then I told her thus, 'Jewel-specialists have prescribed ornaments that are black, for those who are fair, whiter ones for the black (dark) and for the swarthy coloured they have prescribed variegated ornaments. Because this hip-girdle has the splendour of the garland made of *Pārijāta* (Heavenly) flowers, it is certain that this young princess is of a swarthy complexion like the blades of grass. There cannot be anyone better looking than her because this is the principle (in the science of beauty) that amongst women the swarthy complexioned are the best looking. She said, 'Shame on those who make such rules about the gems, who have brought even those who are fit only to live behind screens, before deceitful lovers !' I spent the first two quarters of the night in such talks about her, and third quarter in worries about how to get her (*Bhagīrathayaśā*). After that I thought, 'Why should I worry about plan ? Gods will do that which will

वेगवत्यादिकाप्राप्तावुपायः कः कृतो मया ।
यथा ताः प्राप्तवानस्मि तथा राजसुतामिति ॥ ९९ ॥

अथ मामेकदागत्य सायं कुमुदिकावदत् ।
भगीरथयशा युष्मान्वन्दित्वा याचते, यथा ॥ १०० ॥

ये मयारोपिताश्चूता माधवीचम्पकादयः ।
ते जाता मञ्जरीभारभङ्गुरपल्लवाः ॥ १०१ ॥

अतः श्वस्तत्र गत्वाहं माधवीसहकारयोः ।
कर्त्री विवाहसंस्कारमपरेषां च पूजनम् ॥ १०२ ॥

तेन युष्मद्गृहद्वाराद्गृहीत्वा प्रियदर्शनाम् ।
प्रातरेव प्रयातास्मि तदेषा मुच्यतामिति ॥ १०३ ॥

अथ तस्यै प्रतिज्ञाय गच्छत्वेवं भवत्विति ।
द्रष्टव्या राजपुत्रीति खिद्यमानोऽनयं निशाम् ॥ १०४ ॥
प्रातः कुमुदिकागत्य भाषते स्म ससंभ्रमा ।
भगीरथयशाः प्राप्ता गच्छत्वर्यसुतेति माम् ॥ १०५ ॥

give peace. When *Vegavatī* etc. were not available what plans did I make for them ? I will attain the princess also just as I attained them.' (92-99)

One day, in the evening, *Kumudikā* came and told me, '*Bhagīrathayaśā* pleads respectfully with you that, branches of trees, *Mādhavī*, *Campaka* (tree with yellow flowers) and mango which she has planted are breaking with the burden of blossoms. Therefore she has said, 'I am going there tomorrow to perform the wedding ceremony of the Mango and the *Mādhavī* and the worship of the others. For this I, taking *Priyadarśanā* with me will leave from your home in the morning, so let her be free.' 'So will it be, she will go', thus giving her my consent I spent the whole night in the thought of getting a glimpse of the princess, the next day. (100-104)

In the morning, *Kumudikā* came and said with respect, '*Bhagīrathayaśā* has come; let master's daughter (*Priyadarśanā*)

अथ तां दृष्टवानस्मि प्रस्थाप्य प्रियदर्शनाम् ।
प्रासादाग्रस्थितो द्वाःस्थस्वच्छप्रवहणस्थिताम् ॥ १०६ ॥

आस्तां च मम तां दृष्ट्वा क्षणं मानसचक्षुषी ।
सुषुप्तावस्थितस्येव नष्टसंकल्पदर्शने ॥ १०७ ॥

सर्वथा पुण्यवन्तस्ते सुरासुरनरोरगाः ।
असावकालमृत्युर्यैर्नारीरूपो न वीक्षितः ॥ १०८ ॥

तया चाननमुन्नम्य हृष्टः संदृष्टवानहम् ।
सहस्राक्षं स्वमात्मानं तच्चक्षुष्कान्दिकाजरूम् ॥ १०९ ॥

मां च मद्दयितां नासौ संमानितवती समम् ।
मयि दृष्टिमदात्तस्यां गाढ····ठग्रहाहंणाम्[1] ॥ ११० ॥

अथ स्वयानमारोप्य सा प्रियां प्रियदर्शनाम् ।
कञ्चुक्यादिचमूगुप्ता नगरोपवनं गता ॥ १११ ॥

go.' Bidding good bye to *Priyadarśanā*, I, standing on the mansion saw her *(Bhagīrathayaśā)* sitting in a beautiful cart standing at the gate. Seeing her, it seemed for a moment as if my mind and eyes had fallen asleep due to the destruction of thought and vision. Those gods, demons, men and serpents are really lucky who have not seen that sudden death in the from of a woman. I was seen by her as she raised her face. In that sparkling radiance of her eyes, I felt as having thousand eyes (like Indra). She did not respect me and my wife in an equal manner; she gave only a glance at me, and gave her the welcome of a deep (eightfold) embrace.[2] After that seating my wife *Priyadarśanā* in her carriage, protected by the group of armed attendants, she left for the city-garden. (105-111)

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1. [गाढाष्टग्रहग्राहणम्] Probably a Sanskritisation of Prakrit phrase 'गाढट्ठग्गहग्गाहणं'; cf. *Rambhāmañjarī* III 'गाढट्ठग्गह-पीडिओरुसिहणं दाओण आलिंगणं' ।
2. Feet (two)+knees (two)+hands (two)+heart and face or mouth=8.

अहं तु तद्दिनं नीत्वा कृच्छ्रान्मन्दिरनिष्कुटे ।
हर्म्यमूर्धानमारोहं राजपुत्रीदिदृक्षया ॥ ११२ ॥

अथ प्रवहणेनासौ नभस्वत्पटुरंहसा ।
मद्गृहद्वारमागच्छद्दूरादुन्नमितानना ॥ ११३ ॥

सा च मां तत्र पश्यन्ती संततं प्रियदर्शनाम् ।
गाढं निष्पीडयन्ती च चिरमङ्गान्यपीडयत् ॥ ११४ ॥

वन्दनाच्छद्मना पश्चान्मय्यात्मानं निधाय सा ।
चेतोविनिमयं कृत्वा प्रवृत्ता शिविकामित ॥ ११५ ॥

आराधयामि नृपसूनुकृते नु गौरीं
किं खानयामि चतुरैस्त्वरितं सुरुङ्गाम् ।
इत्याद्युपायशतचिन्तनतान्तचेताः
कृच्छ्रान्निशामनयमप्रतिलब्धनिद्रः ॥ ११६ ॥

इति श्रीभट्टवुधस्वामिना कृते श्लोकसंग्रहे
बृहत्कथायां [प्रियदर्शनालाभः] ॥ २८ ॥

समाप्तश्चायं ग्रन्थः

I spent that day very painfully in the palace-garden. And in the evening climbed to the top of the palace with the desire of seeing the princess. Just then, her face raised even from a distance, she (the princess came by carriage at the speed of a strong wind, to the gate of my house. Looking repeatedly at me, she pressed *Priyadarśanā* with her close embrace for a long time hurting her body. Then she, under the pretence of greeting, left herself inside my heart, and taking away my heart in exchange, she started towards the covered cart. (112-115)

Should I worship *Gaurī* for (attaining) the Princess or should I have tunnel quietly dug by the clever (to reach her),—with a fatigued mind worrying about hundreds of such plans, I spent that night awake and with great difficulty (116)

Here ends (the Twentyeighth Canto) in the *Bṛhatkathā Ślokasaṅgraha* of *Bhaṭṭa Budhaswamin.*

Finis

APPENDIX I

INDEX OF PROPER NAMES

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INDEX OF POPULAR SAYINGS

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प्रभवः प्रभवन्तो हि दोषाभासे मनागपि।
भृत्यानुद्वेजयन्त्येव तेषां किं क्रियतामिति॥ XXVII.68.
.................प्रशस्या हि गुणाधिकाः। XXVII.116.
प्रायः समानशीलेषु सख्यं बध्नन्ति जन्तवः। XVIII.113.

बलवत्तरगुप्तो हि कृशोऽपि बलवानिति। XXIII.24.
बलवत्संश्रयात्केन दुर्बलेन न भीयते। XX.319.

बुद्धधर्मे प्रशस्ता हि धर्मस्य त्वरिता गतिः । XXI.67.
बुद्धिवृद्धेन हि ग्राह्यं बालादपि सुभाषितम् । XV.123.
ब्राह्मणांश्च घृतक्षीरगुडादिमधुरप्रियाः । XV.58.

·········भर्तृतन्त्रा हि योषितः । X.149.
भानोः स्वर्भानुना ग्रासः कस्य नेक्षणगोचरः । XVIII.196.
भार्यया हि कृतं कर्म पत्यावपि विपच्यते । XXVII.37.
भार्याज्ञातिगृहे वासश्चिरं दौर्भाग्यकारणम् । XX.212.
भावं हि संशयतमः पटलापिनद्धम्
उद्भावयन्त्यवितथा वचनप्रदीपाः । XXIII.124.
भिद्यन्ते न रहस्यानि गुरूणां सन्निधौ तथा ।
यथाभिन्नरहस्यानामशङ्कैः सुहृदामिति ।। XX.315.
भूमिमित्रहिरण्यानां मित्रमेवातिरिच्यते । X.9.
भूरिसारधनाढ्योऽपि गुणद्रविणदुर्गतः ।
दुर्गतेभ्यः सुदूरेण शोचनीयः सतामिति ।। XIX.179.
भेदसंधानदक्षो हि दूतः कार्ये नियुज्यते । X 180.

मदं विधत्ते मदिरा प्रकृत्या
किमङ्ग कान्ताननसङ्गरम्या । XIX.204.
मरणीभ्यधिकक्लेशो मानभङ्गो हि मानिनाम् ।
शास्त्रार्थज्ञानमत्तस्य निगृहीतस्य वादिनः ।
कान्तया च विमुक्तस्य दुःखं केनोपमीयते ।। XXIV. (56-57).
मातुलाद्धनमादाय यो जीवति समातृकः ।
ननु मातुलमात्रैव क्लीबसत्त्वः स जीव्यते ।। XVIII.242.
मालामधारयन्तोऽपि लभन्ते हि दिवौकसः । XX.117.
मूढभृत्यकृता दोषा न ग्राह्याः स्वामिनामिति । XXVIII.24.

यं यमेव स्मरन्भावं त्यजत्यन्ते कडेवरम् ।
तं तमेव किलाप्नोति सदा तद्भावभावितः ।।
यस्तु पश्यन्पुरः प्रीत्या प्रियां प्राणैर्वियुज्यते ।
तयानन्तरमेवासौ सुकृती संप्रयुज्यते ।। XV.(81-82).
················यतो रक्षस्ततो भयम् । X.169.

यत्किंचिदपि बालानां चेतस्तोषाय कल्पते ।
उत्कटेन हि नाम्नापि प्रायस्तुष्यन्ति डिण्डिकाः ॥ XVII.96.
यत्र रुद्रः सुरास्तत्र सर्वे हरिपुरःसराः ।
न ह्यन्यत्र तुषारांशुरन्यत्रास्य मरीचयः ॥ XX. 105.

..................यथा राजा तथा प्रजा । XIX.43.
यदेतदुच्यते लोके सर्वथा न तदन्यथा ।
क्लेशोपायदुःसाध्यो मित्रं शत्रुर्महानिति ॥ X.214.
यदेतद्द्रविणं नाम प्राणा ह्येते बहिश्चराः । XVIII.343.
याञ्चावृत्तिकदर्थितैर्बहुभिरप्याप्तैर्न हि प्रार्थकाः
प्रीतिं यान्ति तथा यथा तनुभिरप्यर्थैः सुखाभ्यागतैः । XII.84.
यावद्यावद्धि शास्त्रज्ञाः शास्त्रार्थान्न प्रयुञ्जते ।
तावत्तावद्भवन्त्येषां कुण्ठाः कार्येषु बुद्धयः ॥ VI.29.
युक्तिमच्चानुकूलं च वचः कस्मै न रोचते । VII.80.
..................युद्धवेलायां दम्यन्ते तुरगा इति । XI.67.

रक्तदारपरित्यागमाचरन्ति न साधवः । XXI.160.
रक्षोमुक्तो हि नाश्वस्यात्को वा दृष्ट्वा नरान्नरः । XVIII.396.
..............रत्नगृद्धा हि पार्थिवाः । XVIII.46.
रम्यास्वादं च पथ्यं च कोऽवमन्येत भेषजम् । XXIII.119.
रागाग्निः प्राणिनां प्रायः प्रकृत्यैव प्रदीप्यते ।
तमिन्धयति यन्मित्र तत्र किं नाम पौरुषम् ॥
यस्तं विषयसंकल्पसर्पिरिन्धनमुद्धतम् ।
वैराग्यवचनाम्भोभिर्निर्वापयति स क्षमः ॥ XVIII.(24-25).
राजद्वारं हि कर्माणां द्वारमुक्तं बुधैरिति । XXIII.11.
राजद्वारे श्मशाने वा यस्तिष्ठति स बान्धवः । XX.346.
राजपुत्राद्गृहप्राप्तादाढ्यः को नाम न त्रसेत । XIX.95.

वन्द्यावन्द्यविचारे हि पण्डिताः समदर्शिनः । XV.3.
वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह । VII.78.
वर्धमानो यथा राजा श्रेष्ठी जात इति.... । XXVII.58.
वादिवाच्ये हि निर्दोषे किं वाच्यं प्रतिवादिनः । XXII.207.

..............वामशीला हि बालता । XIV.120.

विद्या चाराध्यमानापि दुःखेन परिचीयते ।
भक्त्या मातुः सपत्नीव निसर्गकुटिला हि सा ॥ XVII.35.

विलापैकविनोदा हि बन्धुव्यसनपीडिताः । XX.386.

शय्यालिङ्गनकालेऽपि ध्यात्वा कंचित्तपस्विनम् ।
विषादाकुलचेतस्को दुःखं जीवति वासवः ॥ XVIII.545.

शत्रुहस्ते गतस्यापि क्षत्रियस्य न शोभते ।
हस्तपादास्त्रमित्रस्य पङ्गोरिव मुधा वधः ॥ XV.73.

..................शरत्कान्त्युन्मना........... ।
राजहंसो हि नलिनीं स्वयमेवोपसर्पति ॥ X.245.

शरीरवेदना नास्ति देहीनां हि क्षुधासमा । XVIII.485.

शैलेन्द्राः शुचिशुक्रभानुदहनप्लुष्टोपलाधित्यका
गन्दैरप्युदविन्दुभिर्नवतरैरुज्झन्ति संतप्तताम् । XXVI.51.

श्रेयांसि बहुविघ्नानि.......................... । XIX.53.

श्रोतारं गुरुवाक्यानां न स्पृशन्ति विपत्तयः । XXIII.111.

श्लाघ्या किंशुकशाखापि वसन्तसहचारिणी । XXV.84.

संक्षिप्तवस्तुरम्येऽर्थे न कदाचिद्विरज्यते । X.15.

संभवः सर्वसाधूनां नास्ति राजकुलादृते ।
योगक्षेमप्रयुक्ता हि प्रायः सज्जनसंसदः ।
राजद्वारं विगाहन्ते समुद्रमिव सिन्धवः ॥ XXIII. (9-10).

संभावितगुणाः सद्भिरर्हन्त्येव च सत्क्रियाम् । XXIII.4.

सक्लेशः को नु विश्वस्याद्दारेषु च परेषु च । XX.254.

सत्यानृतं वणिकवृत्तं परित्याज्यं न वाणिजैः ।
सहजं हि त्यजन्वृत्तं दुर्वृत्त इति निन्द्यते ॥ XXII.36.

सदृशो वरदानेन शापोऽपि हि महात्मनाम् । XIX.84.

सर्वथा पुत्रदाराणां पितृभर्तृसमो रिपुः ।
नास्ति यस्तानतिस्नेहाल्लालयत्येव केवलम् ॥
वरं चातितिरस्कारो बालानां नातिलालना ।
दृश्यन्ते ह्यवसीदन्तो धीमन्तोऽप्यतिलालिताः ॥ XX (88-9).

सर्वप्राणभृतामेव पुराकृतकृतं फलम् ।
न तु तत्कारणैर्योग्यैर्विना सिध्यति कस्यचित् ॥ XXVII.66.

सर्वे संक्रामिणो रोगाः स्पृशतां प्राणिनामिति । XXV.87.
सर्वो हि विनियोगार्थमर्थः सर्वेण सृज्यते ।
घटयित्वा घटः केन लोष्टेन शकलीकृतः ।। XXIV.5.
सवेदः को हि निर्वेदं वेदोक्तैः कर्मभिर्व्रजेत् । XXI.153.
········सापराधोऽपि दूतः संमानमर्हति । XI.49.
सीदद्गुरुतरार्थानां कः कालो नाम कार्यिणाम् । XVIII.651.
सुगन्धिताप्रधानं च रतमाहुरनिन्दितम् । XIX.139.
सुभगं करणं यद्यत्समाचरति दुर्भगः ।
सुतरां तेन तेनास्य दौर्भाग्यमुपचीयते ।। XX.214.
सुहृद्साधारणं यस्य सुखं स परमं सुखी ।
सुखसंवरणायासाद्विपरीतस्तु दुःखितः ।। XXIV.15.
सूचीसूत्रगते दैवात्ततः कः कुत्र मोक्ष्यते । XXI.119.
स्तनकेशवतीत्वं हि प्रथमं स्त्रीत्वलक्षणम् । XXVI.4.
स्तोभावेशविपाच्छेदक्रियासु व्यक्तशक्तिभिः ।
शेषाणामपि मन्त्राणां सामर्थ्यमनुमीयते ।। XXI.85.
स्मरन्ति हि तिरस्कारान्मुनयोऽपि गरीयसः । XVIII.620.
स्वभ्यस्तगुणवैफल्यं गुणिनः कान्न तापयेत् । XVII.158.
स्वे स्वस्मिन्सति चानन्ते लिप्सान्यस्मिन्विगर्हिता ।
विज्ञातसाङ्गवेदार्थः कः पठेन्मातृकामिति ।। XVIII.238.
हिमाद्रेरपि निर्यान्ति सरितः क्षारवारयः । XXV.40.

APPENDIX III

GLOSSARY

Verse

CANTO I

20. कण्ठन act of threshing.

33. कौलीन family scandal.

36. अरिष्ट symtom of approaching death.

42. किंक्रियाकुल perturbed witht he question—what ought to be done.

58. लडितम् < √लड्=to sport.

64. वापयित्वा having got shaved (< √ वप्=to shave).

68. वालिश a fool, simpleton.

68. वियात gone astray from the right path; shameless; impudent.

73. चरण the (usual) course of a river.

76. खट्वारूढ one who has transgressed (or wrongfully occupied the throne).

77. परिवेत्ता one who has reversed the order.

86. विलक्षहसितम् a wry smile.

Verse

CANTO II

6. राजन्वत् having a good king.

24. स्मयमान smiling ostentatiously.

29. ज्योत्कार customary greeting at the time of drinking (< ज्योक् + √ कृ cf. Hindi जोहार).

3[illegible]. स्त्रीपात्रनाटक a play enacted by women only.

47. दुःश्लिष्ट inconsistent.

CANTO III

4. शिखण्डकम् tress.

8. उदन्वत् ocean.

11. पक्कणम् settlement of foresters.

13. हस्तिकीट a wicked elephant.

14. पुष्कर an elephant's trunk.

15. संवेल्लित < √ वेल्ल = to wave.

20. अभ्यास gait.

Verse

24. परुत् last year.

30. व्याल a vicious elephant.

32. पक्कणम् same as पक्षणम्

33. कर्करवेणु a bamboo stick with holes—a flute (?). cf. कर्करि.

35. ढौकस्व < √ढौक्=to come.

40. युग्य a vehicle.

43. जनंगम a *cāṇḍāla*,

69. उदकदानकम् festival of offering water to the manes.

92. वर्धमानकमाला a garland of earthen saucers.

92. सरासभ with a donkey (ride).

93. आर्युप revered (?)

CANTO IV

17. व्यासङ्ग distraction.

24. मृग्यमाण < √मृग्=to ask or request.

25. व्युत्थित swerved (from duty).

33. सांयात्रिक a voyaging merchant.

39. युक्तं (adv.) properly.

Verse

39. भोक्ष्यामहे < √भज्=to divide

41. वासोवासादि garments and perfumes etc.

44. डम्बरम् pomp.

55. परीत filled with.

57. अनहित unused (< √नह् =to wear).

65. करोटि a cup, any utensil.

67. अनागतागत visitor who had never called before.

83. अग्निकुण्ड चिता सीमा whose boundary is inlaid with sacrificial altars.

92. संकारकूटिका heap of rubbish.

92. सर्वंकष all-pervading.

94. निरागस् innocent, one who has not offered any offence.

102. आदृत zealous.

125. समय condition.

132. क्रिया a religious rite.

CANTO V

11. नागवन a forest for taming elephants (cf. Asokan Insc.....P.E. 5.).

Verse

31. साधूयमान behaving like a good man.

34. मनुष्यधर्मन् *Bubera.*

35. व्यवधाय < √ व्यवधा = to separate or interrupt.

36. करण instrument.

36. पुष्कर a drum.

40. क्षोद small particles, dust.

59 अकालकौमुदी unexpected merry-making.

93. कदम्ब a multitude.

100. पाव: < √ पा = to protect.

102. संनिवेश a hermitage.

102. परायण ultimate resort.

109. व्यनीयत < वि + √ नी = to train, to educate.

113. भोगिन् the serpent race.

156. पद्मभञ्जिका the art of drawing figures on a lotus leaf.

165. भारुण्ड a mythical bird of gigantic size.

196. तक्षण् a carpenter

Verse

200. आग्रहारिक one who appropriates to himself an अग्रहार or an endowment of land and village conferred upon *Brāhmaṇas.*

307. कट an elephant's forehead.

307. कटकम् the hill side.

312. आगस् offence, transgression.

CANTO VI

15. कुमारस्कटका young princes' quarters.

16. अव्रत without (or prior to) the ceremonial initiation.

16. सव्रत with (or on) ceremonial initiation.

25. तन्मात्रेण narrowly (3rd case).

CANTO VII

6. आयुक्त combined with.

6. चकाशत् > √काश् = to shine.

14. सित white.

14. सारसन a girdle.

14. महारजनम् gold (red colour ?)

Verse

23. भद्रासन a royal seat.

43. वैलक्ष्य: one who is embarrased.

76. गुण six capabilities of a king of bringing about peace, war, march, halt, stratagem and recourse to the protection of a mightier king.

76. उपाय the four divices used by a king—negotiation, gift, assault and sowing dissension.

76. चेतस्य sentient, having good taste.

CANTO VIII

3. आर्यवेष wearing good clothes.

9. तुलाकोटिक a foot-ornament.

13. स्थासक figure made with unguents.

13. भाण्ड harness.

13. उक्षकुमारक a young ox.

15. प्रालेय of the doomsday.

15. दीपितम् illumination.

Verse

24. संभार equipment.

32. प्लुष्ट charred.

33. निखर्व dwarfish.

40. द्वार strategy of hunting (?).

42. वातमज born of air.

52. वातहरिण ethereal deer.

CANTO IX

2. पत्रच्छेद्यम् (lotus) leaves having figures on them.

2. पटुरंहस: having good speed.

5. त्र्यस्र triangular.

5. चतुरस्र square.

5. दीर्घ rectangular.

11. उल्वणम् excess.

23. पार्ष्णि: heel.

39. क्लृप्त made ready (< √ क्लृप्).

44. श्यामा a *Priyaṁgu* creeper.

52. विचेतुम् < √चि = to search, to investigate.

53. किशोर a colt.

79. निरामय: free from sickness or depression.

Verse

CANTO X

2. यादसां पतिः *Varuṇa.*
cf. वरुणो यादसामहम्—
Bhagavadgita (x. 29)

23. निर्लक्षणः having no distinguishing features; insignificant; good for nothing.

39. प्राजितृ driver.

54. परिकर्मिन् attandents (appointed to adorn).

58. आधोरण elephant-driver.

61. प्रायपण्यम् full of commodities.

62 निष्कुट pleasure grove near a house

63. उत्कट haughty.

65. वल्लवक a cowherd, an unrefined man.

65. छुपसि < √ छुप्=to touch.

66. शिञ्जान < √ शिञ्ज् = to twang or jingle.

66. परिवादिनी a seven stringed lute.

66. कोण the quill of a lute.

67. पट्टिका a (wooden) slate (with writing).

Verse

77. वर्षवर eunuch.

78. हारिहार charming garland.

89. धुर्य a horse.

92. कर्णीरथ a litter.

98. त्विष् lustre, splendour.

98. निशान-व्यधन grinding and piercing.

99. महामात्र an elephant-driver.

100. कारणीमूल्य ascertaining or investigating values.

128. नियुद्ध hand to hand fight.

182. कुमारीरा maidens (?)

192. आची mother (?).

213. एकपदे (adv.) suddenly.

225. उत्सेक (<उद्+सिच्)= spouting over.

238. वर्णतन्त्री seven-stringed lute (?)

244. ऋतगुणवत्सलः a lover of true qualities or sincerity.

258. क्षिप्रत्वा having pushed aside (?)

266. नवदशप्रिय appealing to nineteen years old man or woman.

Verse

CANTO XI

31. भञ्जन्ती shining or waving (< √भञ्ज्=to shine)

35 विलक्ष: abashed.

70. यथास्वं each according to his own desire.

81. अथं now (an inceptive particle).

89. अक्षीवम् quietly, without excitement.

95. गलाष्ट्रा goading at the neck.

CANTO XII

8. झगिति instantly (झटिति).

10. विचिन्वत्य: < √ चि=to search.

46. चक्षूरक्त one who falls in love at first sight.

51. आकृष्ट taken off.

79. पानशौण्ड a hard drinker.

84. हारिहसितम् a charming smile.

CANTO XIII

9. अवच्छेद limit, stopping or discontinuing.

28. उभयवैतर्द्ध countries on both sides of the *Vaitarddha* mountain.

Verse

34. पानाध्यक्ष manager of the winecellar.

36. कापिशायन wine made from कापिशी (i. e. honey or grapes).

40. स्थावराकारजङ्गमे at the time when mobiles also had become immobile.

CANTO XIV

4. दिनात्यये at the end of day.

23. पावयन्त: purifying (< √पू=to purify).

29. शक्तित्रय three powers (प्रभुत्व, मन्त्र, उत्साह)

34. आधुताम्बरपक्षा: flapping their wing-like garments........ (< √धू=to shake).

116. अज्जुका a courtezan.

CANTO XV

8. आवर्तनी a magic art.

10. ह्लाद sound, noise, roar.

22. कार्मण charm.

77. शौर्यशौण्ड fond of valour.

79. चिक्खल mud, mire (cf. चिक्किल:)

Verse

96. उद्गूर्य having raised (<उद् + √गूर).

98. भीलुक timid.

126. गर्ध greed.

126. प्रमापयितुम् to get killed (<प्र+√मी=to kill).

129. छ्वाद् sound of splash.

129. घटकर्पर fragment of a jar.

135. ध्वान्त dar .

135. कर्बुर variegated.

141. मस्करिन् one who holds a bamboo staff.

144. हरि *Indra*.

148. अवट a well.

CANTO XVI

1. निस्त्रिंश a sword.

1. कङ्कट armour.

3. पुण्डरीक tiger.

4. शोचिस् lustre.

41. धाव्यताम् <√धा = to sanctify.

55. उत्यास्नु impetuous

66. उद्वर्तनम् rubbing or kneading the body.

68. कुलालचक्र a potter's wheel.

Verse

69. महासारमुसारस्थे (?)

73. वल्लव = a cook.

76. पानक a soft drink.

77. तर्ष thirst.

78. खण्डमांस mashed meat (?).

80. नाभि musk.

80. एला cardamom.

90. समस्या probably a diminutive of समास्या = sitting together.

CANTO XVII

18. सुखैधितः a spoilt child.

20. आतोद्यम् kind of musical instrument.

22. तन्त्रीवर्त्तक lute chord.

23. श्रुतिवासितकर्णत्व (?)

25. काकतालीयम् accidental.

28. रूपाजीवा a courtezan.

41. पवित्रकरता holiness.

51. द्रोणी valley.

51. विशिखा highway.

60. महापट्टोर्ण silk and woolen cloth (?)

69. भृङ्गार a water jar.

69. आवर्जयत् <आवृज् = to pour out.

Verse

71. लुलित shaken.

78. साभियोग intent, attentive.

78. दुर्लग्न: one who makes wrong connections.

81. तिरस्करिणिका curtain.

83. शातकुम्भ gold.

85. विद्राण (वि + √द्रा + क्त) departed.

86. सन्न downcast.

88. कल्य in good health.

101. चतुरन्तक four-cornered.

112. त्रिपिष्टपम् Heaven; (three worlds ?).

117. ग्राम gamut.

121. प्रतिहत: one who has failed.

121. निगृह्य having held back or accepted defeat.

131. लूतातन्तु spider's web.

139. वीणाकर्परम् bowl of the lute.

151. पाण्यान्त (?)

151. पाणि (?)

157. त्रिदिव Heaven.

165. कीर *Kashmir.*

CANTO XVIII

7. क्षपण < √ क्षप् = to give up (food).

Verse

23. अभिवासित garbed.

26. अभव non-existence.

28. परीत seized.

30. प्रत्यवस्थित opposed.

42. दिग्ध besmeared.

47. कर्णेजप: informer, slanderer.

56. स्वभावापोढमानस: one whose mind has been carried off from its natural state.

84. उल्वण forceful.

87. विनयामय disease of modesty.

91. प्राणिमि < √प्राण् = to breathe, to live.

105. सभाजनम् act of showing courtesy.

128. निष्ठा conclusion, end.

130. घटदासी a harlot.

132. विसर expansion.

133. विट a voluptuary.

156. कट straw (mat).

156. वीरण kind of hay.

156. पटल roof.

162. शीर्णतालुका of which the upper portion is broken.

Verse

162. आलुका a water-pot.

164. गोमिन् having a cow, cow-faced.

167. विषाणक an elephant.

167. काञ्जिकव्यञ्जनम् sour gruel.

175. निर्बन्ध insistence, persuasion.

179. स्थगिका hanging bag.

179. पचनालिका cooking pot.

189. कन्दु a frying pan.

191. सायाह्न end of the day, evening.

194. प्रक्षाल a washing (?).

195. नवतकाज्झक rich or shining woolen cloth (नवतक + आज्झक <नमतक +आढ्यक) (?).

203. घातकी [घातुकी] a bandit (?).

203. पृतना an army.

212. दुःखितकामस्वाम् (objective case) miserable and poor (दुखितकाम्+अस्वाम)

226. यथास्थित normal.

235. अकुप्य not base metal—gold and silver.

Verse

242. समातृक with inheritance from mother.

243. आप्त trusted.

243. आदृत zeolaus.

254 √स्फुत् to break and crash.

266. साध्वसम् perturbation.

273. स्फीत large, extended.

283. वैशसम ruin.

308. पाषण्डिन् one who belongs to some sect of religious mendicants.

309. कुलीर crab.

309. वृष्य energy-giving, vitaminous.

309. बृंहि fatty.

311. संनाह equipped.

312. समस्कुर्व (?)

313. वेसित < √वस् =to put on.

318. रंहन्ती speeding (< √रंह् = to go or flow).

318. मद्गु sea gull.

319. नियमिक boatman.

320. व्रात multitude.

327. अवग्रह drought.

338. विक्लव frightened.

Verse

345. चिक्खल्ल mud, pulp (cf. चिकिल:).

346. क्रमुक betel nut tree.

347. षण्ड grove.

349. धन्निनुं चोल्लदिति go to the wealthy (?).

355. संहात crowd (cf. सङ्घात).

355. सत्रमण्डप sort of inn.

363. तर a harbour, a river-crossing.

364. पोतापेत one whose ship is lost.

364. सत्र establishment to provide free board and lodging to travellers.

364. प्रवृत्ति news.

381. काकिनी a coin of small value, *kaurī*.

383. प्रादिषाताम् <√ दिश्=to offer.

391. कान्दिशीक: one who has fled away in confusion thinking only of the direction.

405. शोणित a blood relation.

414. शम्बर sea-fish or deer called शम्बर.

416. असु: life breath.

Verse

416. निर्यियासु wishing to go out.

418. सुगत the Buddha.

419. प्रयानक a stretch of journey.

422. पाटलित reddened.

422. खण्डनट an inferior dancer (?).

422. नग्नाटक a naked saint.

424. आत्त assumed, accepted.

425. परवान् not master of oneself.

432. कुतुप a small bottle.

434. प्रमीत dead.

435. विनायक remover.

442. अर्वाक् this side.

442. √नुद् = to push.

443. कार्श्य thinness (<कृश).

443. कोथ putrifaction.

443. मस्कर a bamboo.

450. योजनद्वयस as far as a *yojana*.

450. प्रगे early in the morning.

450. पदवी path.

453. पर्याण saddle.

454. शकल bark.

454. खण्ड candied sugar.

Verse

455. √अति गाह् = to emerge over.

459. समीकम् battle.

461. भृगु a cliff.

461. पातार्थिन् one who intends to commit religious suicide by falling from a cliff.

462. पूग horde, multitude.

463. निष्कार्य having finished.

467. जम्बाल marsh.

470. अनाथत < √नाथ् = to beg.

475. अम्बू a growling sound of displeasure.

480. √ईर् = to raise, to move.

489. अहार्य a mountain.

495. कृत्तिः skin.

499. निर्ह्राद noise.

505. कोटि extremity.

505. तितउ a sieve.

506. निष्कुषित extracted.

507. शोण blood-stain.

510. दुर्वर्ण (?)

516. गाह (artificial) descent for bathing.

518. विष्टर mat.

Verse

519. हैमनम् of late winter.

529. संप्राप्तदेशीय almost obtained.

532. मृजा cleanliness.

534. दरिद्रवाटक settlement of the poor.

541. प्रमथ Śiva's attendant.

543. उपधानम् a pillow, the excellent one.

546. उपलभ्य having known.

547. अति + √शी = to surpass.

579. प्रचल shaking, trembling.

585. गोणी a gunny bag.

585. पटकुटी a tent house.

588. गन्धर्वनगर an imaginary town in the sky.

607. श्रेणि a guild or association of traders.

613. विहस्ता confounded.

616. वनीपक a beggar.

617. पर्यन्तकरणस्थिति senses being at their best.

628. अनुपपन्न impossible.

654. शिष्टम् < शिष् = to say.

671. वार्त्ता barter, buying and selling.

689. नभस्वत् wind.

CANTO XIX

Verse

2. प्रासक a die.

9. स्थामन् stamina.

9. विधानम् food given to elephants to make them intoxicated.

15. भूतव्रतम् dark magic.

24. कुम्भीर the long nosed alligator.

54. शून्य listless.

56. बन्धकी an unchaste woman, a harlot.

61. वृत्तकम् story.

79. अपास्त thrown down.

99. व्याल wicked, mischievous

101. खड्ग rhinoceros.

104. मोद fragrance.

108. आगमय्य betaking one-self to (?)

117. रूपाजीवा a courtezan.

118. दुरोदरम् game of dice,

118. मेदुर fat.

126. ध्याम dark.

137. विलक्षक embarrassed.

137. विलक्षता embarrassment.

143. डम्बर show, appearance.

158. विपादितः <वि + √पद् = to fall or burst.

Verse

175. प्रहित (प्र + धा + क्त) sent out.

202. विरसान्त tragic.

203. जिह्म crooked.

CANTO XX

6. साकम् (adv.) together, jointly.

16. विप्रश्निका a female fortune-teller.

19. सम्पा lightning.

20. आसार rain.

21. आद्योतिजडम् bright and chilly.

30. व्यात्त opened wide.

44. सारङ्ग crane.

5?. मदविद्ध intoxicated.

55. कर्तरीपाश grips of a scissor.

67. वर्त्तिका a point brush; a pen.

71. रेवती name of a demon presiding over a particular disease of the children.

72. मण्डलम् a magic charm.

72. अत्रास्ये < √त्रै = to protect.

74. गर poison.

Verse

80. मुद्रा name of particular positions or intertwining of fingers (24 in number) supposed to possess occult meaning and magical efficacy.

80. उपांशु slow chanting (of incantations).

82. अर्धोरुक an undergarment covering half of the thighs.

92. उज्जीव one who is (dead and) reborn (ghost).

93. √बुक्क = to bark.

94. कुणपम् corpse.

95. उपात्त seized, grasped.

97. प्रेतकेतकम् cremation ground.

98. हुं an incantation

123. उत्कान्ति excessively bright.

144. ज्योत्भर्तः (?)

186. छुरित strewn, set.

225. शोच्यताम् < √शुच् = to be wet (क्लेदे).

231. रम्भः lowing of cows.

232. कुलत्थ kind of grain.

232. पुलक hair.

Verse

233. चपेटा slap.

238. स्तम्ब bunch.

240. निरवाच्यतल of which the surface is clean.

240. तर्णक a calf.

242. अतिशेरते <अति + √शी = to exceed.

245. शकल fragment, piece.

249. उपसार advance.

251. उच्छाद्य having rubbed.

251. कणकल्कः a paste made with grains.

251. स्तीमित wet.

251. लोध्र kind of herbal plant.

251. कर्बूर *Dhatura* plant.

252. मेध्य sacrificial.

258. ध्वज wine-distiller.

262. सीरमत् cultivated.

262. ससंकट dense.

266. शालेयम् paddy field.

265. गुन्द्रा kind of wild plants.

266. पल्वलम् a small tank.

268. सत्त्वाकार (?)

268. सतीकार (?)

289. उभेटी a hut.

Verse

308. न्युब्जिका art of bowing.

317. निर्यूह turret.

324. प्रज्ञप्ति magical art of seeing through time and space.

328. नागभोगाङ्कपर्यङ्क a couch with a cobra-hood-like canopy.

328. नभः पति master of the sky i. e. a *Vidyādhara* king.

343. दृष्टिविष a serpent having poison in its glance.

350. मुस्ताग्रन्थि bulb of a *mustā* plant.

356. कर्पट tattered rags.

359. गोष्ठश्वा dogs protecting cow-house.

359. मृगयुदन्तिन् jackal.

363. आखु a rat.

368. निर्ग्रन्थ fetterless, a jain monk.

368. स्वर्भानु *Rāhu*.

370. पृषत antelope.

370. गोकर्ण kind of deer.

370. शार्दूल lion.

378. वालधि tail.

389. निष्कृति expiation.

Verse

396. नड्वल abounding in reeds.

396. वञ्जुल *Aśoka* tree.

398. मित्रीयमाण giving the airs of a friend.

405. एत्य having come (near).

413. तन्त्र an army.

423. परागत returned.

427. उदायुध one who has uplifted one's weapon (in defeat).

430. व्यतिभिन्न inseparably joined.

438. रम्या night.

CANTO XXI

12. पेशल expert.

14. प्रभव origin.

20. उच्छास्त्रम् inconsistent with the scriptures.

20. शुकवाशित chatter of a parrot.

26. आहित placed

27. पाण्डराङ्ग yellow-bodied religious mendicant.

27. ध्वाङ्क्ष a raven.

30. चङ्क्रमण wandering.

Verse

33. प्रव्रज्याकङ्कट semblance of renunciation.

34. विद्राण roused from sleep.

35. जल्पाक talkative.

40. वाचाट braggart.

40. काव्यकर्पट rags of fiction.

41. मल्लदण्डक cudgel of controversy.

45. नन्दीश Śiva.

48. गारुड a charmer.

52. सामग्री collection, coming together.

53. गण्डमण्ड (?)

54. धानुष्क an archer.

55. ज्ञापकम् an illustration.

62. तन्त्रस्थानम् place for performing rituals.

62. चाट a cheat.

64. तन्द्री sleepiness.

66. अविमुक्त presiding deity of *Vārāṇasī* in ancient times.

68. नियोग injunction of the scriptures.

70. सुखोपनत obtained with ease.

73. संप्रतिष्ठासमान relying.

Verse

75. आम्नाय the *Vedas*.

78. संरब्ध excited.

83. विवर्धम् road, path.

85. स्तोभावेश demoniacal possession.

96. अलिन्दका a terrace in front of the house-door.

114. भौतिक one whose body is smeared with ashes (भूति), an ascetic.

118. कृत्या a wicked deity.

129. दुर्दुरूढ < √वह् = to carry on.

133. काकतालुकिन् vile.

133. समाहित finished.

144. नरधातु bones of a human.

148. हुं a mystical incantation

148. शुण्डिक a wine distiller.

172. प्रसह्य forcefully.

CANTO XXII

7. दुर्गाध unfathomable.

24. ईक्षणिका a woman fortune-teller.

27. कुरुभक a deformed person (?). (cf करभक)

Verse

33. बृंहित grown, increased.
41. सांयात्रिक a voyaging merchant.
46. प्रदेशनम् gift.
56. परिच्छिन्न limited.
60. दूराशा distant hope.
67. श्वेतकाक something unusual or rare.
86. प्राभृत gift.
88. तुल heavy (?).
92. वक्रवाचक one who employs crooked or oblique speech.
94. मनुभूमिका dining place (?).
95. वासन covering.
98. अव्यूह (?)
101. दुर्मनायित made sad.
103. चामीकरम् gold.
105. मूकित tied (< √मू = to tie).
121. किराट a tiger.
123. ग्रामेयिका a rustic woman.
126. भुक्तम् (?)
157. उच्छलित moved, got up.
164. रभस speed.

Verse

164. हिण्डीवादित्र (beating of drum) for public announcement (literally wandering drum-beat).
168. कर्तित्रका a (thread) spinner woman.
182. कापालिक तण्डिका paraphernalia of a *kāpālika* (?)
187. षण्ढ a eunuch.
187. शैलूष a public dancer.
192. खट्वाङ्ग a staff with skull at the top.
194. लोकायतम् system of atheistic philosophy.
196. वरा a girl who has been betrothed.
197. कुण्ठ stupid.
197. मत्कुण a beardless man.
211. संवरणम् closing, shutting.
217. मुक्तालता a pearl necklace.
218. आहत impressed (with a seal).
234. प्रेप्सु desirous of obtaining.
237. नवदशप्रायः approximately nineteen years old.

Verse

244. निर्वसु one who has no wealth.

245. आलीन abounding in (?)

246. पट्टिश spear.

251. किमु how much less.

257. वल्गु sweet and charming.

264. जालशिक्य a loop.

264. पिण्डिका a begging bowl (?)

275. दृष्टार्थे in order to give a surprise.

278. उत्सन्न ruined.

292. अङ्ग (ind.) all right, well.

297. सपर्या worship, homage.

304. संस्थान form, appearance.

312. पौगण्ड a deformed person.

CANTO XXIII

14. कीनाश a king of monkeys.

16. ज्योत्कार q. v. II 29.

16. कार्यिन् one who has an object, a party to a suit.

18. सुमुख: kindly disposed.

19. वार coat of armour.

Verse

28. कितव a gambler.

35. देवन < दिव् = to lay stakes.

41. खट्वक a dwarf (?)

49. क्षोद q. v. V.40.

57. कौलटेय a bastard.

60. संरम्भ excitement.

67. उद्ग्राह्य having collected.

74. दुःखमाशितवान् swallowed with difficulty.

86. विचित्त puzzled.

89. सभाजित honoured.

93. अधिश्रयति puts on fire, boils (<अधि + √श्रि = to put on fire, to boil).

106. पञ्चयज्ञ five routine sacrifices of a householder, pertaining to ब्रह्म, देव, पितृ, मनुष्य and भूत—
अध्यापनं ब्रह्म यज्ञः
पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो
नृयज्ञोऽतिथि पूजनम् ॥

113. मण्डल (neighbouring) state or country.

117. विपर्यास getting upset or disappointed.

124. वितथ a lie.

CANTO XXIV

Verse

8. गतम् gait.

9. अर्हत् a deserving person, a *Tīrthaṅkara*.

सर्वज्ञो जितरागादि-
दोषस्त्रैलोक्यपूजितः ।
यथास्थितार्थवादी च
देवोऽर्हन् परमेश्वरः ॥

9. सिद्ध emancipated.

9. जिन one who is victorious, a *Tīrthaṅkara.*

13. चीवर a monk's robe.

20. कक्षः end of the lower garment.

24. संवाद्य befitting.

24. प्रतिपत्ति acceptance, devotion.

30. उप√चर् = to go or come near.

39. आक्षेप्तुम् to evade.

48. पर्याय turn.

60. पुस्तन्यस्त depicted in a painting.

CANTO XXV

6. दुःखासिका waiting anxiously.

9. प्रेक्षाकारी one who acts with deliberation.

Verse

45. संतत continuous (fever).

47. अगद an antidote.

52. फल्गुता worthlessness.

52. निष्ठा end, death.

53. गणनी the chief nun.

53. विहार monastery.

72. आर्या a nun (lit. an honoured woman).

74. सकृतक pretended.

77. वातहेतु caused by the (derangement of) wind.

84. संभावना bringing together, company.

CANTO XXVI

9. झगिति q. v. XII 8.

13. बाल foolish.

13. पृथग्जन vulgar person..

14. प्रतिकर्मन् toilet, decoration.

18. परिच्छिन्न ascertained.

34. प्रवाद popular belief, saying.

41. विपर्यय error, mistake.

CANTO XXVII

11. छेदनी that which cuts or removes.

Verse

16. व्यतीत्य having crossed (वि+अति+√इ).

17. अभिख्या splendour.

30. मह festivity.

31. अङ्ग subordinate division or department specially of a science as the six *Vedāṅgas* viz.

शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द, ज्योतिष,

56. उदार splendid.

72. निर्बन्ध insistence.

83. गण्डकम् locket.

103. धर्षिणी a harlot, an unchaste woman.

117. √जृम्भ = to yawn, to open, to extend, to result.

CANTO XXVIII

Verse

5. उपपत्ति proof.

10. वण्टक part of the food offerd to god.

11. समुद्रम् with seal.

11. समुद्गकम् with cover.

11. हारिगन्ध pleasing smell.

32. सायाह्न q. v. XVIII, 191.

46. शराटि kind of bird.

51. क्लृप्त formed, made, trimmed (< √क्लृप्).

52. पण्ड q. v. XVIII, 347.

110. गाढ··· ढग्रहार्हणाम् probably a mistake for गाढाष्टग्रहग्राहणम् meaning an embrace with eight fold grip viz.—

hands-2, breast-1, face or mouth-1, knees-2 and feet-2.

APPENDIX IV

INDEX CF NON-ANUSTUBH METRES

ERRATA

Page	*Line*	*Incorrect*	*Correct*
4	24	hoble men's	noble men's
18	7	मन्त्रिणापोदम	मन्त्रिणाविदम··
	22	two	the two
	24	drnking	drinking
29	19	haren	harem
34	15	foresters[2]	foresters[1]
	17	untonchable[3],	untouchable[2],
	,,	magicians[4],	magicians[3],
	21	gnst	gust
35	4	क्षिप्त	क्षिप्ता
37	1	···निशम···	····निशम····
	10	व्यचरप्साधं	व्यचरत्साधं
40	4	सभास	सभासद्भिः
41	6	गार्जद्····	गर्जद्····
51	30	ate	late
53	13	····सुहृदस्त्र	····सुहृदस्तत्र
55	4	····तत्यं	····तव्यं
56	23	wrench	wretch
57	1	····यास्य	····यस्य
	8	प्रसादं	प्रासादं
64	14	····भंतुश्च	····भर्तश्च
65	9	पश्यामहं	पश्याम्यहं
72	14	इत्याद्वि···	इत्यादि····

Page	Line	Incorrect	Correct
74	2	दृश्येत	दृश्यते
75	21	slood	stood
78	5	....ज्ञो....	....ज्ञा....
79	10	....द्म	....द्य....
80	10	....दृ....	....हृ....
82	9	दिसा....	दिवसा....
85	2	तुम्यं	तुभ्यं
86	1	....ईं....	....हं....
87	4	....मेंषभृ....	....मेंषामिषभृ....
	7	दोहिदे....	दोहृदे....
	12	कृस्नां	कृत्स्ना
91	32	brothere	brother
92	1	कान्यापि	कान्यपि
95	21	countinance	countenance
107	28	*Śakha*	*Śikha*
108	4	....र्जास्त्री....	....धात्री....
111	10	....मम्या....	....मभ्या....
115	12	....र्भो....	....भो....
117	9	....म्य	....भ्य
	12	....सप्ख....	....सत्ख....
128	25	wind-born	wind-born deer
130	3	मयो....	मयै....
137	12	....तात....	....तार्त....
	16	....लुटितै....	....लुठितै....
140	6	ओमंति	ओमेति
143	2	....याति	....यति

Page	*Line*	*Incorrect*	*Correct*
149	4	निलंक्षण	निलंक्षणा
163	last	oneu	one
169	6	शाप····	शोप····
	14	तन्म····	तरन्म····
171	13	····सपदम्	····संपदम्
177	19	daya	days
180	26	enough	enough skill
	27	words	words,
	27	you	you'
181	26	bitten.	bitten her.
183	14	turing	turning
185	5	नृनम····	नृत्यम ···
	8	पश्येन्त····	पश्येत्त····
	10	····श्य····	····स्य····
88	23	cleveeness	cleverness
189	3	उत्कछा····:	उत्कण्ठा····
190	20	away	away,
	32	theirs	their
	32	master	masters
195	1	अघ	अघं
196	6	····कव्यं	····कण्यं
	16	शछम्	शठम्
198	13	···संग्रह	····संग्रहे
	24	her	her imagined presence,
199	8	···द्रूतर्त्री	····द्रूर्त्री
207	16	courtezan	courtezans
208	22	sticken	stricken

Page	Line	Incorrect	Correct
212	5	त्यक्त····	व्यक्त····
224	26	givv	give
231	2	भवादृशोः	भवादृशाः
	27	*Capaka*	*Campaka*
	28	Plaintain	Plantain
232	12	संःण्य	संतप्य
236	7	*Vegavatī*	*Vegavatī'*
237	2	परिपट्या	परिपाट्या
238	4	वन्दतो	वदन्तो
243	18	princes	princess
	29	(Kubera	(Kubera)
249	12	हन्त	हन्तुं
250	7	कृता	कृत्ता
252	13	दृष्टा	दृष्ट्वा
260	1	भर्त्ता	भर्त्रा
263	28	ecellence	excellence
266	24	pleasingy	pleasingly
	27	good	god
274	4	····युक्ता	····युक्त्वा
280	6	····नस्य	····नास्य
	12	दुलग्नः	दुर्लग्नः
285	8	बेगात्रि····	वेगात्रि····
294	24	graduatly	gradually
295	24	Thats	That
	27	that	their
307	10	श्रापितो	श्राविता
313	3	मा	मां

Page	*Line*	*Incorrect*	*Correct*
	9	प्राविश····	प्रविश····
318	11	नाराणां	नराणां
	16	alive	live
322	24	buffalow	buffalo
331	11	पराङ्ग····	पराङ्····
333	20	yavana	*yavana*
334	17	cornor	corner
337	8	स्वदश····	स्वदेश····
338	7	पुनरभुं	पुनरमुं
342	2	साधा	साधो
345	19	their	its
346	18	then	ten
348	6	····द्रष्ट···	····दृष्ट····
351	22	fire	wind
353	22	destroyes	destroys
354	5	···दोषो····	····दोषा····
	13	····दिन	····दिनैः
357	22	quagmire	quagmire of
363	23	peacoks	peacocks
367	31	asceties	ascetics
	30	*Sumangala*	*Sumaṅgala*
420	12	···दृश्मत्	···दृश्यत
	17	····baeks	····backs
442	23	plaintain	plantain
444	12	कतव्ये	कर्तव्ये
450	7	त	तं
465	9	धर्मान्त····	घमन्ति····

Page	*Line*	*Incorrect*	*Correct*
473	10	····स्भृङ्ग	स्भृङ्गं
487	20	aecept	accept
513	23	fuffilled	fulfilled
519	8	····चाङ्ग	····चाङ्गं
523	27	threre	there
527	7	श्रत्वा	श्रुत्वा
532	11	····मेकम····	····मेकाम····
534	18	withont	without
547	17	me, (*Naravāhanadatta*)	me (*Naravāhanadatta*),
555	21	world	wordls
559	29	Thethn ey	Bchen they
562	10	कुलद्येविति	कुलविद्येति
580	14	तुहितेव	दुहितेव
	20	*Mava*	*Maha*
	29	*Mahalinva*	*Mahadinna*
583	1	प्रभोभूलं	प्रभोर्मूलं
588	24	*Ṛṣidattā*	(*Ṛṣidattā*)